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Maurianne Dunn

*Brigham Young University - Provo*

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*Time Out for Women Magazine: A New Magazine Prospectus Informed by*  
a Historical Review and Qualitative Study on the Media Uses  
of Mormon Women

Maurianne Dunn

A selected project submitted to the faculty of  
Brigham Young University  
in partial fulfillment of the requirements for the degree of  
Master of Arts

Quint Randle, chair  
Sherry Baker  
Tom Robinson

Department of Communications

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April 2011

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## ABSTRACT

*Time Out for Women Magazine: A New Magazine Prospectus Informed by  
a Historical Review and Qualitative Study on the Media Uses  
of Mormon Women*

Maurianne Dunn  
Department of Communications, BYU  
Master of Arts

This project uses a qualitative research approach to understanding Mormon women's uses and gratifications of magazines. The first study provides a retrospective look at the uses and gratifications of readers of the *Relief Society Magazine* (1915–1970) in order to understand where media targeted to Mormon women has been. Through interviews, focus groups and questionnaires, the study finds the main reasons Mormon women read the *Relief Society Magazine* was to provide (a) a handbook for daily life, (b) a community, (c) intellectual stimulation, (d) an aspirational ideal, and (e) an escape from daily life. When the magazine ceased publication, readers felt a sense of loss and recognized a need to move on. The second study researches Mormon women's current uses and gratifications of media, with a focus on magazine use. Through focus groups and questionnaires, the main uses and gratifications of current media among Mormon women include (a) interaction, (b) cognition, (c) and diversion. Mormon women's media use is also influenced by warnings from others about the dangers of particular media or too much media use. This project then presents the concept and design for a new magazine targeted to Mormon women and seeks to fulfill the needs and gratifications found in the research discussed here.

Keywords: uses and gratifications theory, magazines, *Relief Society Magazine*, textual analysis, Mormon, Latter-day Saints, LDS, women, media, audience research

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Each of my master's project committee members provided unique insight for which I am grateful. Dr. Quint Randle provided me with insight into magazine research and knowledge of designing the concept of a new magazine. Dr. Sherry Baker lent her expertise in Mormon media research and provided me with the idea of creating the "new *Relief Society Magazine*" initially. Dr. Tom Robinson provided many insights into my research methods, types of research to include in my literature review, and ideas for balancing print and online media. All of these insights enabled me to reach my academic and professional goals by creating a high quality master's project.

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## Chapter 1: Introduction

### Background Information

The *Relief Society Magazine* was the official Church publication for the Relief Society organization from 1915 to 1970. In 1970, it ceased publication and was replaced by the *Ensign*, a magazine that continues to be distributed to adult members of The Church of Jesus Christ of Latter-day Saints today. However, the *Relief Society Magazine* targeted adult women specifically where the *Ensign* targets all adult members of the Church.

The question of whether the absence of this magazine left a void in Relief Society's members' lives is one to explore further. In fact, while many textual analyses have been completed on the *Relief Society Magazine* (Barney, 1993; Godfrey, 1995; Mann, 1971; and Waterstradt, 2004), no research has been done on audience-centered reactions to the magazine or to its ceasing publication. Valenti and Stout (1996) discussed the importance of audience-centered research: "By shifting the unit of analysis to audience members themselves, such study can more effectively address the question of how audience members make sense of mass media messages when organizations suggest a particular way of thinking about its effects on religious and cultural values" (p. 184). The fact that the magazine ceased publication nearly 40 years ago means the youngest readers of the magazine are aging, and their opinions about and reactions to the *Relief Society Magazine* need to be recorded.

The significance of the *Relief Society Magazine* can be found in the context of The Church of Jesus Christ of Latter-day Saints. The Relief Society organization was founded in 1842 by Joseph Smith, the founder of the Church. It was created as an organization for the female members of the religion (Derr, Cannon & Beecher, 1992, p. 27–28). The *Woman's Exponent* was first published in 1871 in order to reach the interests of the Latter-day Saint

women (Baker, 2007, p. 29). While this was never the official publication of the Relief Society organization (Bennion, 1976, p. 222), the leaders of Relief Society published articles in it, and it provided instructional material specifically for the women in the LDS Church. The *Woman's Exponent* ceased publication in 1914, and the *Relief Society Guide* and *Relief Society Bulletin* were published in its place for one year (Baker, 2007, p. 38).

In January 1915, the *Relief Society Magazine* replaced all previous women's publications and became the official magazine for the Relief Society organization. The magazine included advice on homemaking, raising a family, features from leaders of the Relief Society and the LDS Church, entertaining stories and poetry, and features on women who were members of the Relief Society organization. The women who read the magazine looked to it for entertainment and instruction, and when the magazine ceased publication in December 1970, Marianne C. Sharp, editor of the magazine, commented on what the magazine meant to its readers by saying, "The Relief Society Magazine is a treasure house of inspiring material. Members and organizations are requested to preserve them for present and future reference. Great discourses of prophets of the Lord are contained therein. The lesson work since 1914 is also detailed therein" (Sharp, 1970, p. 895).

When the *Relief Society Magazine* ceased publication, it was part of organizational changes in the LDS Church that included changes to the Relief Society organization. Many felt the Relief Society was never the same after those changes (Dew, 1992). The first research study for this master's project examines readers' responses to the *Relief Society Magazine* in the context of women in society at large and in the context of the LDS Church specifically during the 1960s and 1970 until it ceased publication.

The Church of Jesus Christ of Latter-day Saints currently has four official magazine publications for members: the *Liahona*, a magazine geared toward all international members of the Church; the *Ensign*, a magazine geared toward adult members of the Church; the *New Era*, geared toward the youth members of the Church; and the *Friend*, geared toward the children of the Church (The Church of Jesus Christ of Latter-day Saints, 2010). However, there are no publications geared specifically toward LDS women.

Researching how readers reacted to the *Relief Society Magazine* is a compelling topic alone; however, it leads to no understanding of how and why LDS women currently use media. With the onset of new media, such as the Internet, social media outlets, blogs, and Internet message boards, the current face of media has changed significantly since the *Relief Society Magazine* ceased publication 40 years ago. LDS women now have many other media and non-media interests competing for their attention. In addition to a historical look at *Relief Society Magazine* readers, a study looking at needs and media gratifications of current LDS women is necessary to fully understand how to fulfill the needs to LDS women that were previously met through the *Relief Society Magazine*.

While there are currently no publications for LDS women published by The Church of Jesus Christ of Latter-day Saints, some independent publishers create magazines and online communities for a similar audience. There are general interest magazines such as *LDS Living*, which “focuses on family-oriented issues and entertainment, daily living, and the LDS community” (LDS Living, 2010) and *Meridian Magazine*, an online-only magazine which focuses on world issues from a “gospel perspective” and seeks to entertain the LDS audience (Proctor & Proctor, 2010).

General interest magazines are not the only publications seeking to reach the LDS audience. There are some special-interest magazines geared toward the LDS audience as well. *Mormon Chic* is an online-only magazine geared toward women and focuses on “gospel, bargains, recipes, parenting, style, crafts [and] health” (Mormon Chic, 2010). *Desert Saints* magazine focuses on the interests of LDS people in the Las Vegas area (Desert Saints Magazine, 2010). *Exponent II* was started in the 1970s after the “pink” issue of *Dialogue* was published (Sheldon, 1999). The “pink” issue was suggested by Claudia Bushman and focused on women’s issues in the Church at the time it was published, in 1971 (Bushman, 2007). *Exponent II* now continues online as a “forum for women to share their life experiences in an atmosphere of trust and acceptance” (Exponent II).

There are also a few fashion-centered magazines for the LDS audience. *Jen* is an online magazine “dedicated to the young female members of The Church of Jesus Christ of Latter-[d]ay Saints” (Loch, 2010). Similarly, *Eliza* magazine is a fashion magazine “created for women who want to be stylish, sexy, and engaged in the world while retaining high standards in dress, entertainment, and lifestyle” (Eliza Magazine, 2010). While *Eliza* isn’t geared specifically to members of the LDS Church, it is run by an LDS member and appeals to LDS women (Warburton, 2009).

Through looking at the various publications currently geared toward different niches of the LDS women’s population, it seems this group is still seeking the same things they found in the *Relief Society Magazine*. Besides the previously mentioned publications, there are two initiatives that lead to this conclusion: The Mormon Women Project and Time Out for Women. The Mormon Women Project is an online library of interviews with LDS women with different stories and varied backgrounds. The Mormon Women Project is not a magazine, but it does

strive to record experiences and testimonies of different Mormon women in varied aspects of their lives in an online format, including interviews with and videos featuring Mormon women. It offers a glimpse into the lives of Mormon women for both readers inside and outside the LDS Church (McBain, 2010).

Time Out for Women, on the other hand, is a program initiated by Deseret Book, which is owned by The Church of Jesus Christ of Latter-day Saints. It incorporates aspects of gospel learning and socialization among LDS women.

### **Overview of Time Out for Women**

Time Out for Women holds many events at various locations in the United States and Canada each year. Each event features inspirational speakers and musicians in an effort to allow women to “regroup, and catch [their] physical and spiritual breath” (Dew, 2010). In addition to gaining spiritual insight, Time Out for Women events offer a diversion for busy LDS women. According to the Time Out for Women website, “It’s a great opportunity for women to gather and get recharged” (FAQ, 2010). Deseret Book, the owner of Time Out for Women, also offers this invitation: “It is Deseret Book’s great pleasure to invite you to catch your breath, take a break from daily pressures, ‘huddle’ with your sisters and friends, and feel rejuvenated for the days ahead” (Dew, 2010).

Time Out for Women hosts events throughout the United States and Canada for LDS Women to attend. Just in the year 2010, there were 18 events planned in different locations. These events included inspirational speakers and musical performances. Because this organization already has a strong following of LDS women, and it offers a chance for LDS women to relax and take a break from daily life, it makes sense to produce a magazine affiliated

with this program so LDS women in the United States and Canada can feel the rejuvenating power of Time Out for Women all year, which this project will produce.

### **Nature and Scope of the Project**

This master's project includes audience-centered research on former readers of the *Relief Society Magazine* as well as current members of Relief Society of all ages. Both studies focus on the uses and gratifications of the *Relief Society Magazine* and all media, respectively.

The first research study discusses the historical gratifications received from the *Relief Society Magazine*. The second research study explores the current media gratifications of LDS women. In addition to the research findings, this master's project defines how LDS women's media uses and gratifications can be incorporated into a publication geared specifically for LDS women. The researcher will design the publication to be affiliated with the Time Out for Women program.

A women-centered magazine affiliated with the Time Out for Women program would allow attendees to have similar messages they receive at the conference come to them at home between times when they attend the conference. In addition, it would allow women who cannot afford to attend the sessions to gain similar insight through a regular magazine. The magazine would also have exclusive material that addresses more general needs of women.

### **Purpose of the Project**

The purpose of this project includes four main points.

1. *Record reader reactions to the Relief Society Magazine.* The *Relief Society Magazine* is a piece of valuable history for The Church of Jesus Christ of Latter-day Saints, and there is currently no record of how the readers of this magazine felt about the publication or how they felt when it ceased publication. Because the magazine ceased publication 40 years ago, readers

of the magazine are aging, and their opinions about the magazine as well as their memories need to be recorded. The reader reactions to the *Relief Society Magazine* were gathered through focus group interviews, personal interviews, and open-ended questionnaires to women identified as readers of the magazine.

2. *Understand the current media uses of Mormon women.* Media has changed dramatically in the past 40 years, and Mormon women today use media for a variety of reasons. By understanding how Mormon women today use media and what they are seeking in their media use, those creating materials for this audience can more accurately create something of value to this audience. This information was gathered through focus groups interviews and open-ended questionnaires with LDS women of varied ages and varied life situations, from various states in the U.S. The interviewees answered questions regarding their current media use.

3. *Fulfill the media needs of Mormon women through creating a publication geared toward them.* Understanding how Mormon women use media and why is interesting, but this information is of no use unless it can be applied in some way. In order to apply the uses and gratifications of this audience, this project contains the concept for a magazine and accompanying website design based on the findings from the research. The researcher intends to meet the unique needs of Mormon women the way the *Relief Society Magazine* met unique needs when it was in publication.

4. *Present research findings and publication concept to Time Out for Women organization.* In order to assess the utility of this project, the researcher will present the magazine and website concepts to a representative of Time Out for Women to solicit feedback on the project from a professional standpoint.

**Target Audience**

The primary target audience of this project is attendees of Time Out for Women events. However, because it is designed with general concepts related to Mormon women, a secondary target audience includes any Mormon women, generally those living within the United States and Canada.

**Project Value**

The value of this project is three-fold. First, the research on the readers of the *Relief Society Magazine* provides historical insight into the perspectives of a religious publication that is no longer in print. This insight is important to the history of The Church of Jesus Christ of Latter-day Saints, and particularly the Relief Society organization because this magazine was the official publication of the Relief Society for 55 years.

Second, this project will provide insight into a group that has rarely been studied from an audience perspective: Mormon women. Because little theoretically based media studies have been performed on this audience, this research will provide a never-before-understood view of how and why Mormon women currently use media.

Third, the magazine and website concept that results from this research will have a valuable application to Mormon women today. It is a practical way to help Mormon women gratify the needs they are seeking to gratify in the media they currently use in various forms. Because there has been no publication geared specifically to Mormon women for 40 years, this magazine seeks to be an updated replacement of that original magazine.

**Qualifications**

The researcher's qualifications to complete this project include a bachelor's degree in English and seven years as a professional editor and writer. Of those seven years, more than two



were spent working as an editor for a special-interest magazine whose readership was largely women. In addition, the researcher has an in-depth understanding of the magazine publishing industry through professional experience and through an intensive-study program through New York University's professional studies program.

In addition to previous experience, the researcher has recently taken graduate-level courses in communication theory, qualitative research, Mormon media studies, and gender communication, which have provided a solid theoretical and applied understanding for the project.

### **Career Goals**

This project will help the researcher fulfill her career goals by enhancing her knowledge of media audiences and why they use the media they use. The researcher has aspirations of a continued career in magazine publishing, and this project will provide experience in three ways. The first way this experience will aid future career goals is through providing theoretical understanding of how media fulfills gratifications of media users. By exploring the uses and gratifications of media audiences, the researcher can more effectively understand why a media user is using or not using the media they have access to. Second, this research project will provide the knowledge to apply audience research in to a specific group and specific publication, which will enhance editorial work on future magazines that have a specific audience and specific purpose. Third, this project will allow a venue to apply theoretical research to a practical setting by designing a magazine based on the findings that come from the theoretical research.

## Chapter 2: Literature Review

### Relief Society Magazine

The *Relief Society Magazine* was the official publication for the Relief Society organization, and consequently, it was an important publication related to the LDS Church and to its members. Many content-focused studies have been conducted on the *Relief Society Magazine*. The *Relief Society Magazine* contained articles on ideal lifestyles and roles of women, much like other women's magazines in the 1960s (Zuckerman, 1998). Like other women's magazines of the day, it focused on traditional roles of women. While some magazines, such as *Ladies Home Journal*, experienced backlash from the feminist movement and changed their content accordingly, much of that didn't come until 1970 (Zuckerman, 1998, p. 208). Because the *Relief Society Magazine* ended in 1970, it maintained its traditional content throughout its last publication.

Unlike other women's magazines of the day, the *Relief Society Magazine* was unique in its influence on the female members of the LDS Church because, in addition to providing advice on life and entertainment, it served as a place for Relief Society meeting lessons to be published (Merrill, 1930, p. 36). In one research study, Audrey Godfrey looked at advertisements in the *Relief Society Magazine* during its years of publication (1995). Through looking at the advertisements, she concluded that Mormon women sought the "good life" just like the non-Mormon women of the age. Throughout the history of the magazine, advertisers catered their advertising to these women and saw them in a unique role: as influential consumers (Godfrey, 1995, p. 39).

In a different research project, Patricia Mann discussed the *Relief Society Magazine* from a historical perspective. She gave a descriptive account of the magazine and looked at

characteristics of the magazine, the effect the publication had on the women of the Church, and the magazine's "significance in the development of the educational function of the Relief Society" (Mann, 1971, pp. 3–4). Mann concluded that the magazine provided a place for women of the LDS Church to look for leadership—it provided a way for women to share ideas with each other, find messages from priesthood leaders, and publish creative works.

In addition, Jean Waterstradt gave a detailed historical account of the magazine and called it "a powerful instrument, a testament to the ability and determination of its general board, to the value of Relief Society programs, and to the intellectual, moral, and spiritual commitment of Relief Society members" (Waterstradt, 2004, p. 107). The *Relief Society Magazine* provided more than religious instruction and entertainment. It also provided practical instruction and examples for every day life, including advice on topics such as raising children and healthy living.

Sarah Barney looked specifically at health-related issues of the magazine in a master's thesis. She discussed the roles of women in the LDS Church related to health care and nursing as they are described in the *Relief Society Magazine* from 1914 to 1930 (Barney, 1993). In her analysis, she concluded that humanitarian and health-related work was very important to the Relief Society organization, particularly in the early 1900s. She found five themes related to nursing and health care in the *Relief Society Magazine*: "nursing, faith healing, women's health, children's health, and public health" (Barney, p. 74). Barney also argued that the references in the *Relief Society Magazine* show the importance Mormon women of the time period placed on nursing, even if they didn't nurse in a professional setting (Barney, p. 77).

Derr, Cannon, and Beecher (1992) discussed the history and role of the *Relief Society Magazine* as part of a larger history about the Relief Society organization. They gave a cursory

look at its beginning, the instructional articles presented during different eras of the magazine's publication, and the conditions surrounding its demise in 1970.

The LDS Church and the Relief Society were both global organizations in the 1960s and 1970, but were still U.S.-centric. In 1970, 71% of the Church's population lived in the United States. However, the LDS Church was not as Utah-centric as it once was. In 1970, only 27% of the Church's population lived in Utah (Deseret News, 1974, p. 197). The *Relief Society Magazine* reflected this U.S. population in its content: some articles featured Relief Society women throughout the world, but most lifestyles promoted fit more accurately a U.S. lifestyle than a generic global lifestyle. The *Relief Society Magazine* was published in Spanish, but that edition didn't begin until 1966 (Mann, 1971, p. 123).

Despite the amount of research done on the content of the *Relief Society Magazine*, no studies have been conducted specifically on the audience of the magazine. Particularly, no studies have looked at the uses and gratifications of women who read the magazine.

### **Uses and Gratifications Theory**

While the present research utilizes qualitative, emergent design, as described in detail by Lincoln and Guba (1985) as well as Rubin and Rubin (2005), the research is informed by the uses and gratifications theory of communication. Uses and gratifications theory posits that the needs and expectations of media users lead to patterns of media use that fulfill the gratifications of those media users (Katz, Blumler, & Gurevitch, 1973–1974). A researcher utilizing uses and gratifications theory assumes many things about the media user: the media user is an active participant in their media use; the link between “need gratification and media choices lies with the audience member”; and the media competes with outside, non-media, sources to fulfill need gratification (Katz et al., 1973–1974, pp. 510–511). In addition, uses and gratifications theory

assumes media users are self-aware of their media use and can identify the reasons the purposes for their varied media use (McLeod & Becker, 1981; Palmgreen, 1984). The theory also assumes readers have a purpose and goal for selecting the media they do, people initiate their media use, many psychological and social factors influence media use, media competes with other alternatives to fulfill the same needs, and people are typically more influential than media in these social and psychological processes (Rubin, 2002, p. 527–528).

McQuail, Blumler, and Brown (1972) looked at television viewers and determined four main categories of uses and gratifications: diversion, which includes escape from routine experiences and problems, and emotional release; personal relationships, which includes companionship and social utility; personal identity, which includes finding a reference point for self, determining reality, and finding support for personal values; and surveillance, which includes educational enlightenment and information-seeking. Since that time, uses and gratifications theory has been applied to many different types of media and not just television use (Ruggiero, 2000).

Uses and gratifications theory can be used for many media studies, and it is particularly useful in this day and age when many are not quite sure how media users fulfill their gratifications through new media. Ruggiero (2000) argued that the onset of new media, such as the Internet creates new impetus to apply uses and gratifications theory to communication research. In particular, he suggests uses and gratifications studies on new media should include looks at interactivity, demassification, hypertextuality, and asynchronicity. In fact, this information is crucial to any print magazine's success with the wide use of the Internet for cognitive, information-seeking uses (Randle, 2003).

There are a few studies that explore the uses and gratifications specifically in magazines. Towers and Hartung (1985) looked at surveillance (understanding what's going on in the world), diversion (entertainment or down time), and interaction (learning more about oneself) in magazine readership. They found that magazine reading was related to diversion and interaction, because the magazines offered information to pass on to others. Specifically, they found consumer magazines to be related to diversion and news magazines to be related to interaction.

Payne, Severn, and Dozier (1988) also looked at magazine usage related to surveillance, diversion, and interaction. Their findings supported previous research in that "use of consumer magazines and diversion" were correlated. They also found that "the interaction, surveillance and diversion typology" could also be linked to the use of trade magazines (p 958).

Duke (2000) looked at race related to uses and gratifications of magazine use. She researched the different uses of popular teen magazines by black and white teens. She found black teens felt the magazines excluded them and, instead relating to the products and images of the magazines, used the magazines as a way to observe white culture through a "one-way mirror" (p. 382). The white teens, on the other hand, used the magazines for personal reference. They saw the information as relevant and applicable to them and didn't notice a racial bias.

Because these three previous studies were performed before widespread, mainstream use of the Internet, these studies do not take into account the competition that now exists between print and digital media. Randle (2003) looked at the competition in the marketplace that now exists between Internet and magazine usage.

Randle used niche theory, a theory related to uses and gratifications, to compare the gratification niches of magazine and Internet media. He found that the Internet surpasses print magazines in fulfilling the cognitive needs of media users. However, he also found that

magazines have the potential to be more successful in fulfilling the affective and diversion needs of media users than the Internet (Randle, 2003). However, the Internet and other new media have changed significantly since that time.

The onset of new media and the Internet has caused traditional media, such as magazines and newspapers, to adjust their place in the marketplace. Much uses and gratifications research more recently looks at the relationship between different media. Ekron (2010) looked at a niche South African magazine and accompanying website as well as magazine websites of other magazines in South Africa to find the uses and gratifications of each publication format. Ekron found users of the website and print magazine fulfilled different gratifications through each format. Magazines better fulfilled the emotional and escape needs of readers and the Internet served information-seeking and cognitive needs. The author also found the social needs of media users to not be dependent on a specific media format.

In another recent study, Barker (2005) looked at gratifications of traditional and nontraditional mothers reading parenting magazines. She found that nontraditional mothers actively used parenting magazines to find information as opposed to traditional mothers. Traditional mothers did not actively use parenting magazines to find information and spent less time reading parenting magazines than nontraditional mothers.

Hu and Wang (2009) studied body image from a uses and gratifications approach by looking at whether motive for reading fashion and beauty magazines had an impact on personal image of the reader. They found promotion motives of readers had more impact on image and desire to enhance image than prevention motives of readers.

While uses and gratifications research is important and vital to understanding magazine audiences, media is constantly changing. The onset of new media, such as the Internet, social networks, and digital readers are also a large part of current uses and gratifications research.

### **The Changing Media Landscape**

With the ever-changing media landscape, many media users constantly adapt their media use to include new media. When applying niche theory to media, as Randle (2003) did, analysis can be performed to determine whether new media have the chance to replace or co-exist with existing media. New media does not automatically displace old media, but some media may have the opportunity to do so. In the past 10 to 20 years, researchers have begun to understand the place the Internet has in media users' lives (Althaus & Tewksbury, 2000; Ebersole, 2000; Flanagin & Metzger, 2001; Lin, 2002; Milks & Bloxham, 2010; Stafford, Stafford, & Schkade, 2004; Van der Voort et al., 1998). Dimmick, Chen, and Li (2004) looked at how the Internet co-exists with traditional media, such as television and newspapers. They found that the Internet has great potential to displace traditional media when users are seeking news. They also found the Internet to fulfill more gratifications broadly than any traditional media type.

In another study looking at the relationship between websites and magazine circulation, Kaiser and Kongstead (2005) sought to understand whether magazines who have companion websites were causing more harm than good to the print magazine by hosting a website. They concluded that while magazines maybe be causing themselves harm by hosting companion websites, there are two possible positive effects to having a companion website: extending the brand awareness and the possibility of additional services a print-only magazine could not provide.



Some researchers have also begun to look at specialized websites and situations regarding uses and gratifications and the Internet. Kaye and Johnson (2004) looked at the uses of the Internet for political information during the 2000 presidential election. Specifically, these researchers sought to know why media users went to the Internet for political information. They found the four main motivations were guidance on how to vote, entertainment, information-seeking, and social utility. Diddi and LaRose (2006) found that college students who used the Internet for news mostly used this media format for surveillance and escapism.

In addition to the traditional gratifications of media use, Eighmey and McCord (1998) found personal involvement and continuing relationship to be important factors when looking at Internet users' reactions to websites. More recently, Cho, Gil de Zúñiga, Rojas, and Shah (2003) found different gratifications between different age groups and socioeconomic status groups when using the Internet. Young users from a high socioeconomic group used the Internet for interaction, surveillance, and consumption. Those who were young but in a low socioeconomic group used the Internet to connect with others. In addition all users in the low socioeconomic group, regardless of age, used the Internet for cognitive and learning purposes. Leung (2003) also found age to be a predictor of Internet gratifications.

In a different approach, Grace-Farfaglia, Dekkers, Sundararajan, Peters, and Park (2006) found looked at multicultural differences in gratifications in Internet use. They found different types of communities (*gesellschaft* vs. *gemeinschaft*) predicted gratifications depending on the community type.

While much of the new media research in uses and gratifications focuses on different aspects of the Internet, there are studies focusing on other new media such as blogs (Li, 2007)

and cell phones (Wei & Lo, 2006). Another growing body of research focuses on social media and social gratifications of new media (Raacke & Bonds-Raacke, 2008; Scott, 2002).

### **Women's Media Use**

Many gender studies have focused on how men and women use media differently (Reinhard & Dervin, 2007; Wang, Fink, & Cai, 2008; Jansz, Avis, & Vosmeer, 2010). Even more specific than general women's media use are some studies that look specifically at how Mormon women use media. Appleton (1981) performed a study looking at how much time Mormon women spent reading and what types of materials they were reading. She found that Mormon women were not reading as much as the average adult in the United States. Appleton also concluded that Mormon women read religious as well as non-religious materials; the education level correlated positively with the amount women read (with the exception of those who had a high school education or less); and the types of materials women read was similar and did not differ based on geographical location.

Later, Appleton and Cranney (1985) updated this study and found that all groups of women surveyed read scriptures and other Church-sponsored publications for a significant amount of time each month. In addition, the LDS women's general reading habits didn't differ greatly from their non-LDS counterparts and the LDS women's reading habits were similar throughout the U.S.

Another interesting area of study concerning women's media use is that of mothers who blog. Lopez (2009) discussed the significance of blogging in redefining motherhood. Mothers are leaving the impossible demands and pressures and creating a realistic scene by creating "interactive conversations" with other women through blogs. In a similar study, Brown, et al. (2009, August) studied mommy bloggers through the lens of social comparison and self-esteem.

They found a positive correlation between hours mothers spend blogging and their levels of social comparison. They also found that increased levels of “time-spent blogging, hours reading blogs, and social comparison . . . predicted a lower level of self-esteem” (p. 23).

### **Mormons and Media**

Some media research focuses on how media and religion co-exist. Sometimes media can be seen as a threat to religion or religious belief, media can replace traditional religion, or it can enhance religious belief. Drumheller (2005) looked at the millennial generation’s uses and gratifications of religious media and found they seek information as well as values in the religious media. Stout (2002) defined three obstacles to media literacy among religious groups: “[s]econdary-source reliance, text simplification, and rule extension tendency” (p. 57). In the LDS religion, there are many instances of church leaders counseling members of the LDS religion about media use (Ballard, 2003; Bednar, 2009; Faust, 2000). Stout (1996) discussed different areas of counsel leaders give: warnings to protect the family; warnings about specific types of media, such as R-rated movies; media effects; and guidelines for using media. Stout, Scott, and Martin (1996) looked at the interpretive audiences that arise among members of the LDS church as they interpret this counsel from their leaders and apply it to their own media use. They found two distinct audiences: “traditionals” and “independents.” The “traditionals” described their media use in terms of institutional standards, and the “independents” spoke of their media use on a more personal level; they talked of media value from a personal perspective instead of an institutional perspective (p. 247).

The counsel from religious leaders impacts the way LDS church members choose to use media. However, in order to fully understand the Mormon media audience, more than the content of media messages must be studied because all church members react to this counsel differently

(Valenti & Stout, 1996; Scott, 1994). In addition, members of the LDS church react in different ways to media and conflicts that arise concerning media. Stout (1994) discussed Mormon women's attitudes toward appropriate television use as well as how they deal with conflicts related to television viewing by looking at different interpretive communities within the LDS culture. Scott (2003) found that Mormons do not all react the same way to media that their religious leaders see as objectionable. Some use distancing and othering strategies to justify using objectionable media. In another study by Stout and Scott (2003), Mormons were surveyed about how they make media choices, how they informed consumers, and other media-literacy-related questions. The researchers discovered three main approaches to media literacy: belief-based literacy, personal media literacy, and interactional media literacy (p. 149). In addition, Stout and Scott discovered that the content of media messages was not as insightful about Mormons' media literacy as was the needs of the media users (p. 155). Davies (2007) studied a young-adult Mormon audience and found that religion (specifically the influence of a moral authority) "restrict[ed] dependence on television" (p. 144). He also found a relationship between affinity for television and the amount of time spent with television.

Despite the warnings about media use given by LDS church leaders, the LDS church uses media to further its work and, much like other religious faiths, sees it as a venue to proselyte their message to large audiences (Ballard, 2007) and to communicate with members of the church (Hollstein, 1977). In fact, many LDS church leaders promote and encourage the religion's members to seek out media venues to share their beliefs and defend the reputation of the religion (Ballard, 2009). The LDS church and its affiliates also have their own media organizations. Simmons (2002) researched the uses and gratifications of BYU Television viewers by looking at ritual and instrumental viewing motives. Simmons found a positive correlation between viewing

motives and viewing satisfaction with regard to instrumental viewing as well as correlations between viewing motives and view satisfaction.

### **Qualitative Content Analysis**

Qualitative research emphasizes an inductive, emergent design (Lincoln & Guba, 1985). According to Charmaz, qualitative research “stresses discovery and theory development rather than logical deductive reasoning which relies on prior theoretical frameworks” (Charmaz, 1983, p. 110). Uses and gratifications theory suggests social interaction is one reason people use media (McQuail et al., 1972). Because of this interaction, analyzing not only what people say but also how they interact with one another is important to understanding their media use. Blumer (1969) stated that meaning comes from interaction with others. Meaning is not only constructed through interacting with others but meaning is also shared with others, which aids the construction of others’ meaning. Because meaning is constructed socially, it’s hard to quantify or generalize to a large population. Because of this, researchers introduced the qualitative approach as an alternative to deductive researching. Altheide (1987) suggests media can play a role in social interaction and vice versa as well—social interactions with others can influence media use of an individual.

In qualitative research, analysis takes place simultaneously with data collection, which allows for adjustments in later interviews in the research process. Glaser (1965) suggests there are three approaches to qualitative research. The first approach includes converting qualitative data into quantitative form by first gathering data and then analyzing it. The second approach is developing new theory by making theoretical notes on data collected. The third approach, constant comparative analysis, is a combination of the first two approaches in that it uses explicit coding and theoretical analysis. Constant comparative analysis has four phases, according to

Glaser: initial coding into categories (while constantly comparing to what has already been coded), refining categories and properties, “delimiting theory” (p. 441), and writing the theory. Corbin and Strauss (1990) indicate that analysis is based on concepts, sampling is based on theory, analysis requires constant comparison with previously collected data, and patterns need to be accounted for in the data.

Coding is an important aspect of content or textual analysis in qualitative research.

Different researchers vary on the best way to code the data gathered in a qualitative study. While all researchers agree that an initial coding phase first occurs and an in-depth coding phase comes later, some identify two phase while others identify three phases of coding (Kendall, 1999). Glaser (1978) describes substantive coding as an initial phase of coding to allow categories to emerge (p. 56). He then discusses theoretical coding, which involves understanding how the substantive codes relate to each other; they “weave the fractured story back together” (p. 72).

On the other hand, Corbin and Strauss (1990) identify three phases of coding. The first phase, open coding, is similar to Glaser’s (1978) substantive coding (p. 12). It breaks the data into categories and subcategories. The second phase, axial coding, is also similar to Glaser’s (1978) theoretical coding phase. In this phase, a researcher examines how different categories relate to each other, and how they emerged. Corbin and Strauss assert that in order to verify categories and ideas, there must be multiple incidences of an idea in order to be valid (p. 13). The third phase of coding for Corbin and Strauss is selective coding, in which “*all* categories are unified around a ‘core’ category” (p. 14). This phase identifies the main idea that links all categories together.

In addition to these guidelines of analysis, Hsieh and Shannon (2005) discuss three different approaches to qualitative content analysis. The first approach they discuss is similar to a

grounded theory approach—allowing coding categories to emerge from the text (p. 1279). In interviews, researchers should use open-ended questions to achieve the most accurate results.

The second approach Hsieh and Shannon (2005) discuss is directed coding (p. 1281). This is most effective when some research on a particular topic exists but is not complete. This helps to add to the current theory or body of research by using existing theory to focus the research question. This approach is more structured, but it allows for inductive and constant comparative analysis. Both open-ended and targeted questions can be used for these interviews.

The third approach by Hsieh and Shannon (2005) is summative content analysis (p. 1283). Here, a researcher starts quantitatively by counting words or terms in a text. However, this process becomes qualitative when the researcher also interprets the latent meaning in a text by looking at underlying meanings.

There is precedence for both qualitative content analysis studies and uses and gratification studies in media research. The purpose of this research is to understand the gratifications women gained from reading the *Relief Society Magazine* and what the uses and gratifications of media, specifically new media and magazines, are today among Mormon women.

### **Chapter 3: Methods**

#### **Qualitative Content Analysis**

Because researching an audience requires members to be free to explain their opinions about their current media use as well as their recollections about the original *Relief Society Magazine*, a qualitative approach to interviewing and analysis is the most effective approach for researching the audience of the magazine. It is also useful in understanding the context in which a topic is discussed, particularly because the LDS people have many nuances and terminology specific to their religion and culture. I used a qualitative approach to interviewing, using semistandardized interviews, to discuss the *Relief Society Magazine* with readers of the magazine and also the current media uses of Mormon. I then performed a qualitative content analysis on the interview text to begin understanding the uses and gratifications of media use among Mormon women 40 years ago and the media use among Mormon women today.

#### **Semistandardized Interviews**

Even within one interview, it's best to conduct what Berg (2009) calls a "semistandardized interview." He explained that an interview has a predetermined set of questions, but that "the interviewers are allowed to digress; that is, the interviewers are permitted . . . to probe far beyond the answers to their prepared standardized questions (p. 107).

In this research, I sought to build on the understanding of Mormon media use, specifically the media use of Mormon women. This research seeks to understand how Mormon women used the *Relief Society Magazine* at the time it ceased publication in 1970.

#### **Focus Groups, Personal Interviews, and Open-ended Questionnaires**

In researching audiences of the *Relief Society Magazine* 19 women who read the magazine were interviewed through focus groups or personal interviews, and five women were interviewed



through open-ended questionnaires about their recollections and opinions of the publication before and when it ceased publication. In research media use among Mormon women today, 13 women were interviewed through focus groups, and three were answered open-ended questionnaires. After the initial focus group, the researcher adjusted the questionnaire to include questions about emerging themes, as suggested by Hsieh and Shannon's (2005) directed approach to content analysis.

The samples were purposive and chosen by the following criteria for the *Relief Society Magazine* research: members of The Church of Jesus Christ of Latter-day Saints, and regular readers or subscribers to the *Relief Society Magazine* at the time it ceased publication in 1970. If the participants did not meet the criteria, they were chosen if they remembered particulars about their mother reading the *Relief Society Magazine*. For the second study on Mormon women's current media use, women who were members of The Church of Jesus Christ of Latter-day Saints were chosen to answer questions on their current media use based on their acquaintance with the researcher. The Alabama focus group consisted of five women who attended the same LDS ward. The participants were chosen by an acquaintance of the researcher.

After the first focus group and a few questionnaires were collected, the information received was analyzed using constant comparative analysis. After the first group, the set of questions was adjusted to fit the initial themes that began to emerge, and those interviews and questionnaires were coded using constant comparative analysis as well (Rubin & Rubin, 2005; Spradley, 1979). The initial set of questions and final set of questions for each study can be found in Appendix A. The interview transcripts for the *Relief Society Magazine* research can be found in Appendix B. The interview transcripts for the current Mormon women's media use research can be found in Appendix C.

## Demographics

**Relief Society Magazine readers.** All people who participated in the first part of this study were members of The Church of Jesus Christ of Latter-day Saints, and all were female.

Education level and geographical location varied, and the details are explained in the tables one and two below.

Table 1

*Education Level of Relief Society Magazine Respondents*

Age	High School Graduation	Some College Education	Undergraduate Degree	Graduate Degree	Total
51–60		3			3
61–70	3	1	1	2	7
70+	6	3	4		13
Total	9	7	5	2	23

Table 2

*Geographical Location of Relief Society Magazine Respondents*

Age	Utah	Canada	Total
51–60	3		3
61–70	6	1	7
70+	13		13
Total	22	1	23

**Current Mormon women.** All people who participated in the second study were members of The Church of Jesus Christ of Latter-day Saints, and all were female. However, their levels of education differed as did their geographical locations. Those demographics are explained in the tables three and four below.

Table 3

*Education Level of Mormon Women Respondents*

Age	Some College Education	Undergraduate Degree	Graduate Degree	Total
21–30		5		5
31–40	3	4	1	8
41–50	1			1
51–60	1	1		2
Total	5	10	1	16

Table 4

*Geographical Location of Mormon Women Respondents*

Age	Utah	Alabama	Total
21–30	5		5
31–40	3	5	8
41–50	1		1
51–60	2		2
Total	11	5	16

## **Chapter 4: Results for Reader Responses to the Relief Society Magazine in the 1960s and 1970**

After sorting the data collected, five dominant themes emerged that described how and why women read the *Relief Society Magazine* and how they felt when the magazine ceased publication in 1970. The five needs that were gratified for women who read the magazine were: (a) a handbook for life, (b) community, (c), intellectual stimulation, (d) aspirational example, and (e), escape from daily life. While these themes were found in this research study, they only begin to explain the uses and gratifications of Mormon women through the *Relief Society Magazine*.

### **A Handbook for Life**

In many ways the Relief Society organization was a general handbook to women's lives. The *Relief Society Magazine* was a conduit to provide that guidance from the Relief Society organization. It taught women about child-rearing, it provided recipes for their families, it showed them how to create crafts to beautify their homes, and it educated them about secular topics. Over and over, readers said, "It was *my* magazine." They felt it belonged to them because it taught them about their own lives. One reader summarized her feelings by saying,

"I felt like it was kind of a guiding force in my life, as far as family and keeping a home and everything. We just learned a lot for our everyday life in the magazine."

Another reader commented similarly:

"At the time, it was something that guided our lives and helped us in our life to improve ourself, and to improve homemaking skills. I just think it was really good for the women to have the magazine in their home."

Other readers also felt an ownership for the magazine and saw it as a guiding force in their life:

“It was my magazine—it was for me, as a mother in life and in the Church. . . . I think I wore a lot of them out.”

“I felt like [the magazine] belonged to me—it was a magazine for *me*.”

Many readers treated it as a literal guidebook for their everyday lives. One common theme among readers’ responses was the size of the magazine, which made it convenient to carry with them wherever they went:

W1: “People could carry [the magazine] around in their purses to doctor’s appointments, or whatever, because they were small.”

W2: “Kind of the *Reader’s Digest* concept, small enough to carry around.”

Another woman had a similar comment about its size:

“Nothing is quite the same as this [magazine]. . . . It’s such a nice size and shape. It was easy to hold, and you could pop it in your purse so that if you had a minute while you were at the doctor’s office or something you could read it.”

The reason many women saved their magazines was because they used the information presented in them in everyday life. The convenient size allowed women to also take their magazines to Relief Society meetings so they could follow along with the lessons. One reader remembered:

“I would take it to Relief Society meeting with me and follow along with the lessons.

Like there’s Cultural Refinement and Social Relations [lessons in the magazine]. I would always take it with me.”

Some readers commented on how they used content and ideas from the magazine in other lessons and activities:

“They always had fabulous pictures, so if I taught Sunday School or Primary or something, I would kind of look through and see if there was anything that I could use.”

Another reader commented on how she used the craft ideas when she worked with the scouting program:

“I know they had a lot of crafts in here. I think I was teaching the Scouts and they had some helps for me in here, even for the Scouts. . . . We made terrariums in the big jars when you used-to could get the big jars. We made terrariums. . . . I think I still have some of these [magazines] because I liked to refer to them for different activities and things.”

One important role many women fulfilled in their families was cooking meals for everyone. Often there were recipes in the magazine that readers would use to prepare their family meals. Some readers commented on the recipes and how they have become staples in family meals. One reader said,

“I always looked to see if there were recipes. I’ve always liked recipes, you know with a big family to fix meals for and things.”

Another reader talked about a roll recipe she originally found in the magazine:

“Feather light rolls has become my roll recipe and when I fix a special dinner you can bet the rolls will be made from this recipe.”

While there were mixed feelings on the craft projects in the *Relief Society Magazine*, many readers remembered them. Some weren’t interested in the craft projects because they often didn’t finish them after they started. Others saved patterns for later use. After looking through an old issue, one reader talked about discovering that a sewing pattern she used many times had come from the *Relief Society Magazine*:

“I saved this issue because it had a pattern of a little crocheted purse that you made on the bottom of a dish soap bottle. When you pulled the ties it made a purse and when fold[ing] down the bag, it transformed into a bassinet for a tiny doll. I have made these for my daughter and now each of my granddaughters.”

In addition to practical uses to apply in daily life from the magazine, readers also felt a connection to the magazine itself and to the women portrayed in the magazine.

### **Community**

James Carey (1989) stated, “Communication is linked to terms such as ‘sharing,’ ‘participation,’ ‘association,’ ‘fellowship,’ and ‘the possession of a common faith.’” (p. 18). He goes on to say,

“A ritual view of communication is directed not toward the extension of messages in space but toward maintenances of society. . . . [T]he archetypal case under ritual view is the sacred ceremony that draws persons together in fellowship and commonality” (p. 18).

In essence, James Carey said that communication is more than transmission; it is a tool for people to connect and share common experience. Communication created a sense of community, and he pointed out that both words—communication and community—actually have the same root meaning.

With this idea that communication creates community, it is easy to understand how one form of communication, the *Relief Society Magazine*, could be seen by its readers as a way to form community and companionship with other members of the Relief Society organization.

Throughout the discussions with readers of the *Relief Society Magazine*, a predominant theme was, in fact, community. Many readers commented on how the magazine made them feel part of the Relief Society organization and part of a larger group of women. A few readers in

particular mentioned how they raised their families in the “mission field,” or outside of Utah, where there were few LDS women who lived nearby. The magazine provided the sense of community despite geographical distance. The magazine was just for women, and it was written in a way that women communicate with each other. One reader commented,

“It was just for us. Just for the Relief Society. It was for women, and you could say what women say to women [in the magazine]. . . . This was totally for *me* and for *us*. They were talking from sister to sister.”

Another response was similar:

“The stories I liked. . . . It’s a woman-to-woman thing. It’s a spiritual depth. There’s always been a spiritual depth. . . . It was something you could relate to.”

This same reader later recounted her feelings about how the magazine helped her feel connected to Relief Society and to other women:

“To read the magazine, it just made you feel part of the Relief Society. It really did help, I think. You were part of this. Here’s a magazine, here are lessons, here’s an organization, and I’m part of it.”

Women who read the magazine also felt a connection to the women who wrote the stories and poetry. Many readers followed certain authors or poets and saved their work. Even now, 40 years after the magazine ceased publication, some readers could still name their favorite authors. One reader stated:

“Some of [the stories] were written by some of our really popular Church authors that we have now, that have written full novels or books. That’s how they started. Lael Littke—I remember she was always one of my favorites—I was always excited to read one from her.”



Another conversation talked about the great writing talent and connections with particular authors:

W1: “Yes, some of [the fiction] was very, very good. I think it was Alice Morrey Bailey that I used to really enjoy.”

W2: “Yes, she was from our county . . . from our Stake, actually. Of course, she was older, but my mother knew her. That name was very familiar to me.”

W1: “I think it was Alice Morrey Bailey’s things that I loved reading.”

W3: “And Margery Stewart.”

Another reader also commented on her connection with an author in the magazine: “I remember one [of the poems] was by a cousin of mine. She was just my age. She was really young, and that surprised me.”

Not only were the stories these authors wrote interesting, but knowing a little bit about their life added an extra connection, which is why many enjoyed reading the contest winning stories. While looking through an old copy of the magazine, one reader said,

“This issue had the first, second, and third place winners of each contest. It was fun seeing the author, reading about her life, and then [reading] the story or poem she had written.”

Another reader had similar feelings:

“You kind-of started making friends with some of the authors. You started recognizing some of those that were repeated performers in the writing field.”

Many readers felt the authors of the stories and poetry were approachable; they were the woman next door. One reader said,

“People got a chance to use their writing skills. You didn’t have to be the most wonderful writer in the world to get published; you just had to come up with something fairly decent and quite interesting.”

Another reader brought a saved copy of the magazine because a story she had written had been published in it.

In addition to authors, the readers felt a connection with women who were featured in articles, and some were proud to know or be related to those who were featured. One reader talked about saving an issue of the magazine that featured her husband’s grandmother. She mentioned the grandmother was seated on a couch, surrounded by her crochet work in the photograph. Another reader talked about helping her mother set up each room of her house with the crafts she had completed so they could take pictures of each.

An interesting similarity between responses was the reference to the *Relief Society Magazine* being an old friend. One reader said, “[The magazine] was a good friend when I was home with three children.” In fact, one main reason the readers who were interviewed loved the magazine was because it was a companion during the years when they were raising young children and had little adult interaction during the day. It also helped women feel they were similar to other women throughout the Church. One reader stated, “[The magazine] gave me a connection with other women with the same values, hopes, problems, and desires as I had.”

Readers related to the women in the stories in many ways. Another reader talked about the *Relief Society Magazine* reinforcing the feeling of Relief Society sisterhood, “We belonged to this worldwide sisterhood; [the magazine] kept us in touch with each other.” Much like an old friend, the magazine related to the emotions of women. One reader commented, “The poems

related to our feelings, and you know, it was just *our* magazine. The spiritual part was in there too, and that was great.”

Another reader felt that same connection with the fictional stories in the magazine. She said,

“I liked the stories too, if they had personal stories. I just enjoyed the personal experiences of people that touched your heart. The personal experiences they had, like with the Holy Ghost or different things.”

In many ways, the *Relief Society Magazine* helped women relate to other women in similar circumstances, even if they never met many of the women featured or who were authors, they felt a connection with them. In addition to providing a social utility, the magazine also provided opportunities for intellectual stimulation.

### **Intellectual Stimulation**

The *Relief Society Magazine* filled a cognitive need for increasing intellect. At a time when significantly fewer women were earning college degrees than today (U.S. Census Bureau & Bureau of Labor Statistics, 2009), magazines such as this one served as women’s higher education while they raised families. The Relief Society lessons, which were published in the magazine, provided a lot of opportunity for women to broaden their knowledge. Derr, Cannon, and Beecher (1992) stated that “Relief Society lessons gave women whose primary efforts had been or were centered in family life a ‘continuing education’ that required only as much time as they had to give” (p. 191). One woman commented on this idea:

“I remember somebody making a statement that if a sister went regularly to Relief Society and really took advantage of all those lessons . . . it [would satisfy] a real need if you faithfully studied and prepared and all that. Over [the] years you would probably get

the equivalent of at least some basic [knowledge]—your general studies that would be required.”

Many readers discussed how they enjoyed reading the secular lessons and attending Relief Society when lessons about secular topics were taught. Some specifically mentioned learning about how different countries and cultures gave them a broader perspective on life and the world around them. A common thought was that Relief Society taught a woman all she needed to know. One woman shared some feelings her daughter expressed about Relief Society, years after the *Relief Society Magazine* ended:

“I told [my daughter] that her college education has really come in handy to help raise [her] children. She said, ‘College! No way! I have learned more from Relief Society and from being a member of the Church . . . than I ever did in college!’”

Another woman expressed her feelings about the Cultural Refinement and Literature lessons:

“Cultural Refinement! But even before that, it was Literature. We studied those ‘Out of the Best Books.’ And we studied all kinds of literature . . . [that] I’d never been exposed to that I really enjoyed.”

In further discussion about the literature, this same reader commented about broadening her understanding of famous authors in literature: “There are non-Mormons who do wonderful things.” The idea of a woman broadening her knowledge and perspective was valued among the women in Relief Society, and many admired the teachers who taught the lessons that came from the *Relief Society Magazine*. One reader stated,

“Somewhere in here [the magazine] (I don’t know if it was in the newer ones) were lessons on Theology, which later became the Spiritual Living lesson. My grandmother taught Theology; I can remember that. For years and years and years she taught it and

then when it became *Spiritual Living*, she taught that. She was really a special little lady, and I guess she was really good at it, because she taught it for all those years.”

As with other reasons for using the magazine, some women kept stories or poems to refer to later. One woman described her system of keeping the poetry from the magazine: “I particularly loved the poetry, and I now have in my computer collection, many poems that I know originated in the *Relief Society Magazine*. I could probably pick them out.”

While many readers of the *Relief Society Magazine* loved to learn new things from the content, they also learned lessons about how to be an ideal person and live an ideal life (Waterstradt, 2004, p. 103).

### **Aspirational Ideal**

The *Relief Society Magazine* portrayed an aspirational ideal for women during the 1960s and 1970. Much of the magazine was geared toward women who were married, stayed at home, and had children. Many women who read the magazine mirrored the type of women portrayed in the magazine, if we assume they follow the general American societal patterns. When the magazine ended in 1970, women in America married younger than in 2009. The average age for a woman’s first marriage in 1970 was 20.8 and it was 25.9 in 2009 (U.S. Census Bureau, 2009a). In 1970, more people were married in general than in 2009. In 1970, 66.8% of the adult population was married whereas only 55.6% of the adult population was married in 2009 (U.S. Census Bureau, 2009b). In addition, fewer people were divorced in 1970 (2.2% of the population) than in 2009 (8.5% of the population) (U.S. Census Bureau, 2009b) .

The time between 1960 and 1970 was a transitional time as far as how roles of women were viewed in society (Ogden, 1986). Despite, this, most women’s interest magazines still portrayed a stereotypical ideal. An analysis of advertisements in general interest magazines in

1970 showed that women were portrayed in traditional roles as homemakers and were depicted in advertisements dealing with the home and family (Courtney & Lockeretz, 1971). Other studies have found the editorial content of magazines at this time focused on children, managing a household, and nutrition (Peirce, 1997, p. 583). Women were also portrayed in stereotypical roles as dependent and focusing on concerns of the home and family (Lugenbeel, 1975; Bailey, 1969; and Franzwa, 1974). The *Relief Society Magazine* was similar to other magazines from the same time period in that it portrayed the ideal, stereotypical women in its pages.

Placed in that context, the *Relief Society Magazine* was a magazine of its time: many practical suggestions were given in the magazine, and many ideals were presented. It discussed the ideal way to discipline a child and what an ideal woman acts like. Like other magazines of the time, less-than-ideal situations were not focused on in the magazine. A group of readers commented on this fact:

W1: [Less-than-ideal situations] would not have even been thought of in the *Relief Society Magazine*. . . . No one would have thought of helping anybody with . . . a crisis in their life.

W2: They didn't have crises then.

W1: Well, they had them . . . they just didn't talk about them or share them.

Another reader also commented on this idea and how it was manifest in the ward she lived in:

"I think everyone just assumed you were staying home. There was one woman [in the ward] who worked. The women who worked were either widows or divorced. Widows you could talk about; divorce you couldn't. We knew they were divorced. There was no man, but we never said it [to them] or to anybody else. We just pretended it didn't exist."

Women who were interviewed for this study reacted in two ways to these ideal portrayals: they felt they could never measure up to that ideal, or they saw the ideal as something that could be their reality some day if they worked hard. When talking about the child-rearing and homemaking lessons presented in the magazine, one woman said,

“I’m thinking that back then they were a little more structured in your homemaking and in raising your children. Now they encourage you to do the very, very best you can, but don’t expect so much perfection of yourself. . . . I just remember in my earlier married years that I felt like I never did measure up to all of the things that were expected of us.

Then later on I learned that there’s a good season for this, and another season for this, and if you progress through those, you’re doing OK.”

In contrast to the pressures of not measuring up, some readers took the ideal to heart and saw the ideals as a wished-for reality. One reader expressed her wishful thinking when asked what the *Relief Society Magazine* meant to her:

“It connected me with a world I wanted to be a part of. Looking back I wasn’t married . . . [and] it was really geared to being a wife and a mother staying in the home—not the single sister at all.”

This same reader then said, “[I enjoyed seeing] the crafts and the pictures of the ladies that had quilts behind them, . . . and wished that I had that talent.”

One reader, who mentioned an article she wrote being published, said a few women she knew commented on her story:

“Some of the sisters in the ward said, ‘Oh, you know, that story reminded me kind-of my mother-in-law,’ and I said that I wrote it [in] wishful thinking that my mother-in-law would [be like the woman in the story].”

Another reader expressed her feelings concerning an aspirational story about a woman who was named Mother of the Year. The story detailed an act of service given on Christmas and also mentioned how successful her children later became. This reader saved the story and said,

“Anyway, that was why I kept it, and it was one of my favorite stories—just her simple acts of love and compassion on a Christmas Day when they had so little to give; a very inspirational story.”

Still other women tried to put the advice given them into action. One woman commented,

“I can remember standing at the stove stirring something [while] holding the *Relief Society Magazine* [and] reading [it]. The article said something about developing the habit of doing tasks while you were doing something else (now we say multi-tasking).”

While the *Relief Society Magazine* provided a sense of community and practical guidance for life, it also provided a reprieve from daily life for many women.

### **Escape from Daily Life**

With the stresses of everyday life, many readers saw the *Relief Society Magazine* as a rest from daily life. Many readers expressed the weight of being a wife and mother to young children during the time they read the magazine, and they didn't feel guilty taking a break to read this magazine because it was published by the Church. One reader said,

“It was kind-of a respite, from the daily things. . . . I felt totally at liberty to take a break from being a house cleaner and diaper changer, and read it. It was okay to take that time to read it.”

Other readers commented,

“I was the mother of smaller children so it gave me a reprieve.”



“I feel like I’m going to get religious instruction from the *Ensign*. But this [the *Relief Society Magazine*], I’m just going to go have a good time with it!”

While some saw the magazine as a break from the daily grind, others found some of the content in the magazine to be an escape from the harsh realities of life. One reader commented,

“I loved the stories. I am a romantic at heart and always the stories ended happily. There is much sadness in our lives, so why not read the happily-ever-after stories where problems get solved?”

Another reader summarized the enjoyment of reading the stories by saying, “So this might have been classified as kind-of escapism.”

In at least one case, the enjoyment of reading the magazine extended beyond the women of the household. One reader remembered her father reading it:

“I loved the stories, and we read them and read them. Even my father would go to bed and read them in his later years—the old ones—we had a stack of old ones. I’d go in there, and there he’d be reading a story out of the old *Relief Society Magazine*.”

Whatever the reason for needing a break in their lives, all readers were excited to receive their next issue. They would see the newest issue in their mailbox and be excited to read it from cover to cover.

### **Responses to Ending**

When the *Relief Society Magazine* ceased publication in 1970, it was the end of an era. It had been published for 55 years and was a well-established publication for a well-established organization. When readers were asked about the ending of the magazine, some remembered when it happened, and others just remember missing it but didn’t remember specifically anything about it ending. Universally, readers expressed a sense of loss when the magazine stopped.

Related to the idea of companionship, many women said they felt like they were losing a friend. All readers saw this as the end of something familiar and the start of something new. All mourned the loss of *their* magazine, but all accepted change and saw it as a symbol of the Church growing and changing.

**A great loss.** Companionship was a dominant theme again when women were asked about the end of the *Relief Society Magazine*. Many used similar terminology—they referred to the magazine as an old friend, and they felt a great loss when it ended. When talking about the end of the magazine, many readers' responses were alike:

“Yes I remember how sad I was. I felt I was losing an old friend.”

“I remember feeling a loss when they stopped printing it.”

“[I felt j]ust loss and disappointment. How can we get along without it?”

“I felt sad like I would be missing an old friend.”

“I felt that was a loss, and they tried to put it in with the *Ensign*, . . . but it's never been quite the same.”

“[I felt] we lost a friend.”

“Yes. I missed this book when they did that [stopped publishing the magazine.]”

“It was the saddest day when they quit publishing it.”

**Moving on.** While all felt the loss, the readers acknowledged the beginning of a new era with the new magazine, the *Ensign*. However, not all reacted the same way. Some looked back on the *Relief Society Magazine* as something that had no real substance. When comparing an old magazine with the new ones, one woman commented:

“I ran across an old *Improvement Era*, and . . . I started to read one of the stories that was in it, and it was total fluff. So when they got all these magazines together, it was gospel doctrine all the way, and that was an improvement. It was what we needed.”

Another woman felt the literature of today had improved greatly since the days of the *Relief Society Magazine*:

“I can remember reading the stories, which I think we now would consider very schmaltzy, and very sugary, and very contrived. But at the time, that was what the literature, you know, the short stories of the Church, were like in any publication. And now, thank goodness, we have matured to a much better level of reality.”

However, other women have found inspiration in the old magazines today, when looking through them again after many years. One woman said she had forgotten all about the magazine until she was asked about it, and now she misses it all over again. After seeing a copy of the magazine again after many years, one woman said,

“There was one [poem] especially in this magazine that touched me because it’s where I am in my life now. Probably if I had read it at 25, . . . it wouldn’t have meant so much. There was something for everybody.”

An interesting theme that emerged when readers talked about moving forward was having women talk about accepting change and knowing change was inspired. Many saw the Church as maturing, and the change in magazines was necessary for the Church to reach its audience. One woman said,

“You look back and cry about what isn’t anymore, but then if you have a testimony that we’re led by inspiration, then you forget the old and you embrace the new and think, ‘This is better.’”

Another comment, while more reluctant, had the same message:

“It’s always hard to accept change. I thoroughly enjoyed the *Relief Society Magazine*. I felt that when it ended, it kind of took away our individuality as Relief Society being its own entity. But all these changes do that to you, it seems like. We have to adjust.”

One reader talked specifically of the changes in the Church and how the changes in magazines reflected that:

“I loved it, I enjoyed getting it, I enjoyed reading it, and I think it filled for us at that time—in that very provincial time—a very real spiritual and emotional need. But as we look back, . . . it was a very different Church because it was so much smaller. [The *Relief Society Magazine* would reach just] a small segment of the Church today. . . . So probably it’s time had come, but it was sad.”

This sentiment was similar to that expressed in the last issue of the *Relief Society Magazine* itself. The editor of the magazine, Marianne C. Sharp, wrote, “Changing times bring changing conditions. That is basic to Latter-day Saints who believe in continuous revelation. Changing times have brought the end of the journey to the Relief Society Magazine” (Sharp, 1970, p. 894).

Overall, the readers of the *Relief Society Magazine* who participated in this study expressed their feelings that the magazine helped them with everything from raising their children to finding a friend and companion. These readers found recipes to feed their family, stories to entertain them when they needed an escape, and companionship when they needed a friend. The *Relief Society Magazine* fulfilled many of its readers’ needs including guidance for life, connection with other similar women, intellectual stimulation, aspirational ideals to look toward, and escape from the cares of daily life. All readers interviewed felt a sense of loss when the magazine ceased publication but felt the change needed to be accepted.

## Conclusion

The research on the *Relief Society Magazine* audience provides insight into the Mormon woman audience that has not previously been addressed in media research. This research has historical implications for understanding how a magazine that is no longer published was used by its readers the last years the magazine was published.

This research showed women used the *Relief Society Magazine* for many reasons at the time it ceased publication in 1970. They felt a connection with the magazine and the people represented in the magazine. Many women described the magazine as a “friend” and further described their connection their comments and they talked about authors, stories, and advice from the magazine. Women also sought to find one source as their handbook for everything from tips on raising children to educational information.

Not all reactions to the magazine were completely positive. Some women talked about not being interested in some content of the magazine or feeling the magazine no longer met the needs of the increasingly diverse population of the Relief Society organization. Despite the differing opinions about the magazine’s content, most readers mentioned the void that was left when the LDS Church no longer published a magazine targeted specifically to women. Some women mentioned authors they missed or felt they missed the magazine again, in general, after not having for 40 years.

While this research is important in beginning to understand the Mormon woman audience, media has changed significantly since 1970. While media and society have changed, many Mormon women still need advice on raising children, cooking meals, and good sources for educational materials. It’s possible that Mormon women today have similar needs and wants as their *Relief Society Magazine* counterparts that they are still gratifying through media.

In order to fully understand how Mormon women use media, additional studies need to address new media and how it has affects Mormon women's use of traditional media, such as magazines and books. In addition, it would be interesting to know whether Mormon women are seeking LDS-Church-sponsored media or if they are seeking media elsewhere. The following study once again uses a grounded theory approach to uses and gratifications to understand how Mormon women currently use media, focusing on magazines and new media.

## Chapter 5: Results for Mormon Women's Media Use Today

In performing a qualitative content analysis on the responses from focus groups and questionnaires, three main gratification themes emerged: interaction, cognition, and diversion, which are similar to categories defined by previous researchers (McQuail et al., 1972; Katz et al., 1973–1974). Another category emerged that, while not linked specifically to gratification, did influence how and what media Mormon women use: warnings about media use—particularly from LDS Church leaders—and reactions to these warnings.

In compiling the results of the interviews and answers to questionnaires, there were some responses that could have fit into more than one gratification category. In order to assign responses to just one category, the responses were considered in context, and the main reason for using a particular media determined the category for that concept. For example, if a respondent mentioned they visited a website to learn more about their children, the concept was placed in the “interaction” category. Even though the concept could also be placed in the “cognition” category, the main reason for seeking the information was to help someone else.

After analyzing all interview and questionnaire responses, I considered when people mentioned digital versus printed media and I discuss this at the end of the chapter.

### **Interaction**

Much like the study on readers of the *Relief Society Magazine*, the women in this study fulfilled a strong need for community through media. Many previous studies involving uses and gratifications theory have looked at media users seeking self-focused gratifications, but this sense of community is different than other gratifications in that the respondents sought not only to gratify their own needs but also to help others. Interaction was the main gratification the Mormon women in this study mentioned when discussing their media use. The subcategories of

needs gratified through media within interaction included seeking a general connection with others, seeking help or reinforcement from others, lending support or help to others, and seeking or avoiding particular media based on a recommendation from a trusted source.

**Seeking general connection with others.** Some respondents discussed the general need to connect with others. All respondents were members of the LDS Church's Relief Society organization, which is exclusively for adult women. Some talked about connections they found in Relief Society but others also found the need to connect to women through other venues to supplement those interactions. One respondent said, "I feel very much a need to [connect with other women]."

Another respondent stated: "I feel a very strong need to connect with other women. Sometimes I feel like just going to Relief Society is not enough, so we have a book club."

Other respondents expressed a lack of connection in their Relief Society or ward, for various reasons, and sought connections elsewhere.

"We all need to connect, and connect with women of like values. So, yes. Just because we're in a ward family doesn't mean that we can connect that way. . . . I've always had that desire and that ability to love and be connected with people of all ages."

Other respondents stated,

"I absolutely connect with other people through Facebook. . . . I'm in Primary, so I don't connect with a lot of women in my ward, but because of [Facebook], I know how they're doing. . . . I wish that we had [Facebook] when I was a new mom because that would have made a huge difference for me."

"I think there is a definite connect [with people on the Internet]—some of my high school friends that I never see, for example. Maybe it's because I don't have a peer group in



Relief Society right now because I'm in the Singles Branch, but I need to connect with women my own age."

One respondent, who is in a different stage of life than the previous two, made similar comments:

"I think being in a singles ward sometimes I miss the connections with different types of people because, not that we're all the same in my ward, but we're all kind-of in similar circumstances. . . . I really like going back to my family ward . . . because I get to connect with people with different life experiences than me."

Respondents of all ages described how they connect with other people, especially other women, through digital media. In particular, some mentioned Facebook, blogs, and email. One respondent stated,

"I mostly read blogs that are written by mothers with young children. I feel like I can relate to them and often get tips on how to be a better mother. Lately, I have been especially excited to read the "Meanest Mom" [[themeanestmom.blogspot.com](http://themeanestmom.blogspot.com)] because she is selling her house with young kids just like me. Last week I was in tears from laughing so hard while reading of her experiences that seemed almost identical to mine. She is a great writer and hilarious!"

Another respondent described how LDS media helps her feel connected:

"Sometimes you feel like you're in your own little house all day long, so I like to use the media, especially LDS media, to help me feel connected . . . to something."

Some respondents discussed the reasons for visiting the blogs of friends and family. One respondent said, "The only blogs I read are my own children's—just out of interest for what my

children and grandchildren are doing.” Another respondent described her experience reading blogs from friends and family, and how she feels connected by learning more about their lives:

“I like to read my friends and families blogs once a week to see what they are up to as well. It was so interesting because even though I lived so close to my friends, I would read their blogs and not know certain things that their families were doing even though I lived so close to them!”

Some respondents mentioned specific blogs they read, outside of family and friend blogs, which helped them feel a connection to others. The respondents mentioned the NieNie Dialogues blog ([nieniedialogues.blogspot.com](http://nieniedialogues.blogspot.com)) more than once, which is an inspirational blog written by a mother who is a plane-crash survivor. One respondent described why she enjoys this blog. In this case, the interaction and connection is aspirational—the blog inspires the respondent to be excited about being a mother:

“I really like [the NieNie Dialogues] because she talks about the gospel a lot on it, and why she knows she’s alive because of Heavenly Father. I really appreciate it because it makes me look forward to being a mom where . . . a lot of my friends . . . [complain] about being a mom. When I go to [the NieNie Dialogues] blog, I think she’s a good mom, and she really loves her kids. . . . I really like it when people post positive things about motherhood and being a member of the Church because there’s a lot of people who don’t post positive things about either of those things.”

Some respondents also mentioned aspects of LDS-sponsored media that they felt helped them connect with others. Some mentioned that they enjoyed the “Latter-day Saint Voices” section of the *Ensign*, a magazine for LDS adults, because they felt they connected to these people.

“[‘Latter-day Saint Voices’ a]re usually just really good, uplifting stories [about how] people’s . . . testimonies have grown, or they’ve had experiences where they feel closer to the Savior. They’re just really simple, everyday stories usually. . . . I’m a story person. I learn from stories.”

“I like those stories because they’re so relatable because you’re like, oh yeah, that applies to me and you can apply those a lot easier, those little simple principles.”

In addition to seeking a general connection with other people, some women found the specific need to connect by seeking help or reinforcement from others through media.

**Seeking help or reinforcement from others.** Some respondents discussed the need to receive reinforcement from others when they are having a difficult day or are going through difficult times. Two respondents talked about participating in an online food allergy discussion board to find support because their children have food allergies. One said she visited the discussion group “[t]o give support or get ideas of . . . life with food allergies.” The other respondent said,

“If I need something, I’ll go and look on [the food allergy website]. . . . I am not as good about giving support because it’s more that I need [support] from that group.”

Some women discussed reading certain blogs written by others with similar lives or circumstances. One common theme was reading blogs written by other mothers. Some of the respondents mentioned that reading about other mothers’ crazy lives validated them feeling like their lives were crazy. When one woman talked about fulfilling her needs through media, she talked about receiving support: “[I want to see] that I’m not the only one feeling a little crazy.”

Another respondent said,

“Definitely [I seek connection with others through media]! Sometimes as a stay-at-home mother, my children are the only ones I talk to all day, and so its nice to be able to hear that there are other women out there that have the same joys and frustrations that I do.”

Others write blogs in order to seek reinforcement or validation from others. One respondent mentioned,

“I like the media that allows me to share a little bit about who I am. . . . I really want people to know about who I am and what interests me. So I guess that’s why I like blogging, because I get to share my ideas that way.”

In contrast to seeking help from others, some women felt the need to lend support or help to others through their media use.

**Lending support or help to others.** One unique gratification related to interaction was the overwhelming amount of media dedicated to lending support to others or seeking information for the sole purpose of helping their family or friends. While seeking information may be seen as more cognition than interaction, whenever the purpose for seeking information was to help someone else, it was included in this category. The respondents repeatedly mentioned reading books that their children were reading or books that they were reading to their children, researching meals to cook for their families, and researching activities for their families to participate in, and looking up information on health websites to learn about their children’s health.

When discussing recent books read, respondents mentioned books their children were reading or were interested in. One person said, “I’m reading *The Lightning Thief*. I’m reading the young reads because my son is into those. That and *39 Clues* [books]—we’ve been reading those.”

Another respondent discussed screening some books before letting her children read them:

“I . . . skimmed the *Twilight* books . . . because [my daughter] really wanted to read them, and I didn’t want her to read them until I had an opinion about them. And I had a huge opinion about them afterward. I let her read the first one, and I discouraged her from reading the second one, and I did not let her read the third one.”

In all types of media, women discussed finding and saving recipes to cook new meals for their families. One popular website some women knew about was DealstoMeals.com that compiles information about groceries including coupons, deals, recipes, and ingredients. Some respondents also searched the Internet for recipe ideas. One respondent talked about blog topics that catch her eye: “[I read r]ecipes that people post. Those catch my eye a lot because I’m always looking for something new to prepare for my family so we don’t get bored or stuck in the same rut.”

Another woman talked about a family blog dedicated to recipes and why she enjoys it more than other recipes she finds. She talked about trusting recipes that other family members enjoy:

“The recipes [are those] that obviously have been tried that people like. I will go and look at websites for craft [ideas] or websites for new recipes. Then I try them and they’re not very good. I know if I get a recipe off [the family recipe] blog, it’s going to be good.”

While most respondents said they did not save articles from magazines regularly, if they ever did save ideas, they were often recipes that they wanted to try: “I have issues of *Martha Stewart Living* from years ago when I did subscribe to it because I think they’re a great resource for all different kinds of information—with the recipes.”

Other women used media, particularly the Internet to help their children with school projects or to encourage learning in general. Here is one conversation between a few women on this topic:

Woman 1: I do search the Internet a lot. I look at the library, CNN, or anytime my kids have questions about stuff. We constantly look it up on the Internet.

Woman 2: Oh yeah, Wikipedia.

Woman 1: Wikipedia.

Woman 3: Google. We use Google a lot.

Woman 1: Google search anything. My kids are always asking, “How does this work?” And we Google it. EBay—my kids will go look at what’s on sale and see if we can find it cheaper online. So we EBay stuff. . . . Our computer is on all the time, and someone is looking up something. You have to fight for the computer in our house. I think we search a lot on the Internet.

Another woman mentioned how she saves magazines to help her children with projects:

“We . . . save our magazines for about a year, and I don’t save them past that except for old issues of *Ranger Rick* and *Your Big Backyard*. . . . I have all of those old magazines just because my kids cut them up, and they love to cut out the animals and do different things. So when they’re bored, sometimes I’ll just pull out an old *Big Backyard* and let them cut them up—kid projects I’ll save them for.”

Lending support to others through media often extends beyond immediate family, according to responses from interviewees. Some talked about supporting others by reading and commenting on their blog or by being an active friend on Facebook. When talking about a benefit of Facebook, one respondent said,

“We had this gal from Poland come [stay with us] years ago, and I still keep connected with her. And that’s a good thing because she’s had some really hard times. I think I’ve helped her in my talking to her on Facebook.”

Another respondent said,

“I have a friend, a high school friend, who is dying of cancer—I found out through Facebook. [She] is writing some things on a blog, and so I’ll go and read hers, and I’ll comment on hers as well, just to give her support because I feel she needs positive reinforcement and support through this difficult time.”

A few respondents talked about helping and supporting other women in their ward through Facebook:

“I’m friends with a lot of people in my ward [on Facebook] that maybe aren’t—that are active and others that aren’t, so I feel like it’s a really good way to stay connected with those people in a non-threatening way.”

Another respondent agreed:

“I’m kind-of like [her. I like] Facebook for the same reasons. . . . A girl that I visit teach is on Facebook, and she’s not very active, but I can communicate with her on a friend level [through Facebook].”

One respondent talked about her Facebook experience being in a singles ward: “I primarily started Facebook when I was Relief Society president to stay in contact with the ward and [to] send mass messages.”

Some respondents also use blogs to benefit their families later on. One woman said,

“Eventually, I would love to have it published into a book (from Blurb.com) so that I can have it as another form of journal for my life history. I think it is also a very important

way for me to let family know what is going on with our family. We have family all over, so for them to see pictures and to read about our family is invaluable.”

Another person said,

“Another thing I like about [blogs] is that I almost feel like it’s a journal. . . . [S]ometimes I’ll put political things on there, and I think sometimes it’s good for your kids to see that you have those opinions. Not that I have a child that sees that, but just that record-keeping type of thing. I know [my sister-in-law] mentioned how she was making a book of hers [blog].”

In this study, some women used media merely as a way to find connection with others.

However, there were other women who felt the need to gain information or knowledge solely for the purpose of being able to converse with others.

**Seeking information in order to interact with others.** While all those interviewed talked about using media to help others in one form or another, others talked about the need to know information in order to interact with others. Some respondents discussed seeking media so they could converse with others. Again, this was a universal response, whether the respondents were single with no children, had young children, or had adult children. Some women felt the need to know about current events in order to converse or interact and others felt the need to find out about media others were using so they could relate. These are some responses from these women:

“[I seek news] for my own information and also . . . to feel like I’m in the know, so when someone’s talking about something that’s going on, I have a little understanding of that.”

“I feel like I need to be educated so I can have intelligent conversations with people, if that chance ever comes up.”



“I’m currently reading *Pretending to Be Normal*. It’s a book about Aspergers because I am trying to figure out how to deal with some people who have Aspergers.”

“Yeah, served in Young Women’s. I totally read [the *Twilight* series].”

“Well, [my husband] and I often have political discussions, and a lot of times I feel like he’s more informed than I am, so [I seek the news] even just so we can talk about things. To be informed.”

“I too like to be informed of what’s going on. A lot of times people will bring up different topics, and I feel the same way—I want to know more about them.”

“I enjoy fiction once in a while, especially what [my daughters] are reading. If [they] recommend something, like those Shannon Hale books, I read [those]. I enjoy the conversation [related to those].”

“Living in a single area [like I do], a lot of the things that you talk about are the things that are happening the world and the news. . . . So, I like to know what’s going on and stay up-to-date because then I have more I think I can contribute to conversations in that regard.”

“A lot of my family members are really into keeping up with what’s going on, so if I want to find common things to talk about with them, I need to be in the know.”

“I also love reading [President] Uchtdorf . . . and Elder Holland [in the *Ensign*]. . . . They are excellent at explaining concepts to those who oppose or are curious about our religion. They were helpful especially when I lived in California and was questioned on a daily basis, being the only LDS person at work.”

As discussed, some women used media to find information or to seek or receive support. Still other women decided what media to use and what media to avoid based on the recommendations of others.

**Seeking or avoiding particular media based on a trusted recommendation.** Some women mentioned choosing media or avoiding media based on a recommendation from another source. Some respondents read books based on a recommendation, others avoided something based on recommendation, and some looked to a trusted source to decide whether some media was worth looking at. One respondent said,

“Sometimes the *BYU Magazine* is a little too academic for me, but sometimes, like if they put in an outstanding devotional talk or something, then you know that that one was really, really outstanding. And I’ll read that. . . . [T]here was one in there a few years ago that has just influenced my thinking ever since. . . . It was “Our Refined Heavenly Home” [by Elder Douglas Callister], and it has just influenced the way I look at my home on the earth, and refinement should be our goal in a lot of different areas.”

Another woman talked about reading books based on recommendation: “I always have a book, and it’s usually on recommendation. Like, if someone says something about [a] book, I’ll read it.” One respondent talked about how recommendations from others pressured her to read the

*Twilight*:

“I think I just followed the crowd [when I first picked up *Twilight*]. . . . [My] older sister is obsessed with *Twilight*. So, she would say, ‘You’ve got to read it.’ So, I was like, okay, I’ll read it, and see what it’s all about. . . . And then I was like, really? That’s it? For me, I didn’t like it.”

Other respondents talked about avoiding the *Twilight* series because it came with a lot of recommendation:

Woman 1: I have not [read the *Twilight* series] just because they are a national phenomenon, and I've avoided them.

Woman 2: But they come highly recommended!

Woman 1: The first three I heard are great, and the fourth one I heard is lousy, so I just said, "You know what, if the ending can't compare with the rest, why read it?"

Even within the focus group sessions, some respondents would ask about websites or books others had mentioned because they wanted to seek those media based on the person's recommendation. One such interaction was about good health websites.

Woman 1: [I visit] the pediatrician's website to check symptoms, you know, stuff like that.

Woman 2: National Institute of Health's website. I always go there at least once a week. . . .

Woman 3: What is it called?

Woman 2: The National Institute of Health. If you go to MedLinePlus.com, it will take you there. It pulls in the Institute of Health and the Mayo Clinic, and everything. It's a great, great website. I love it.

Another recommendation dealt with finding a good magazine. After one respondent talked about her love for *Real Simple* magazine, a conversation about the magazine ensued:

"I read *Real Simple* all the time. . . . I just love that magazine so much. . . . My favorite part of it is they have different uses for old things. So, if they have something that you may not use, they have a list of 5 different things that you could use it for, and I really

like that section. Then this last edition was about spring cleaning, and readers email in and say what cleaning things they hate to do, and what makes it more enjoyable for them. So it just gives tips about how to do that in 5 minutes, or how to do that thing, if you want to do a more diligent job, how to do that in 10 minutes. . . . I used two of those things today when I was cleaning. So, I really like it a lot.”

After hearing these comments, another respondent said,

“I really liked *Blueprint* [published by Martha Stewart] when it was in print, and maybe *Real Simple* would be a good substitute for that because I don’t feel like the stuff that’s in *Martha Stewart [Living]* is as applicable as [the information was in] *Blueprint*. . . . I need more ideas. That one [*Blueprint*] I read cover-to-cover, and so maybe I should try *Real Simple* because it sounds like it would be a good substitute.”

While every woman who responded to questions about media in this study mentioned interaction as a reason they seek media, this is not the only gratification Mormon women seek media.

Another category of responses relate to cognition.

### **Cognition**

Some women use the Internet, magazines, newspapers, and other media because they are seeking information or knowledge. While some are seeking information to help their family or others, as discussed previously, they also seek to know information for their own purposes and information. Some stated they sought media “for my own information.” After prodding further, sometimes other themes would emerge after the women made this statement. Some discussed meeting the needs of family members and some described the need to relax. However, there were some times when the women talked about seeking knowledge in order to better themselves or improve their understanding of a topic merely for the sake of understanding. There were also

some topics women sought in media to accomplish a particular task, such as paying bills online, or managing the family's finances online. The topics women sought out ranged from horsemanship to religious topics.

Respondents looked to every type of media to fulfill their cognition needs, but three themes emerged related to cognition: news, the Internet, and religious topics.

**Seeking news for information.** Every woman talked about seeking the news, whether online, in print, or on television. The main reason most women sought news was for cognition. One respondent said,

“Everyday when I get to the office and turn my computer on, I check *Deseret News* first online, and then I go to CNN.com everyday. Just to see what's going on. Every once in a while I'll go to the *Trib* [SaltLakeTribune.com] to compare stories with what the *Deseret News* wrote to see which writing I like better. Sometimes when I'm going to work, I listen to NPR.”

When asked why they kept informed about current events and the news, respondents had similar answers:

“I'm just trying to have a clue of what's going on.”

“I'm curious. I like to know what's going on. So, I at least try to listen or read something everyday.”

“I want to know what's going on in the world. I'm curious.”

“I listen to KSL radio if I'm at home or in the car. For instance, I've been interested in this oil leak [in the Gulf of Mexico], so a couple of times a day, I go into CNN.com to see if there are any updates for that particular purpose. I go in on DeseretNews.com to see if there are any updates locally.”

“I watch both [local and national news]. It’s to be informed. I love historical events and just want to be informed and know what’s going on around the world.”

“[I seek news] for my own information. I feel like most all news affects my family in some way. Whether it be politicians and their policies that affect my family, crime in the local news, health reports, or special events in the area, it is good to be informed about what is going on around me. Lately, I especially follow the news to see what is going on with our government.”

“I like learning more about candidates in the upcoming election so that I know who would best represent what I stand for.”

One respondent talked about seeking information relevant to her current life-stage:

“The one magazine that we do still take, and this shows the stage of life we’re in, is *AARP*. . . . I read that because it talks about retirement information and aging health issues and such that are interesting to me at this point in my life.”

Some women discussed the example their parents set for them as the reason they now keep up on current events:

“[One reason I keep up on the news is because of] Mom’s example—she was always well-informed and knew different issues when we were growing up. I feel like that’s a good thing to be.”

“Our parents were well-informed. . . . So, it was interesting [to keep up on news]. They had political views. It’s interesting to me, and so [I keep up on the news] to be informed, and to feel like you’re participating in society actively when you vote, and when you have discussions and things.”

Respondents discussed some areas of seeking news and information, including the radio, television, newspaper, and the Internet. Beyond news, however, respondents mentioned going to the Internet far more than any other source when seeking information for cognitive and utility reasons.

**Using the Internet to find information.** Women who participated in this study sought information about some varied topics on the Internet. Here are a couple responses related to seeking information on the Internet:

“I love going to Merriam-Webster.com. I want to make sure I’m using words properly; I’m not just using big words.”

“Now I’m into herbs a lot. I’m on HerbalLegacy.com a lot, and [the] Whole Foods [website], so I’m getting a lot of health information from the Internet as far as whole grains, whole foods, and herbal treatments and remedies.”

One respondent talked about most of her Internet use being for information-seeking purposes:

“It’s research-related, whether it’s health or financial or general information.”

When discussing which websites they most frequently visited, some women discussed bank websites, Email, Facebook, health insurance sites, and various sites to pay bills.

Some respondents described how their article-collecting has changed over the years because of the Internet. Most do not keep paper archives of useful articles like they once did because they assume most of the information from the articles can now be found online.

“Most of the stuff [I used to save from magazines] I feel like I could probably find that online if I decide I need it again.”

“*Creating Keepsakes* is the only [magazine] I actually look at the website . . . [b]ecause they have more layout ideas and sketches. The biggest thing to me is layouts.”

There were a few respondents who mentioned visiting the website of a magazine they read, but for the most part, most did not visit websites affiliated with magazines unless they were seeking more information about an article. However, respondents did mention visiting the LDS Church's website and the pages related to the magazines published by the church. Some respondents also discussed their interest in seeking information on religious topics.

**Studying religious topics.** Women of every age and situation discussed the religious media they used, and some of them talked about seeking information about religious doctrine or history as much as they sought information on secular topics. Multiple women mentioned always reading a Church book in addition to whatever else they were reading:

“I usually have a Church book on the side, so right now I'm reading *The Infinite Atonement*.”

“I also like to have a Church book that I'm always reading, so on Sunday afternoons I have some reading to read. So I usually have a novel and a Church book going at the same time.”

Some women talked about reading the *Ensign* mainly for seeking information, particularly reliable information, such as articles from General Authorities:

“Those are my favorite too, of the *Ensign*—[from] the General Authorities and prophets and past prophets as well. But I love the doctrine from the prophets and the General Authorities, and I feel like . . . it's a reliable source for information that you can quote and use in lessons.”

“I enjoy listening to talks or reading talks, and just that they usually are good things. They talk about good things. I guess it's just something about reading words of a General Authority that's more intriguing than somebody else's story.”



“I like the General Authority comments and articles. I never read any of the human interest stories, like about saints in Cambodia, or saints in Kentucky. . . . And I seldom read those human interest ones in the back, but I love reading the lessons from the General Authorities.”

“So often some of those General Authority talks are referred to and quoted often. It’s fun to read the original source, especially if I wasn’t alive when the talk was given, or was too young to remember.”

Every respondent who mentioned visiting LDS.org talked about finding previous *Ensign* articles or searching for articles on a particular subject. One woman, whose response was typical of other answers, said, “I don’t think I’ve visited the website [for magazines I’ve read], other than, of course, the Church one—I’ll look for an old *Ensign* article or something I don’t want to go digging through my magazines for.”

Another respondent said similarly, “I’ll look on the Church website, and that’s just if I need something I don’t have in the current issue.”

Some women go beyond official Church publications to find interesting information related to the Church. One respondent discussed seeking information in the *Mormon Times*, which is published by *Deseret News*:

“There are things in [Mormon Times] that they don’t put in the *Ensign*. . . . For example, last week, they had an article on the various ideas on Book of Mormon geography and where some people think the city of Zarahemla was: here in North America or in South America, Central America. You never see something like that in the *Ensign*.”

Another respondent talked of finding interesting articles outside official publications:

“I get an *LDS Living* email, and . . . if they’re interesting, I’ll go read them. There was one that was connected to the BYU archaeologist that discovered that royal couple in Mesoamerica. And that was about 2700 years old. [My husband] said [jokingly] maybe it was Laman and his wife.”

Overall, every woman in this study talked about their desire and their need to seek information for their own purposes, outside the needs of others. However, just like all people, women use media as a diversion as well.

### **Diversion**

The women in this study varied in life situations and in ages. While some were stay-at-home mothers with young children, others were empty-nesters, some worked full-time, and others worked part-time. No matter what the situation was, all women needed a diversion from some aspect of their lives, and all found it in one form or another through media. Much like previous studies have found, there were four main subthemes of diversion: stimulation (Kremer & Greene, 1999), relaxation, emotional release (Ruggiero, 2000), and withdrawal or escape (Katz & Foulkes, 1962).

**Stimulation.** Some people use media as a way to curb boredom in their lives. Some respondents in this study, when asked why they used media, felt the need to affirm that they were never bored. Some of these women were mothers of young children and felt their lives were so busy they had no time to be bored. However, there were a few instances where media was used to stimulate when the media user was bored.

The instances that respondents talked about using media for stimulation were time-fillers—when they had a few minutes that they either couldn’t do anything else or the time wasn’t long enough to perform another task. One respondent talked about recently getting high-

speed Internet. Before that, she had a dial-up connection and had to wait for web pages to load.

This was her downtime for reading magazines:

“I would read those magazines [magazines other than Church magazines] while I was waiting for pages to come up on my computer. They’re gap-fillers, sometimes. Just whenever I have a couple minutes.”

A mother of young children said,

“I usually do all my reading when I’m nursing, or when there’s a gap—same thing. When I’m sitting there doing something, and I could read while I’m doing that, then I read a magazine then.”

Others said,

“Probably my biggest place for reading magazines was when I was waiting for my kids in the car line at school because you have to wait forever, or waiting for the bus to come.”

Woman 1: I don’t just sit down and read [a magazine]. If I have a few minutes—if I don’t typically have a lot of time to go read a book—I’ll just go grab a magazine and read just an article or two because it’s quicker than sitting down with my book and such.

Woman 2: Kind-of a time-filler?

Woman 1: Yeah.

One respondent talked about listening to books on tape while traveling long distances in the car:

“Well, we listened to an Agatha Christie [book] last time we went [on a long car trip]. So, [while] driving, it was something we could do.”

One common malady among Mormon women of all ages is the mundane nature of household chores. One respondent discussed dealing with boring chores by using media to stimulate: “I feel

like so much of my housework is mindless, and I have a hard time motivating myself to do it, so if I'm listening to something while I'm doing it, it's an incentive."

For some, the fact that media is convenient when they are bored is the only reason they reach for that media to stimulate their senses.

"For some reason a while ago, we always got *Bride* magazine. . . . I saved them all and thought those might come in handy sometime, so sometimes if I'm at home and I'm bored, I'll just look at those bridal magazines."

"I read the *People* magazine because it comes. I don't know why we get it, but we do. It's a quick skim-through. [I also read magazines at a] doctor's office—whatever might be sitting there."

"I feel like I look at [websites] a lot because I have nothing to do at work. So, it sounds like I spend a lot of time on the Internet, but it's just because I don't have stuff to do at work."

"I love to read *Southern Living* when I'm in the doctor's office."

"Sometimes [*BYU Magazine* is] just the—honestly, it's one of the last ones that I'm going to read. So, I'm looking to fill time if I read it, or it's on the top of the stack, [I'll read it]."

There are many times Mormon women need to stimulate their senses, but with busy and hectic lives, some also mentioned the need to relax.

**Relaxation.** Mormon women mentioned the need to relax, especially if they were working full-time or they had children. Some women mentioned reading books, magazines, and blogs as a way to relax. Some respondents also mentioned reading fiction as a way to relax.

“It’s relaxing [to read]—just when [my child] is taking a nap. It’s a break. When I maybe should be cleaning the house, I read.”

“I check people’s blogs everyday if they update [them]. . . . I’m at my computer all day long. For me, I’ll be doing a lot of work, and it’s like, okay, I’ve been doing two and a half hours of just staring at the computer. I want to look at somebody’s blog for two minutes, so I’ll go over and look at somebody’s blog.”

“[I read] at night after [my husband] and the kids have all gone to bed. Reading before bed helps me to relax and clear my head before I go to sleep.”

In addition to needing to relax, some women mentioned the need to use media as an emotional release.

**Emotional release.** While not everyone mentioned an emotional release, those who did all discussed finding something uplifting in media. In particular, they looked to the Mormon Messages channel on YouTube and articles on LDS.org to feel uplifted.

“I really like the Church website. I love the little Mormon Message videos. Those to me are something that I always check. . . . [T]hey always boost me up.”

[Referring to LDS.org] “It’s nice to see the positive and good things in the media to get that good feeling rather than how awful everything is.”

More than one woman mentioned reading the NieNie Dialogues blog (which was discussed previously in the interaction section) because of its inspiring and uplifting nature. In addition to the previously mentioned aspects of diversion, some women discussed using media for withdrawal.

**Escape.** The difference between escape and other types of diversion is the need to remove oneself, either physically or emotionally, from the current situation (Katz & Foulkes,

1962). Some women discussed reading books as an escape. The *Twilight* series by Stephanie Meyer was frequently mentioned as escapist reading. One conversation addressing escape follows:

Woman 1: You know what, I think you need fiction more as a young person than you do as an older person because I used to read fiction more as a young mother, for example—when I needed escape.

Woman 2: That's why I read it.

Woman 3: Which is exactly why I read it too.

Other women discussed escaping their lives by using media:

“I like to read fiction for the most part to part myself from the problems, worries and drama of being a mom.”

“A young mother needs that [escape]. When I was young, I used to watch two soap operas every day after I put the kids down for a nap. That was needed. You need something as a young mother. And then in General Conference, they said you shouldn't watch soap operas, so I quit cold turkey.”

“I did the same thing. I had 2 soap operas that I watched. . . . You have to have that escape.”

“[Reading books] just kind-of helps me escape my life for a while, my day, to just be somewhere else.”

The women who participated in this research mentioned many ways they found media to be useful and enjoyable aspects of their lives. However, a major topic of conversation was warnings about media and hesitations about using media based on these warnings.

## Warnings

Throughout the conversation about media, some women discussed ways they reacted to warnings about media, or even reiterated their own warnings and negative feelings about media. Often, they would use the general term “media” with respect to their negative feelings, but would talk about specific types of media (books, Internet, magazines, etc.) in a positive light. There were three main themes that emerged when discussing warnings of media: fear of using media too much, feeling guilty for using too much media, and feeling the need to seek Church-related media.

**Fear of using too much media.** Some women talked about avoiding some media all together in fear that they or members of their family would waste their time. Throughout the discussion about media, women mentioned the need to be productive, and they talked about feeling bad for wasting time or always trying to avoid wasting time.

“I just don’t have time to read [books] right now. . . . There are just some things that are more important than reading right now.”

“The Internet’s another way to connect. It makes it a lot easier in a lot of ways if you live in the reality and not in the virtual world because too some people go off into the virtual world, and it’s not a good thing.”

“Since the media is just so accessible, and everything it seems is online, for me, I try not to get really sucked into it. . . . I don’t want to sound rude, but it is a really huge time waster if you’re not using your time wisely.”

“I will admit, though, I have had to really watch my Internet use. . . . It is easy to spend too much time reading—my kids need to be my first priority!”

Along with this fear of using too much media, some women interviewed expressed feelings of guilt when using too much media or using media that isn't useful, according to their own standards.

**Feeling guilty for using too much media.** Because using too much media or using media that isn't appropriate was a main theme, it's only natural that some women would discuss feeling guilty when they use media too much or use media that isn't the type of media they should be using. In fact, some women discussed not using some media at all because they don't feel it's right.

"I don't have pleasure reading. I've put it aside because I don't want to hide anymore. I tend to hide in the book and not get anything done, so I'm not letting myself go hide in books."

Another major factor in determining guilt for respondents was time. If someone thinks the media they are using is a waste of time, they shouldn't be using that media, according to the women in this study.

"I hardly ever [read fiction]. . . . Number one, I feel guilty reading if I'm not reading a Church book. Number two, I think if I only have probably 30 minutes of reading time a day, that I want to be learning something either historical or Church."

"We quit taking a lot of magazines because we never read them. We felt, if you don't have time to read the *Ensign* magazine, you shouldn't be taking all these other magazines."

"I know a lot of people that really are addicted to the Internet. . . . I think it's like any other addiction—that they're always escaping. So, you've got to figure out that balance in your life."



Another aspect of warnings about media is the need for the Mormon women in this study to seek Church-related media.

### **Church-related Media**

Some LDS Church leaders have discussed the need to seek good media (Ballard, 1996; Ballard, 2003; Christensen, 1996; Perry, 2003). Often they quote a scripture specific to the LDS Church: “Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith” (Doctrine & Covenants 88:118). Some leaders interpret the “best books” to mean scriptures or Church- and doctrine-related media (Monson, 2000; Monson, 2002; Packer, 1992). Other leaders have discussed non-religious media as being part of the “best books” (Callister, 2009; Hinckley, 1986; Packer, 1992; Uchtdorf, 2009). This leaves a lot of room for interpretation on the part of LDS people. Some women discussed the Church-related media they were reading or using. Often, they mentioned reading Church-related media first before other “pleasure” reading.

“I also like to have a Church book that I’m always reading, so on Sunday afternoons I have some reading to read. So I usually have a novel and a Church book going at the same time.”

“I read the scriptures everyday, but there has to be a reason to pick up another [non-Church-related] book.”

Others mentioned the need to read Church magazines before anything else.

“I try to get started as soon as [the Church magazines] come so I can finish them before the next one comes. . . . The other magazines, [I read] as soon as I finish the Church ones.”

“We only get the *Ensign* of the 3 Church magazines. I need to be better about reading through the whole thing.”

“I’ve really been trying to read the whole [*Ensign*] because our stake, that’s one of the goals they have. They have 10 goals set up for us, and one is to read the *Ensign* every month, cover to cover.”

As can be seen by the responses, the counsel to “seek ye out of the best books” is in the forefront of some Mormon women’s minds. Because of this they speak of their media use in terms of what is useful, what is a waste of time, and what is uplifting.

### **Internet versus Print Media**

Some researchers have discussed the different gratifications for different types of media, particularly in relation to the onset of the Internet (Ellonen, n.d.; La Pastina & Quick, 2004; Randle, 2003). Understanding this becomes important when creating a new magazine or website for a specific audience. In this study, all women who participated talked about using the Internet for gaining knowledge or as a utility for accomplishing tasks, such as paying bills. In addition to some of the women discussed using the Internet to interact with others. At the same time, most of the women used magazines and books primarily as a diversion, especially as an escape. Very few women mentioned visiting a magazine’s website.

These findings support the idea that in order for a magazine to meet various needs of its readers, it needs both an online and printed presence (Ellonen & Kuivalainen, 2007; Kaiser & Kongsted, 2005). Understanding which needs are met in which venues also guides decisions about what information to include where. In this specific instance, the printed magazine needs to contain text and images that fill a Mormon woman’s diversion needs. Two-way interaction is

also important in both printed media and on the Internet, so that needs to be incorporated in both the printed magazine and on the magazine's website.

Information-gathering happened largely on the Internet, so while a printed publication could contain useful information for the reader, any article that focuses primarily on offering information needs to have a strong online presence as well. Ideally, a magazine targeted to Mormon women would have elements that appeal to spiritual and secular knowledge because both aspects are important to a Mormon woman's life.

### **Conclusion**

In conclusion, there are many reasons Mormon women use the media they do. All the women who took part in this research discussed the need to connect with others in different ways, the need to find a diversion at some times, and the need to continue the learning process. The women who participated in this study had similar needs as the women who were interviewed in the study on *Relief Society Magazine*. While the women today still use LDS-Church-sponsored media, they also looked to other media sources, particularly to fulfill diversion needs and secular education. While some use some stories in the *Ensign* to fill the need to connect, most women interviewed in this study sought connections with others through digital media, such as blogs and Facebook. Women also use media as a means to an end with regard to connection. They often use media, whether traditional or new sources of media, to converse with others intelligibly, to seek support from others, and to lend support to others.

In addition, these women speak of their media use in terms of counsel and warning about media use that LDS leaders have given in recent years. LDS women are still seeking the same connections that *Relief Society Magazine* readers discussed. However, there are no Church publications geared specifically to Mormon women, and these women are seeking those

connections and other gratifications elsewhere. This leaves a great opportunity to create a media outlet geared specifically to Mormon women based on the reasons they seek media in the first place. In order to meet the needs the Mormon women mentioned in this study, this media outlet needs to have both an online and printed presence.

## Chapter 6: Limitations and Future Research

### Limitations

The research in this study looked in-depth at the responses of a few women. While the geographical locations differed, many respondents resided in Utah at the time of the study. A more in-depth study could interview more women, perhaps with an less in-depth survey, in more diverse locations.

Also while recording readers' memories of the *Relief Society Magazine* is important to the history of the LDS Church and the Relief Society, it is a limited view in that the research relies on memories that are at least 40 years old. Audience research that focuses on current LDS Church publications is important to record now when memories are fresh and the responses are contemporary to the magazine's existence.

This research gives a cursory look at Internet and new media usage among Mormon women. Television and radio were two media this study ignored completely except for brief mentions to where women received their news. More in-depth studies should focus solely on one type of media and should focus on the usage of television and radio today.

### Future Research

Both studies described in the chapters four and five give insight into what media Mormon women use, why they use that media, and how they incorporate media into their lives. This leads to many possibilities for future research. More historical research on the *Relief Society Magazine* could focus on how content changed over the years, and how the Relief Society organization influenced what content was included in the magazine. Studies that look at the different uses and gratifications of digital media and print media among all members of the LDS Church would be useful research in understanding how members of the Church use the Church's media.

As was previously explained, audience reactions to current LDS-produced media are important to collect now the accounts will be contemporary to publications' existence. Specific studies could focus on audience-centered research of the *Ensign*, *Liahona*, *New Era*, and *Friend* magazines. In addition, comparative studies could be performed on differences and similarities between readers of the magazines inside and outside the United States. Another useful study focus would be a comparative gender study looking at how men and women consume different church-sponsored magazines since all are geared toward both a male and female audience.

Many studies can also be done to explore how Mormon women differ in their general magazine usage inside Utah and outside Utah, and inside and outside the United States. Audience studies can also focus on the differences in general magazine usage between women who are LDS and women who are not LDS.

Fiction was a large part of both the *Relief Society Magazine* (Mann, 1971) and the *Young Women's Journal* (Baker, 1988). Another related study could look solely at the uses and gratifications of Mormon women's use of fiction.

## Chapter 7: Implications for Application

### Filling an Available Niche

The introduction to this project mentions many print magazines and online publication efforts geared toward LDS adults and some specifically toward LDS women. However, each leaves a gap in the market that *Time Out for Women* magazine can fill. Every online-only publication ignores the needs Mormon women have to escape and find diversion. Some women, as was discussed in the results sections, talked about taking a break from a computer screen. The print magazine can provide this diversion while complementing online content for when a reader wants to know more information.

The online aspect of the magazine can fulfill the information needs women have by providing links to more information than what is presented in the magazine. *LDS Living* is one of the closest concepts to *Time Out for Women* magazine. However, it focuses on a lifestyle and on families within the LDS Church. *Time Out for Women* magazine focuses on the individual, and it appeals to Mormon women, whether they are single or married and whether they have children or not.

One important niche *Time Out for Women* magazine can fulfill in one place is the need for community and interaction. *The Relief Society Magazine* research presented in this project shows the great sense of community women need to feel, and the current Mormon women's media use research shows that women seek this connection in print and in digital forums. *Time Out for Women* magazine can provide that interaction and community in both places through connection-oriented articles and online posting opportunities through blogs and comments to online articles. *Time Out for Women* magazine will be designed as a magazine women can trust

and connect with. Readers will be able to build relationships with the editors, authors, and those featured in the content of the magazine.

### **Incorporating Themes into Magazine Design**

With all the media uses and gratifications themes gathered from the two studies in this project, those themes now need to be incorporated into a magazine targeted to Mormon women through the Time Out for Women program. The main themes that will be incorporated into *Time Out of Women* magazine (online and print) include interaction, knowledge applicable to daily life, and diversion.

**Interaction.** While all women who participated in the studies for this project mentioned a sense of community, an additional aspect to community that was mentioned by women today was two-way interaction. In this digital age, two-way interaction is necessary for any media outlet to succeed, and women who read this magazine will have a chance to contribute content as well as comment on the final content of the magazine. In order to incorporate this in the printed magazine, there will be a monthly column dedicated to readers' responses. Each month there will be a question posed in the magazine for a future issue as well as readers' responses to these questions. They will deal with daily life situations, such as "How do I help my children learn to be reverent during Church?" or "How can I balance my Church-related studies with secular studies?"

An important part of this interaction is allowing Mormon women to connect with Mormon women. The LDS lifestyle is one that differs than a typical U.S. woman's lifestyle. The narrative and other content of the magazine will focus on topics that are unique to the LDS audience as well as universal topics that could appeal to many different women.



The Internet is a perfect venue for two-way interaction with women, and many women use the Internet to make connections with others, as the research in the previous chapter has shown. In order to utilize this media, a few bloggers will write blogs on the topics correlating with the issue's question. Once the blogger gives some insight (and points back to the print magazine), she will invite readers to comment on the blog with their experiences, advice, and support.

In addition, features and columns will frequently feature stories by or about women to offer a personal connection. Some of these articles will be by or about presenters of Time Out for Women to add a behind-the-scenes look at the program.

**Knowledge applicable to daily life.** Just like women outside the LDS Church, Mormon women are constantly seeking information about their families, their health, and other aspects of their lives. Because of this, the magazine will offer information about raising children, meal ideas for families, and information specific to an LDS audience, such as modest clothing styles. However, as the research indicates, much of the information research Mormon women do is on the Internet, so articles in the magazine will provide helpful tips and short descriptions, but each information-gearred article will have links to the Time Out for Women website and outside websites if women want more information. Links to outside websites will also be provided in the printed text for more information on a periphery topic that the article doesn't discuss in detail.

**Diversion.** Magazines are unique among media because of the tactile and visual experience they provide readers (Daly, Henry, & Ryder, 1997, p. 2). In addition, Mormon women indicated that when they read, whether they read a book or a magazine, they often do so as a diversion. In fact, the purpose of the Time Out for Women program is to provide women with a respite and a chance to regroup. *Time Out for Women* magazine needs to be an extension

of this break. The magazine will have beautifully designed editorial content and light topics for the escapist reader. Each issue of the magazine will include some personal-narrative-style content in addition to topics that appeal to the pleasure-reader, such as ideas on home decorating, party ideas, and family activities. The following table summarizes the main needs and wants that need to be addressed in the content of *Time Out for Women Magazine*.

Table 5

*Needs and Wants that Need to Be Addressed in Time Out for Women Magazine*

<b>Needs and Wants</b>	<b>Incorporation in Magazine</b>
Interaction	<ul style="list-style-type: none"> <li>• Allow readers to participate in creating magazine content</li> <li>• Provide links to online venues where readers can “join the conversation”</li> <li>• Provide opportunities for two-way interaction</li> <li>• Include articles with issues specific to Mormon women</li> </ul>
Daily Life Knowledge	<ul style="list-style-type: none"> <li>• Offer insights into daily problems</li> <li>• Keep knowledge-based information to a short format (conducive to magazine format)</li> </ul>
Diversion	<ul style="list-style-type: none"> <li>• Provide a place to relax and enjoy reading experience (personal narratives, light content)</li> <li>• Keep experience visual and tactile through strong design and glossy pages</li> </ul>

**Description of Print Magazine**

This new magazine design contains the editorial concepts for a new magazine. While a full magazine design would include a marketing plan, complete with target demographics, profit-and-loss plans, circulation projections, and advertising plans, this project focuses solely on the editorial concept of a new magazine. This project does not give specific demographic information for a target audience other than age and religion, but as was mentioned in the

introduction, this magazine is designed to complement the Time Out for Women program, and the magazine could begin by targeting the people who attend the Time Out for Women events.

As subscribers are procured and single copy sales increase, the target demographic could be expanded to include all Mormon women in the United States and Canada. Advertisements could also be similar to those that appear in other Deseret Book publications, such as the advertisements in *LDS Living*.

**Frequency:** bimonthly

**Reader profile:** *Primary reader:* Mormon women ages 25 to 40

*Secondary reader:* Mormon women ages 18 to 65

### **Monthly departments—Front of book**

*Editor's Note:* A one-page column written by the editor-in-chief each issue that gives an overall look to the magazine's theme and feel

*Calendar:* A one-page calendar including Time Out for Women dates, Church-relevant dates, and holidays. This will satisfy the knowledge-seeking need discussed earlier.

*On the Web:* A one-page list-style article that gives an overview of online-exclusive material and online extensions to articles in the magazine.

*Time Out With . . .:* A one-page feature written by someone affiliated with Time Out for Women. This will have a different author each month, and the message will be religiously based. This will be a behind-the-scenes look at the Time Out for Women presenters. Each month, this article will have a topic that women can relate to, such as involving the Lord in learning to deal with a hectic schedule, allowing the gospel to lift the spirits of ourselves and others, etc. This offers a direct connection with Time Out for Women program and enhances the spiritual aspect of the magazine and Time Out for Women program.

*Q&A:* A two-page article that features readers who submit an answer to a question posed each issue. Each question will be in problem–solution format. The question will pose a common problem or issue, and the readers will submit solutions from their own experience. This will satisfy the interaction need discussed earlier.

*30-minute Wrap Up:* A one- to two-page article that features different tasks that can be accomplished in 30 minutes. This can be seasonally oriented and can be open to different types of things, such as home décor, recipes, house organization, and other quick tasks.

### **Monthly departments—Back of book**

*On My Mind:* A three-page, personal narrative detailing an experience related to being a Mormon woman. This will maintain a positive feel and will not focus on traumatic experiences. It will also reference religion and talk about how different aspects of the religion related to the experience being detailed.

*The Cookbook:* This will be a three-page column featuring one main-dish dinner recipe with proportions for a family of five and a separate recipe for a family of two (for singles, young marrieds, and empty-nesters). The recipes will focus on tried-and-true recipes using ingredients commonly on hand in the kitchen.

*Mind Your Manners:* two-page etiquette column on general etiquette and issues specific to LDS culture (such as Mormon wedding receptions, hosting parties, etc.). This will appeal to the diversion and information needs of readers.

*Healthy & Happy:* A 2-page column focused on different health issues, focusing on women's health topics. Occasionally, topics will focus on general children's health. This can include physical health and emotional health.

*A Day in the Life:* A back-page column, featuring one woman an issue and what she's doing right now. Sometimes it will be an average "Mormon housewife" and other times it will be someone not-so-average. Each issue the column will include a 1-line title or summary and then a look into the featured woman's daily life through questions and answers. The intention is to show the real side of Mormon women, and to feature women readers can relate to. This will fulfill both the diversion and interaction needs of media.

### **Feature story concepts**

The number of features and pages associated with features each issue will depend on number of advertising pages, but each issue will normally have four to five feature stories. The main goal of these features is to have at least one feature that appeals to married women, single women, women with children, and women without children. Many features may appeal to all audiences, but if there is an article that is geared specifically to a particular type (such as a married woman with young children), there will need to be at least one other article that can appeal to a different type (such as a divorced woman without children).

In planning each issue's features, the editorial team will make sure all of the main needs—knowledge, diversion, and interaction—will be filled. Features will also focus on seasonal topics.

### **Description of Magazine Website**

The magazine will utilize the existing Time Out for Women website by adding a magazine area on the message board and by adding a magazine tab to the website.

*Q&A Blog.* On the message board, there will be a new blog entitled "Q&A." This blog will address the current issue's question from Q&A. Readers will be able to comment on the blog post referencing the current magazine issue only. Editorial staff members or Time Out for

Women presenters will write each blog post in order to connect readers to the printed material and to foster the personal connection with readers. Comments on all previous Q&A blog posts will be closed to new comments once the new issue goes on sale on the newsstand. However, all past blog posts and comments will remain available for viewing.

*Magazine tab.* The “Magazine” tab will appear at the top of the main website along with “Events,” “Book Club,” etc. This tab will include links to any online articles or extensions. It will also have the current magazine’s table of contents but will not include any articles in the printed magazine. All online articles will have a direct correlation to an article in the print magazine. For example, if an article in the magazine focuses on an aspect of raising children, it might refer the reader online for a list of online resources available on the same topic. On the magazine tab, there will be an online extension with the list of resources with links to those websites.

Many of the articles in the magazine and on the website gratify many of the needs and wants mentioned earlier. The following table is an extension of table 5 and describes what needs and wants will be gratified by each article.

Table 6

*Needs and Wants Addressed in Time Out for Women Magazine Articles*

<b>Needs and Wants</b>	<b>Incorporation in Magazine</b>	<b>Magazine and Website Departments</b>
Interaction	<ul style="list-style-type: none"> <li>• Allow readers to participate in creating magazine content</li> <li>• Provide links to online venues where readers can “join the conversation”</li> <li>• Provide opportunities for two-way interaction</li> <li>• Include articles with issues specific to Mormon women</li> </ul>	Editor’s Note Time Out With . . . Q&A On My Mind Mind Your Manners A Day in the Life Q&A Blog
Daily Life Knowledge	<ul style="list-style-type: none"> <li>• Offer insights into daily problems</li> <li>• Keep knowledge-based information to a short format (conducive to magazine format)</li> </ul>	Calendar On the Web Q&A 30-minute Wrap Up The Cookbook Mind Your Manners Healthy and Happy Magazine tab on Website
Diversion	<ul style="list-style-type: none"> <li>• Provide a place to relax and enjoy reading experience (personal narratives, light content)</li> <li>• Keep experience visual and tactile through strong design and glossy pages</li> </ul>	Time Out With . . . On My Mind Mind Your Manners A Day in the Life

### **Print Magazine Design and Mock-up**

In order to take the magazine from concept to design, the next section of this project is a designed mock-up the print magazine. The mock-up includes first-issue design for the magazine cover, editor’s note, and table of contents. It also contains two designed feature articles and two designed monthly departments.

**Chapter 8: Magazine Design Mock-up**





Premier Issue

# time out

*for women*

January 2011

**127** ways  
to ENJOY  
Winter

Easy  
seasonal storage

Quick  
comfort foods  
to make tonight







## features

### **12** Activities for the Winter Challenged

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### **17** Storage Solutions for Seasonal Décor

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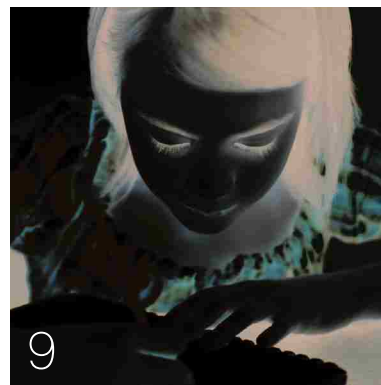
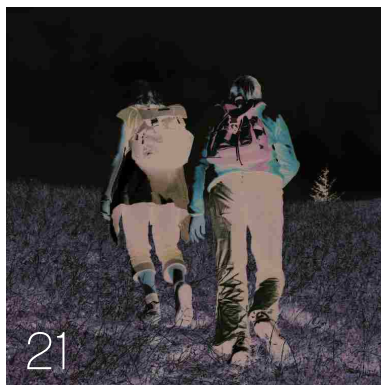
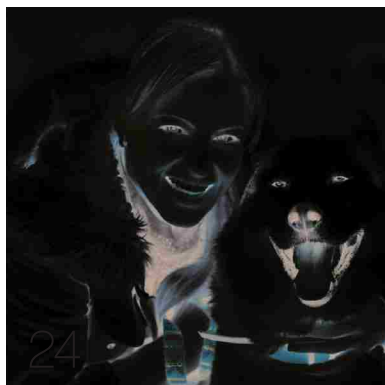
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# table of contents



## departments

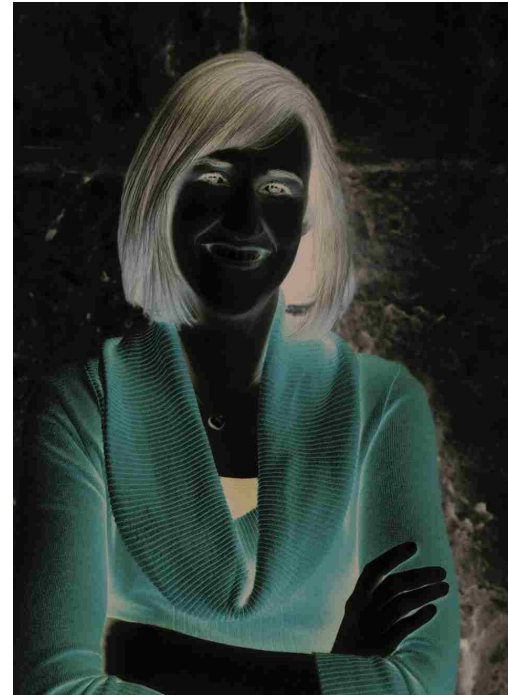
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|-----------|---|-----------|---|
| <b>5</b>  | <b>editor's note</b><br>Quodi odignat quod ut quisi archium.            | <b>XX</b> | <b>on my mind</b><br>Velent quatque voluptis audam fugit.             |
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| <b>X</b>  | <b>on the web</b><br>Nos dolore landebitas nullaborum iligen.           | <b>XX</b> | <b>healthy &amp; happy</b><br>Quodi odignat quod ut quisi archium.    |
| <b>9</b>  | <b>q &amp; a</b><br>Illor sinciliciis ad mod quis sitaspe no.           | <b>24</b> | <b>a day in the life</b><br>Illor sinciliciis ad mod quis sitaspe no. |
| <b>XX</b> | <b>30-minute wrap up</b><br>Ut optiis accuptaque nam dipsantio ium.     |           |   |

It's that time of year again—everyone's talking about the New Years resolutions we need to make. From cooking healthier meals (or starting to cook meals in the first place) to exercising more consistently (or starting to exercise for the first time), we've made every resolution in the book. Then there is the “simplify” goal. We as women love that one—we buy or make home décor with the word “simplify,” we create acronyms to remind us how to simplify, and we keep journals detailing what we've done to simplify, which ironically defeats the purpose. It's difficult to do all we think we need to do, and it can get overwhelming.

This year, you really need just one thing—an occasional time out. As Sheri Dew believes, which is why she first started the Time Out for Women program, sometimes you just need a short break. Time Out for Women has since helped many women to regroup and recharge. Luckily, you don't have to wait for the next TOFW event in a nearby city. Every two months, this magazine is here to give you that chance to regroup, and it will tide you over until the next TOFW rolls into town. TOFW magazine offers you a chance to connect with other women, find answers to everyday questions, and take a deep breath for a few minutes.

So, put away your to-do list and resolutions—even if it's just for a few minutes. Sit back, relax, and take your first (of many, I hope) no-strings-attached time out.

*Maurianne*





# Jenny Oaks Baker

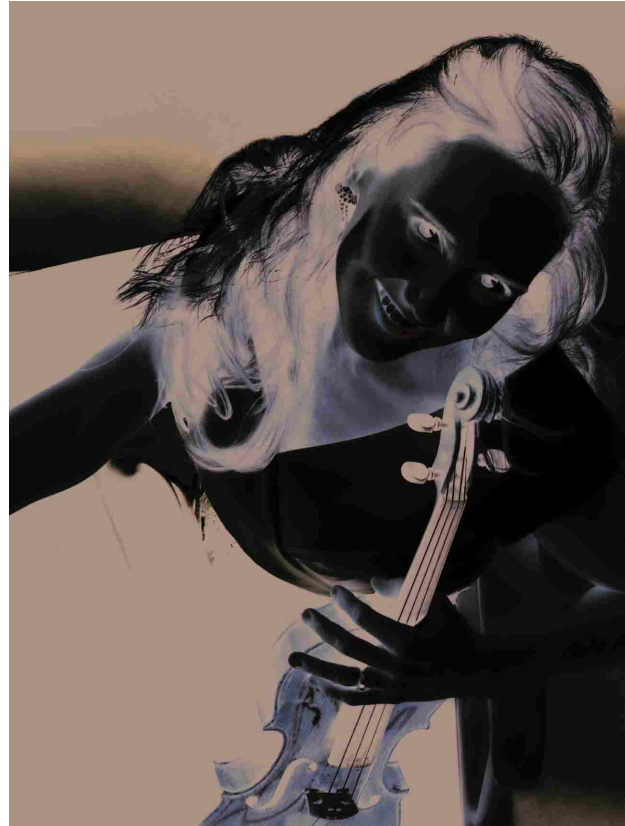
## { Be Still }

When I was younger, I used to have horrific nightmares that I had gone on a road trip and I had accidentally left my book bag home, thus relegating myself to a fate worse than death—nothing to do. As an adult, I still get nervous when I encounter a moment that is not overly filled with something to accomplish or experience. My husband and children have grown accustomed to our super busy weekdays and our super-activity Saturdays.

We have been sent to this earth to multiply and replenish, to beautify, to learn, to serve, to accomplish much. We know that “where much is given, much is required” (D&C 82:3) and we need to make good use of the time we have on this earth. But we are also commanded to “Be still, and know that I (The Lord) am God (D&C 101:16). I know that the Lord is God, but I do have a difficult time being still. Not only do I have four young children who keep me far from stillness, but every once in a while when I do encounter a free moment wherein I might “be still and know”, it is a real temptation to banish the stillness by calling someone on the phone, answering an email, checking Facebook, turning on the TV, or flipping on the radio. It is my goal to more often embrace the still moments and turn off the worldly noise as I make the meals, do the dishes, fold

the clothes and drive the car so that I can be still and know.

I feel very blessed that my life has one additional activity that enables me to be busy yet still, and that is playing a musical instrument. While my body and mind are engaged in practicing or performing, my Spirit is still and open to the promptings of the Holy Ghost. It is while I am playing the violin that I feel most in tune with the Spirit and receive most of my personal revelation. In addition to prayer and scripture study, I would encourage everyone to find an enjoyable activity, whether it be gardening, sewing, walking, writing, painting, dancing, meditating or anything else wherein your soul can be still and your Spirit can know God. For “this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3)



Do you want to know more about Jenny Oaks Baker?

- See her blog entry at [www.TimeOutForWomen.com/magazine](http://www.TimeOutForWomen.com/magazine) and let us know what you think about taking time to be still in the comments.
- Visit her website at [www.JennyOaksBaker.com](http://www.JennyOaksBaker.com) for information on her latest music, performances, and advice to aspiring musicians.

*Text originally from [deseretbook.com/time-out/author/94](http://deseretbook.com/time-out/author/94). Used as sample text only. ✨*







## Keeping Family Close When Living Far Apart

**Q** I have siblings who live in various states throughout the U.S. I worry that my children won't grow up knowing their cousins. How do I stay close to family that is geographically far apart?

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**Jane Smith, City, State**

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## Join the Conversation

**What have you done to keep your family close when you don't live near them? Go to [www.TimeOutForWomen.com/magazine](http://www.TimeOutForWomen.com/magazine) to see what other readers have said and to add your own insights.**

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Jane Smith, City, State ❁







# Activities for the **WINTER** Challenged

Try one of these winter activities to curb the winter blues

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## Explore Outdoor Sports

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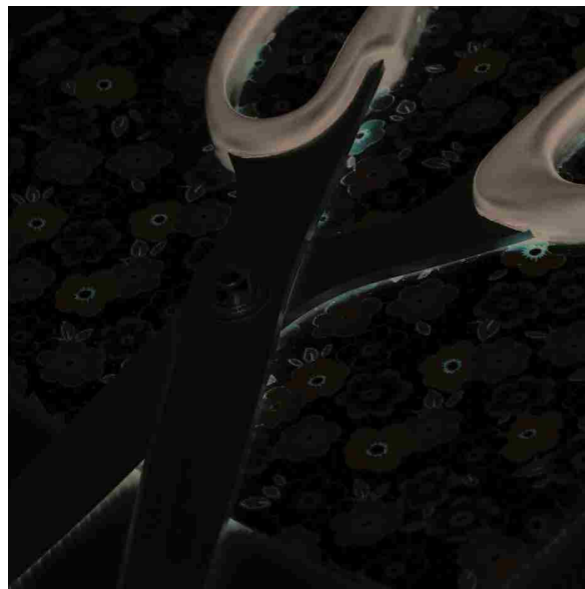
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## Visit a Museum

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## Try a New Hobby

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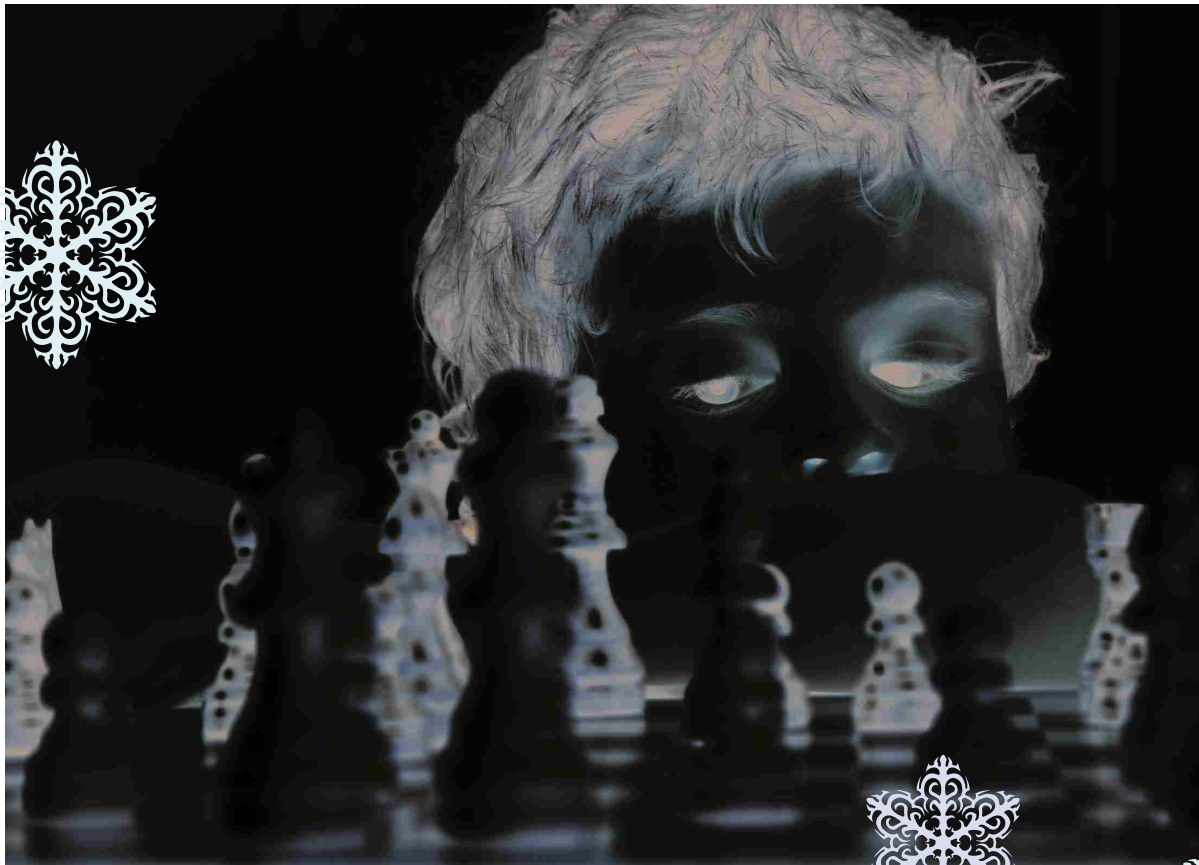
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## LOOKING FOR A CHILD-FRIENDLY MUSEUM?

Sometimes it's hard to balance helping your children learn at a museum and helping them follow the rules at a museum. The best bet might be taking your little ones to a children's museum.

The Association for Children's Museums ([www.ChildrensMuseum.org](http://www.ChildrensMuseum.org)) has a list of many children's museums in the U.S. and throughout the world. Just go to their website and click on "Visit a Children' Museum" to find a museum near you.





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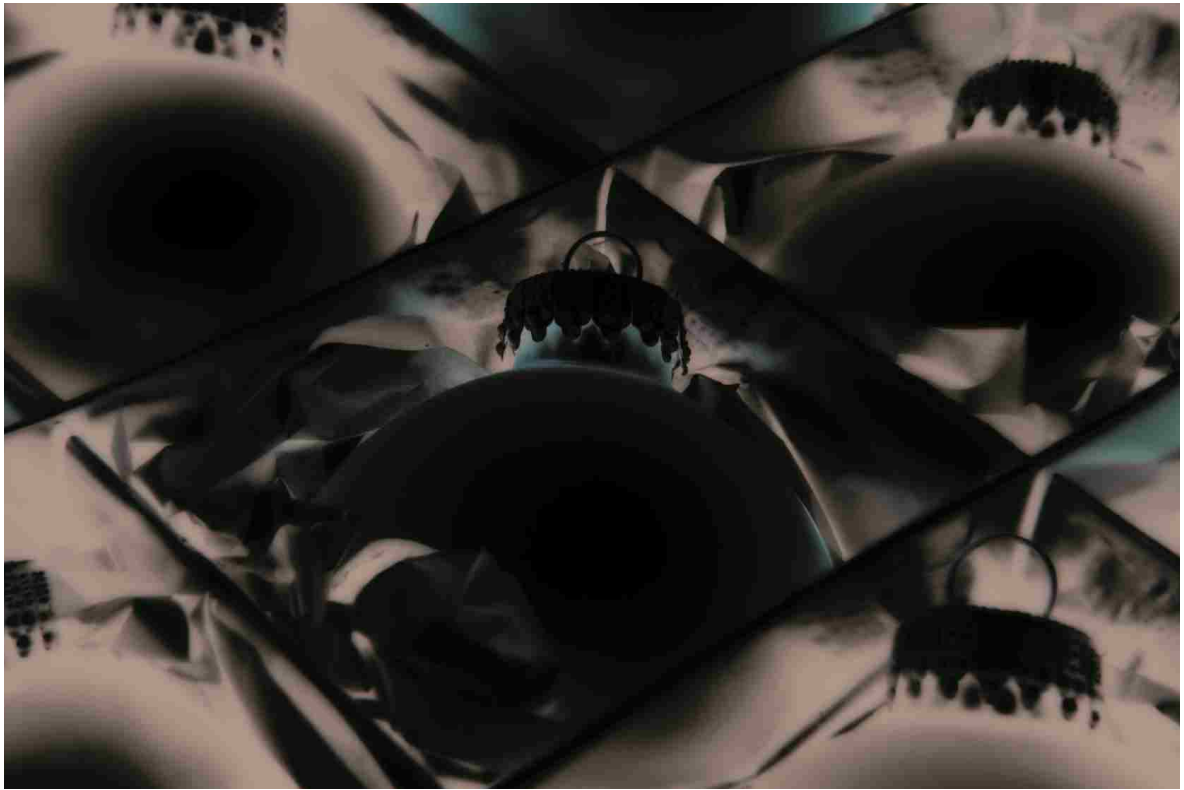
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# *Storage Solutions* for Seasonal Décor



## **Organize your seasonal decor today!**

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## Separate by Season

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## Take it Month by Month

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## Let Items Multitask

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## Where can I find a variety of storage containers?

Now that you've got a good system for storing your holiday decor, you need to find the right storage containers. Try one of these retailers for a variety of storage bins and organizers:

To find a container in any size or shape, try:

**The Container Store**  
([www.containerstore.com](http://www.containerstore.com))

The Container Store has many different storage containers for many different purposes. It's the IKEA of storage. They have a large selection online if there's not a location near you.

To store little items neatly and without hassle, try:

**Consumer Crafts**  
([www.ConsumerCrafts.com](http://www.ConsumerCrafts.com))

Consumer Crafts focus on many aspects of the crafting industry and have many storage solutions for craft items. Try a bead organizer for small ornaments, ornament hangers, or extra light bulbs for your tree. Go to their website and click on the "Organization" tab to see the different possibilities.

To find Christmas-specific storage, try:

**Get Organized!**  
([www.ShopGetOrganized.com](http://www.ShopGetOrganized.com))

Get Organized! has many different storage containers, and they have a link to Christmas-specific décor, such as wreath bags, and ornament containers. Just go to their website and under "Shop by Category," click on "Holiday Storage and Organization" to see the many possibilities. ❄️



## Switching up the Lunch Group

### Question:

I have a group of friends who like to get together frequently. While I love getting together with these women, they usually go out to lunch for our gatherings. I like going to lunch once in a while, but as a person conscientious of my budget and my eating habits, I sometimes find myself giving excuses why I can't come so I don't have to spend so much or eat so much unhealthy food. How do I tactfully suggest we do something other than go to lunch all the time?

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### Write an Email to the Group

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### Suggest a Diverse List of Activities

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### Be Open to Other Suggestions

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## Join the Conversation

Everyone loves to get together with girlfriends, but sometimes we get in a rut. What have you done to get out of the lunch-with-friends rut? Go to [www.TimeOutForWomen.com/magazine](http://www.TimeOutForWomen.com/magazine) to see what other readers have said and to add your own suggestions.

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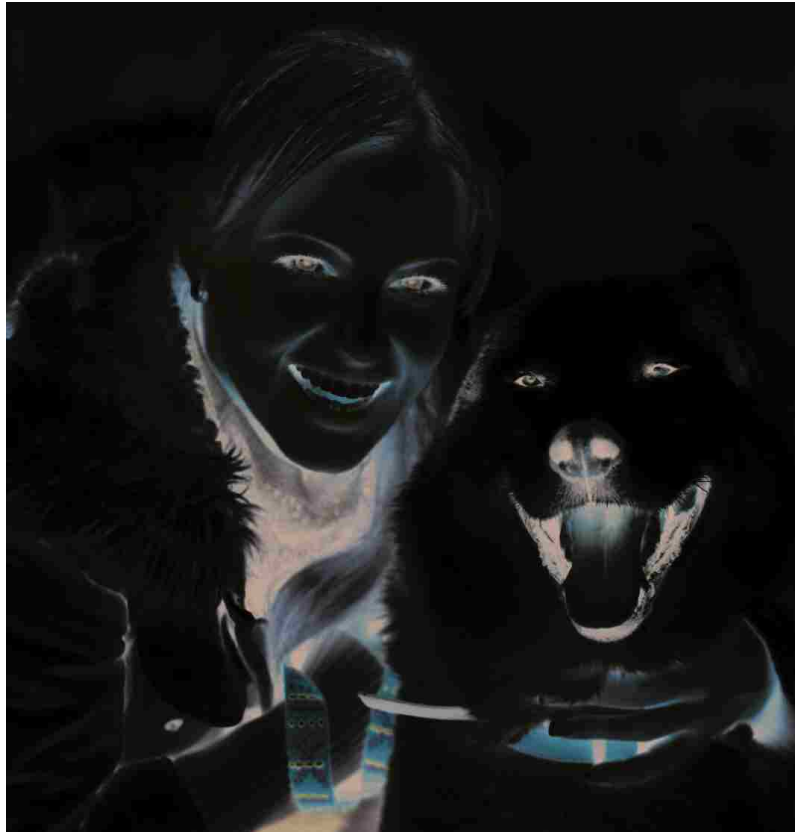






# a day in the life

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## Jane Smith

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### Appendix A: Interview Questions

The focus groups and interviews conducted in both studies for this project utilized a semistandardized format. Because of this, there was an initial list of questions used, but as the interviews went a direction I wanted to pursue, I added questions or allowed members of focus groups to expand on certain themes. The list of questions was also adjusted after the initial interview as I saw some interesting themes emerge. Because of the emergent design and the semistandardized format, these lists of questions were used merely as a tool to guide conversation. Some interviews addressed all questions and others did not. Each research study has a list of initial question and final list of questions.

#### Relief Society Magazine Questions

##### *Initial List*

1. When did you become a member of Relief Society?
2. Did you subscribe to the *Relief Society Magazine*? For how long?
3. If you didn't subscribe yourself, did you read some else's subscription? Whose?
4. Did you subscribe to (or were you a reader of) the *Relief Society Magazine* when it ended in 1970?
5. What did you enjoy about the magazine?
6. What sections of the magazine (or types of content) did you read the most?
7. Were there any sections of the magazine (or types of content) you didn't frequently read? Which?
8. Did you like reading the stories in the *Relief Society Magazine*?
9. Are there any stories from the *Relief Society Magazine* that you still remember? What were they?
10. Do you remember when the magazine ended? Do you remember how you felt about it ending?
11. What did the *Relief Society Magazine* mean to you?
12. Did the *Relief Society Magazine* satisfy some need that the current Church magazines do not?

##### *Final List*

1. When did you become a member of Relief Society?
2. Did you subscribe to the *Relief Society Magazine*? For how long?
3. If you didn't subscribe yourself, did you read some else's subscription? Whose?
4. Did you subscribe to (or were you a reader of) the *Relief Society Magazine* when it ended in 1970?

5. What did you enjoy about the magazine?
6. What sections of the magazine (or types of content) did you read the most?
7. Were there any sections of the magazine (or types of content) you didn't frequently read? Which?
8. Did you read the fiction stories and serial stories? What did you enjoy about them?
9. Did you read the lessons every month? What did you enjoy about them?
10. What lessons did you enjoy the most? Why?
11. Did you save old issues of the magazine? Were there any sections of the magazine you cut out and saved?
12. Did you find good advice for raising your family in the magazine? Where? What was the advice? Were you able to implement the advice?
13. Did you find any of the articles intellectually stimulating? Which ones?
14. Did you find reading the magazine was a good break from daily tasks and life?
15. Do you remember reading about people who were featured in the magazine (from around the world or as authors of the poetry or stories)? What do you remember?
16. What did the *Relief Society Magazine* mean to you?
17. Do you remember when the magazine ended? Do you remember how you felt about it ending?
18. Would you still read the magazine if it were still in publication today?
19. In your opinion, did the *Relief Society Magazine* satisfy some need that the current Church magazines do not?

### **Current Media Use among Mormon Women Questions**

#### *Initial List*

1. Do you read or write a blog? Which ones do you read?
2. What about online message boards? which ones?
3. What other websites do you regularly visit on the Internet?
4. Where do you get your news from? newspaper? website? which?
5. Do you read any magazines? Which ones?
6. What was the last book you read? Do you generally like to read fiction or nonfiction?

#### *Final List*

##### General Media Use

1. Where do you get your news? Do you subscribe to a paper newspaper? Read online?
2. About what percentage of your news intake is local vs. national? If you prefer one type of news over the other, why?
3. Why do you seek news? Own information? To be in the know when others talk? etc.
4. What was the last book you read? When did you read it?
5. When do you typically read books? (bored? seeking information? you've heard other talk about it, want to be in the know? needing to escape? needing to relax?)
6. Do you read or write a blog? Which?
7. Why and when do you read these blogs?
8. What subjects do you write about on your blog?



9. What types of blogs do you read? What do you enjoy about them?
10. Why do you blog?
11. What websites do you frequently visit? What do you look for on these sites?
12. Why do you visit these websites?
13. When do you visit these websites?
14. Do you participate in any message board discussions online? What groups? What do you generally discuss on these message boards?

#### Magazine Use

1. What magazines do you read? (Include those you don't subscribe to)
2. What magazines do you subscribe to?
3. Do you visit the websites of the magazines you read? Do you look for the same information on the website as you look for in the magazine?
4. What sections do you enjoy in the magazines you read? Do you save or cut out any sections of the magazine? If so, which?
5. When do you generally read your magazines? (bored? seeking information? you've heard other talk about it, want to be in the know? needing to escape? needing to relax?)
6. Why do you read the magazines you do?
7. What Church magazines do you read or subscribe to?
8. Do you read the *Ensign* cover-to-cover?
9. What articles do you read every month in the *Ensign*?
10. What articles in the *Ensign* do you enjoy the most? Why?
11. Do you feel a need to connect with other women? If so, do you fulfill this need through media (either in print media, like magazines, or online, like through Facebook, message boards, blogs, etc.)?

**Appendix B: Relief Society Magazine Interviews and Questionnaire Transcripts****Group 1: Focus group, March 23, 2010**

I: Interviewer

R1: Respondent 1

R2: Respondent 2

R3: Respondent 3

R4: Respondent 4

I: Introduced the consent form for official research and what it entails. Also told them why she is doing this study, a little bit about her education and interests, her interest in the old *Relief Society Magazine*—how it embodied what Relief Society was for so many years, and a little bit of what was included.

R1: Somewhere in here (I don't know if it was in the newer ones) were lessons on Theology, which later became the Spiritual Living lesson. My Grandmother taught Theology, I can remember that. For years and years and years she taught it and then when it became Spiritual Living, she taught that. She was really a special little lady, and I guess she was really good at it, because she taught it for all those years.

I: To refresh your memories, let's talk a little, generally, about Relief Society. Let's talk about when you became a member of Relief Society, and if you can remember, what it meant to you to be a member of Relief Society. You were probably fairly new in Relief Society when you started taking the *Relief Society Magazine*.

R1: Do you remember that we had to pay \$1 a year?

R2: One dollar? I was thinking it was a quarter!

R1: I think it was a dollar when I first became a member when I was first married. I might be wrong.

R2: But we had to pay something—we had to pay our dues. I probably became a member of Relief Society the year I got married in 1945. So I've been a member of Relief Society for 65 years. I'll be 85 next month.

R1: For me, in 1962. I subscribed to the magazine right from the start. I always looked forward to getting it, and read it from cover to cover. I especially liked the stories. They would have contests, probably once a year, where they would choose stories for first, second, and third place. I don't know what kind of award they got. Some of them were written by some of our really popular Church authors that we have now, that have written full novels or books. That's how they started. Lael Litke (?)—I remember she was always one of my favorites—I was always excited to read one from her. I did enjoy reading the fiction, but I liked the other things too. The crafts, and the pictures of the ladies that had quilts behind them, or afghans, or things they had been working on, and wished that I had that talent.

I: I think there was a section in there of what Relief Societies around the world were doing.

R1: Most of the magazines I kept were the ones that have the Christmas decorations and crafts and recipes.

R2: Here's an article and pictures of the Rose Parade Tour. It wasn't just religious—there was travel.

R1: They even had advertisements.

I: There have been studies done on the advertisements in magazines and what that meant.

R2: There was also good poetry. And Social Relations lessons . . .

I: Here is a copy of a table of contents from one of the last issues that lists the following lessons: Spiritual Living, Social Relations, Cultural Refinement, Homemaking, and the Visiting Teaching lesson. And I think those kind of changed, like you were saying, throughout the years.

R2: I looked forward to the serial stories, and I've always been interested in quilting and crocheting. I looked forward to all the news crafts and things.

I: Why did you look forward to reading the fiction stories—you both mentioned that you enjoyed them. Was it just entertainment?

R2: It was just entertainment, but it was good wholesome stories.

R1: And they were well written. Most of the authors were very good. They ranged from pioneer stories to modern day.

I: Did they have non-fiction stories. You mentioned pioneer stories. Did they have historical stories, and things like that, or was it just mostly fiction?

R1: One story that I read, and I used it for a talk around Christmas time, is in one of these books that I have here. It's a true account of one of the sisters, her last name is McKay. I think she is related somehow to President McKay. She became Mother of the Year later on. But when she was a mother it told how poor they were, and I think her husband was on a mission. They were extremely poor, but they spent their Christmas Day giving things to other people. And then at the end of the story it said that Sister McKay went on, and every one of her children were highly educated. I think she had eight or nine children, and then she was voted or put in as Mother of the Year. That was years ago when they had that—I don't know if it was part of Relief Society. I think that story was a true story, so they had non-fiction. This is it—it was called "The Widow's Mite," by Elaine S. McKay. And she was Mother of the Year in 1969. Here in this story it says, "She would not visualize the 12 college degrees, the scholarships, trophies, or awards that would accumulate . . ." Anyway, that was why I kept it, and it was one of my favorite stories—just her simple acts of love and compassion on a Christmas Day when they had so little to give. A very inspirational story.

I: They also had special feature stories that were from the Relief Society Presidency or other leaders of the Church. Do you remember your mothers reading this magazine, or is it mostly your own experiences?

R1: I do. I do remember reading hers before I got married. I would come and sit down and read it, and I don't think I was a member of Relief Society then, but I enjoyed the stories. I don't know that I read the lessons.

R3: It was like a soap opera, maybe. You would look forward to the continuing saga . . . only wholesome.

R2: My step-mother took the magazine. When she died, I had to clear the home out—she saved everything.

I: You mentioned that you read it from cover to cover every month. Did you usually read all the stories or articles in the magazine?

R1: When I got involved in Relief Society, I think I did. It was good to review the lessons prior to Relief Society, and that was when Relief Society was held on a weekday rather than on Sunday. I don't remember whether I ever taught Relief Society on a weekday. It seems like I always just did it on a Sunday.

R2: I usually just read special sections. I was always a Visiting Teacher, so of course I was involved in that. I was always there on Homemaking Day when they had a quilt on.

R1: They called it Work and Business Day.

R2: Yes, they called it Work Day. I was quite sad when they done away with that because I enjoyed communicating with the sisters.

I: In fact, as I've observed DUP here in Bluffdale, that almost takes the place of Work Day when those women used to get together and have lunch afterward. You don't quilt or do things like that at DUP, but for the older sisters to get together for socialization . . .

R2: That's right.

R1: You're exactly right. We have historical lessons on people's ancestors, and then there is another lesson given every month. Like one year, they covered all the counties of Utah, and then another year they covered all the counties of Idaho. This year I think it's just pioneer features like famous blacksmiths . . . Anyway, we're talking about DUP, but it's very similar and it's very enjoyable to get together.

I: Were there sections of the magazine that you didn't read very often that you remember, that you just weren't very interested in?

R2: I probably wasn't too interested in poetry, although I used to give readings.

R1: I was interested in the poetry.

I: Do you remember when the magazine ended publication in 1970, or did it just kind of disappear?

R1: Is that the same year they changed the *New Era* to the *Ensign*?

I: Yes, they changed all the magazines.

R2: They put them into one.

I: They got rid of the *Relief Society Magazine* and the Sunday School Magazine, which was called the Instructor. They changed the *Children's Friend* to just the *Friend*, and they instituted the *Ensign* and the *New Era*. That was all in the same year. The Correlation Department switched everything. So instead of having the *Relief Society Magazine*, they had the *Ensign* which was for all adult members of the Church. Do you feel that the *Ensign* fills the same needs and interests as the *Relief Society Magazine* did, or is it just a different magazine altogether to you?

R1: I enjoyed reading them, whether it was the *New Era* or the *Ensign*, and I can remember for a while that the *Ensign* had a contest where people sent in their stories. But then I think they eliminated that and limited it to youth, because it started appearing in the *New Era* rather than the *Ensign*. But I think it was in the *Ensign* for a while.

I: They don't have fiction at all in the *Ensign* now.

R2: It's always hard to accept change. I thoroughly enjoyed the *Relief Society Magazine*. I felt that when it ended, it kind of took away our individuality as Relief Society being its own entity. But all these changes to that to you, it seems like. We have to adjust.

R1: Do you think you would still read the *Relief Society Magazine* if it were still published today?

R1: Absolutely.

R2: Oh, yes. I definitely enjoyed it.

I: Do you have any other memories or insights about the *Relief Society Magazine* that you would like to share?

R1: One of the things that I've noticed is the difference in people's techniques in rearing a family, comparing now to long ago. There was a story, and I think it was just one of the fiction stories. I think it was one of the award winners that I have in one of my books here. This lady had a little girl who was very imaginative and told a lot of tall tales. She wanted to break her daughter of doing that. Her husband was away and she had to take care of that discipline

problem. She was planning, trying to figure out how she could do this—how she could spank her—to get her to stop telling these little tall tales. And I thought, that’s different, because nowadays they would try to figure out some other little technique. But she said that she hated to do that, she knew it was coming, and she was just going to have to spank her.

R2: Years ago, that’s just what we had to do to get their attention, but now they frown on it. Sometimes you had to resort to something to get them to listen to you.

I: Did you take a lot of these lessons, such as the ones that talked about child rearing or how to keep a home—did you take these lessons and kind of apply them into your own houses and families?

R1: I probably tried—I might not have been too successful.

R2: I think so, as far as taking care of your home, providing nutritional meals, and things like that. They had recipes.

R1: I’m thinking that back then they were a little more structured in your homemaking and in raising your children. Now they encourage you to do the very, very best you can, but don’t expect so much perfection of yourself.

I: You mean if you did things a certain way, you would get a certain outcome?

R2: Hopefully.

R1: I just remember in my earlier married years that I felt like I never did measure up to all of the things that were expected of us. Then later on I learned that there’s a good season for this, and another season for this, and if you progress through those, you’re doing OK.

R2: You didn’t have to do it all at once.

R1: I think it was more structured back then—some of the homemaking expectations.

R3: I remember the same thing. I remember that there was this Relief Society Program, The Pursuit of Excellence, for the sisters, and they don’t focus on perfection anymore, thankfully.

I: Because nobody can achieve perfection.

R2: No, not in this life.

R3: Did you get that impression from the *Relief Society Magazine*, that you had to be perfect, or was it just comparing yourself, generally?

R1: Probably, just generally, and like the Relief Society lessons, you know, like the Pursuit of Excellence. Like being faithful and keeping your journal and doing everything just down to a “T.” I never was that organized.

R2: I remember some sisters getting up and leaving because they were offended with some of the lessons, and I never could understand why they would be offended, but that happens, even now.

I: Do you remember what those lessons were about?

R1: I remember one issue, probably back in the 60's and early 70's when the dresses were so short. They came down really hard on people—they didn't point out individuals particularly. But I can remember a couple of sisters that were offended because they talked about all of us wearing our dresses too short.

R2: Being modest.

I: Were things like that addressed in the *Relief Society Magazine*, things they saw that the sisters needed to improve on?

R2: I don't remember it being in the older ones.

R3: They obviously were if the lessons were in the magazine.

I: Can you tell me what your impression is now, in looking back at the magazine, of what its role was in your life. Did you find it more entertaining or instructive, or just kind of an overall memory of the magazine.

R2: I felt like it was kind of a guiding force in my life, as far as family and keeping a home and everything. We just learned a lot for our everyday life in the magazine.

R3: I don't think the women had the resources then that they do now. They probably really focused on that magazine to give them patterns for sewing and recipes for cooking. Maybe that's where their main resource was.

R2: Yes, I would agree with that.

R1: I have a comment about Relief Society in general. My daughter graduated in Home and Family Living and had six children quite close together. I told her that her college education has really come in handy to help raise your children. She said, "College! No way! I have learned more from Relief Society and from being a member of the Church—the instructions I have received—more than I ever did in college!" I'm sure Relief Society had a big impact on that. But by the time she was born, the *Relief Society Magazine* was no more, so this was just Relief Society in general.

I: But I think that's the same, throughout the history of Relief Society, that's how women felt.

Then there was a discussion of the benefits of Relief Society during the last few years, the benefit of attending and teaching the lessons, etc. that didn't really have much to do with the Relief Society magazine. Also that Relief Society is still an important force in the world today,

and is the largest women's organization in the world today. Respondent 2 recalled serving in the Relief Society Presidency once and teaching a lesson on the proper wearing of the garment. Some of the women didn't respond well, but some changed from wearing their short pants and a few things like that. Respondent 1 mentioned how much she enjoyed the Cultural Refinement lessons when they studied the different countries. I think that this was also after the magazine stopped publication.

I: The Relief Society offered more than just spiritual lessons like we have today. They were practical as well.

Respondent 4 arrived and a conversation began about how they had kept some of the *Relief Society Magazines* and still had some today. But they are in the process of clearing out because they remember what they went through cleaning out their mother's homes after they died. Then the Interviewer told a little about when the *Relief Society Magazine* started publication, and that it took the place of the Women's Exponent newspaper.

R1: In looking through one of the magazines, here's a pattern of how to cover an umbrella. How to recycle your umbrella frame.

R2: Oh my goodness, I never had a boughten dress until. . . I don't know how old I was . . . it was always made over from somebody else's, or else it was hand-me-downs.

I: Did you find patterns in the magazines?

R4: Here is one for a basic skirt.

R2: We couldn't afford to buy clothes—we had to make do. That was in the last Depression.

R4: I always liked to look at the little pictures—the art—I thought they were really clever. I also liked to read the poetry and the recipes, and I think I used the recipes. There was a lot of poetry in them.

R1: In one of these magazines it talked about the history of the members of the Church in Denmark. And there were a lot of Danish recipes—I didn't even recognize some of the words or the products that they were using.

I: [Respondent 4], do you remember when you became a member of Relief Society?

R4: I was real young. I got married when I was 17, so as soon as I got married I started coming to Relief Society. I remember that I was put in as a Visiting Teacher, and it was always my goal to not miss. I say this humbly, but I think I've only missed a few times that you could count on one hand. I've been a Visiting Teacher since I was married, so I've served for quite a few years. Of course, there's the exception of when we were in the Air Force for a few years when I didn't have that assignment. But when I had that assignment I always tried to fulfill the Visiting Teaching assignment, so I've been into a lot of homes in this Bluffdale area and had a lot of different partners. Some of the fondest memories I have of Relief Society was . . . [woman's



name] was the literary teacher, (what was it, Cultural Refinement, or just Literature—Literature I think,) and she was so good. She just made those stories come to life. I'll always remember the one she told one time because I love Winter and I love snow, and I'll never forget the one she told—I think it was entitled, "Snowbound." This family couldn't get out of their home—you know, they were snowbound. And she just made the picture so clear—the fence covered with the snow, and the fields, and the horse-drawn people going back and forth. It was always just like a picture in my mind, you know like Currier and Ives pictures on calendars. But [woman's name] was so very good, so dramatic—a lot like what [another woman's name] is now in our DUP—she could just tell stories. And then the other one was [a teacher's name], [the former mayor]'s mother. Oh my, her readings . . . she could do Casey at the Bat—and she did teach one of the Relief Society lessons too, in those early years. I was trying to think of who some of the other teachers were too, but I know those two: [two women mentioned before]. And I think your Grandmother, [woman's name], did also. I'll always remember, though, in those days we didn't have a nursery, and I had three little kids right close. We had it on a Tuesday morning at 10:00, and to try to take those little kids . . . We had to take them unless we had a mom or somebody who would tend them, but I always thought that I was disturbing people—these older ladies. Back then Relief Society was for the older sisters—it just was. There wasn't the emphasis put on the young mothers and helping them in raising their families and things like that. You went there for lessons and refinement and things like this. On one Tuesday a month, we'd have Work Day and we'd make arts and crafts and things. I still have some of mine at home—unfinished!

R1: That reminds me, in one of these books, they were describing things that they had made in Relief Society, and they used to have their Bazaars. People would come to buy them—they would make them to sell—and two of the items that they were featuring were the feather flower arrangements and the grapes. There's a picture in one of these Christmas ones displaying all of these crafts. I remember that I had the feather flowers and the grapes.

R4: I loved the Bazaars. I could get my baby nightgowns and dishtowels and dishrags, and that was so much fun.

R1: That was a big thing that they told about in the magazine—from all the different areas of the Church all over the Country—all of the handicrafts that they had to show.

I: So they had news in the magazine as well?

R1: Yes, they did—kind of what the people were doing.

I: So did you contribute things to the Bazaars as well as buy from them?

R4: Yes, as well as cooking and candy making and things like this. I was so sad when they said we couldn't do that anymore. We can't have bake sales because the Board of Health says so. So much has been lost.

R1: Those were such a big thing as Christmas time.

I: Did you remember the *Relief Society Magazine* in your mother's home before you were a member of Relief Society?

R4: I don't—I just remember getting it myself. But I always looked forward to them. I thought it was so fun to go out in the mail and get this. You know, that was my own magazine.

I: What did you look forward to in the magazine?

R4: I always looked to see if there were recipes. I've always liked recipes, you know with a big family to fix meals for and things. And then I'd try to read and follow the lessons. They always had fabulous pictures, so if I taught Sunday School or Primary or something, I would kind of look through and see if there was anything that I could use. I really looked forward to the magazine, as you can tell. I kept them all.

I: Did you begin subscribing when you first joined Relief Society?

R4: Probably. The earliest one I have here is in the 60's, but I was married in 1953. Maybe they got lost in the moves or I just threw them away. But I've been a big keeper of stuff.

I: Were there sections of the magazine that you didn't read?

R4: I couldn't tell you—it's been too long. And I had such a big family—I wasn't much of a reader.

I: You mentioned that you enjoyed the poetry. Did you read the fiction stories as well?

R4: I don't know. If there was something that applied to me. It's a lot like the *Ensign* today. I don't read the *Ensign* from cover to cover. I just read things as it comes each month, you kind of read things . . . And of course the Visiting Teaching message, I always read that to take that to the sisters that we visit. That's about all I can remember about the magazine itself. But I just liked to go through it and look at the pictures and see what was going on—what was happening.

I: So was it more of an entertaining read for you, or was it instructional that you read for the lessons?

R4: I think it was both, definitely.

I: Do you remember when it stopped being published in 1970 at all?

R4: No.

R3: To me, it's unusual to look at these magazines and see advertisements.

R4: It looks like they advertized U and I Sugar. Here's a recipe for Fluffy Cocoa Cake and Pecan Pie, using U and I Sugar. That was because that company was out of Utah and Idaho.

I: Do you remember when you started taking the *Ensign*, when they stopped the *Relief Society Magazine*, the *Children's Friend*, and the *Juvenile Instructor*?

R4: No, I don't.

I: Do you feel like you get the same information, or is it totally different from what the *Relief Society Magazine* was for you?

R4: It's different, I think. There's things in the *Ensign* today that apply to all types of things. There's definitely the Visiting Teaching message, but then there will usually be some other stories of religious experiences that other sisters have had throughout the Church. There's always the First Presidency message that's so good to read. One difference is that there isn't the recipes in the *Ensign* today, there isn't as much poetry, and there isn't the homemaking patterns to sew. This was strictly just for women, where the *Ensign* is for everyone.

R1: This article right here talks about the end of the *Relief Society Magazine*. It talks about when it was very first started, in 1914. It's on page 894, so they numbered the pages from issue to issue throughout the year. It says, "In 1915, we read instructions on a labor-saving coal bucket, and we learned how housekeepers select flour by examination. A few hints, however, will enable anyone to know what not to buy. Never buy flour that has a bluish tint and will not adhere to the hand when pressed in the palm. In an issue in 1916 the featured article was on birth control, getting the views of five members of the Quorum of the Twelve. Among them were the views of President McKay, Joseph F. Smith, and Relief Society officers. By the end of 1970, there were 301,000 *Relief Society Magazines* in circulation. Sister Belle Spafford was President."

R3: Of course, in 1970, some of the subscribers could have been people like me. I was in college when I joined Relief Society, and of course, they really stressed that you subscribe to the *Relief Society Magazine* too. There was really a lot of pressure. I was a college student—I didn't have time to read it—I wasn't interested in it. I had to subscribe, so it came to me, but I don't think I ever cracked the cover.

R1: What was the cost of the subscription?

R4: I think we paid a fee to belong to Relief Society, and the magazine automatically came with our dues. The money was sent into the General Board and we got the magazine each month.

I: So would you still read the magazine if it were printed today, do you think?

R4: Oh yes, I think that would be really neat. It would be very interesting, because it would probably have a lot of things in it that we need to do. It would probably have all the lessons in it. And actually we do get those in our Relief Society manuals that we have.

R1: It says here, "We will still be obedient to the Priesthood and receiving direction from them. We will face forward in step with a new era of the 1970's with anticipation and a sense of dedication and support for the all-adult magazine."

R4: (Referring to an ad in the magazine) Look at the price on Church books: Remembering the McKays--\$2.95; Joseph Smith, the Prophet of the Restoration--\$3.95. Those would be like \$20 or \$30 now. Here's another interesting thing, the birthday congratulations. Your Ward would probably send that in, or else maybe that went in with your membership subscription, and they would put that in here.

R1: That was if you were over 90.

I: Was there an article you particularly remember reading?

R4: I don't know. I just know I went through it, and would read it; and I would, if I remember right, take it to Relief Society Meeting with me and follow along with the lessons. Like there's Cultural Refinement and Social Relations. I would always take it with me. Here's Homemaking, and here . . . "the objective is to alert women to the advantage of using proper grammar and of having a voice that was pleasing."

R1: That's one of our little structured things. After not having the *Relief Society Magazine* anymore, did we get the Relief Society Manual for the year? Remember how big they were? Yes, that's probably when that started. I've probably still got all of them.

I: Did you have any other reminiscences about reading the magazine that you want to share?

Respondent 4 just talked a little about attending Relief Society Meetings and not feeling comfortable in taking her children because it bothered some women before they instituted the nursery. She talked about trying to get her mother to go, but she was always homebound. Sometimes, she would tell us to go and she would tend the kids. Relief Society was a fun time together. She talked about her husband's grandmother, who was the cookie lady, who brought cookies to the different sisters on their birthdays. Maybe she got the recipes out of the *Relief Society Magazine*.

## **Group 2: Individual interviews, April 12, 2010**

I: Asked group to fill out consent forms, etc.

I: Did you read the *Relief Society Magazine*, and what do you remember about it?

R1: Yes. It was little—it was small like that. They had religion in it. It's been so long . . .

I: I've actually got some copies here if you'd like to look through them.

R1: I loved the stories that they had. They had recipes in there that I'm sure I used. This was right after I was married in 1960 . . . (muffled comments here) I think we had to buy it . . . I remember three dollars . . .

I: Did you subscribed the first time you joined Relief Society, when you were married?

R1: Yes. (Muffled comments about her mother reading the magazine.)

I: So you grew up with it in your home?

R1: Yes, and then I subscribed to it after I was married.

I: So what did you enjoy about it—you mentioned that you enjoyed the stories . . .

R1: I don't know . . . they were just heart-warming . . . real good experiences . . . something that you would remember and use in your lives . . . that make you grow in the Church and the gospel.

I: Did you find that it had practical uses as well?

R1: Yes, I think mostly in rearing your family . . . anything in raising your children.

I: So do you think you applied some of the things you read in the *Relief Society Magazine*?

R1: Yes . . .

I: And were you successful hopefully?

R1: I hope so . . . I'm sure I was . . .

I: Do you remember stories that were just in one issue, or do you remember serial stories that continued from issue to issue.

R1: I remember them being mostly in one issue.

I: And they also had poetry. Do you remember reading that?

R1: Yes, it was very good.

I: Did you ever save anything from the magazine—did you cut anything out?

R1: No, I just saved the magazines.

I: Do you still have them?

R1: No, I didn't have room. You can get them on the internet now. I don't know if you can the *Relief Society Magazine* . . .

I: Would you still read the magazine, do you think, if it were still published?

R1: I read the *Ensign*.

I: Do you think that that fills the same goal that the *Relief Society Magazine* did?

R1: It's mostly religion in the *Ensign* – (couldn't hear and understand her comments here).

I: Do you remember when it stopped publication in 1970?

R1: No, I don't. But I remember the *New Era* when it came out.

I: That was actually the same year. They switched the *Relief Society Magazine* and the *New Era* and the *Instructor* at that time. Was there anything else?

R1: No.

I: Thank you so much—I really appreciate it.

R2 (from previous group): I was thinking . . . why didn't I tell her this about the magazine . . . but now it's gone. I think some of the stories that were written in here . . . some of the authors became kind-of famous Church authors . . . some went on to write popular novels.

I: Yes, in fact they started with the *Relief Society Magazine*.

R2: Oh, I can't remember, but I'll call you if I remember later.

R3: . . . they had everything. And they had such good things. They had . . . not hobbies . . . crafts! They had a lot of crafts. I love them. I think they've got out of doing a lot of these fun things, and they need to go back and do some of them.

I: So, did you take some of those patterns from the crafts and things?

R3: Yes . . . and the Visiting Teaching message . . . everything's in here that you need. OK, I'm ready for the questions.

I: First of all, let me have you fill out this questionnaire for this study.

R3: (Various comments regarding the consent form)

R3: You know, at home I have years of these that have all the lessons in them. They're about that thick. I'll have to go home and look and see—I know they're still there.

I: So did you read the lessons from the magazines?

R3: Yes, when I was younger. I didn't go to Relief Society but I read the magazine. I had too many kids—remember? Four in five years, but they all turned out pretty good.

I: Do you remember what year you became a member of Relief Society?

R3: I don't think I was in Relief Society until I got married in 1953 or '54. I don't remember going to Relief Society when I was younger . . . do you?

I: Well, I started going when I went to college.

R3: I was out of school and married a year after I was out of high school.

I: So did you subscribe to the magazine when you first . . .

R3: I can remember getting these . . . my Mom did all the time.

I: Did you ever read her copies when you were younger?

R3: I don't know if I did or not, but I have since.

I: Do you remember when the magazine ended in 1970? That was when they started publishing the *Ensign*.

R3: Yes. I missed this book when they did that.

I: What did you miss most about it?

R3: I don't know . . . it was just mostly geared toward the Relief Society, and it had a lot of things in there for us that would help us in our home life. Didn't it have some suggestions in there for Home Evening? I know there were so many good articles in it.

I: Do you remember any articles that you may have read in it?

R3: (Couldn't understand response) . . . I don't think the men read them. I think the women did, and I think they kind-of felt these were their scriptures.

I: Do you remember reading any of the fiction stories in any of the Magazines?

R3: I really can't. I remember mostly the lessons and the crafts. I liked the stories too, if they had personal stories. I just enjoyed the personal experiences of people that touched your heart. The personal experiences they had, like with the Holy Ghost or different things. I think it was a good tool that they had for us through the years.

I: Did you implement anything that you read in raising your own family?

R3: Probably. I don't know what I did with my family . . . can't remember.

I: I know they also had recipes in there—did you ever look at those?

R3: Oh yes, they did. I did get the recipes out of there and tried them. I remember that they had recipes. Yes, they were good books. They should do that again, huh? Crafts too. I know they had

a lot of crafts in here. I think I was teaching the Scouts and they had some helps for me in here, even for the Scouts. Some crafts that I did. We made terrariums in the big jars when you could used-to could get the big jars. We made terrariums. And I think I took some of that . . . I think I still have some of these because I liked to refer to them for different activities and things. I'll have to go home and look. There's a cupboard out in the garage where I put all these, so I'll have to go home and look if I still have some. Did you have these?

I: No, I actually borrowed these from [two women]. I interviewed them earlier.

R3: Didn't they have poems in here too? I enjoyed reading the poems.

I: So overall, how would you sum up your experience in what the *Relief Society Magazine* meant to you?

R3: At the time, it was something that guided our lives and helped us in our life to improve ourself, and to improve homemaking skills. I just think it was really good for the women to have the magazine in their home. You know, we didn't have television so much in those days, so you read a lot more then than you do now.

I: There were different types of lessons—there were spiritual lessons and cultural refinement—lessons about countries from around the world. Did you read all of those lessons?

R3: Not all of them, but I read some of them.

I: Which ones did you enjoy?

R3: I don't know . . . it's been a long time. But it's like this one here on Jessie Evans Smith—I like those things that told about people's lives, and how the gospel worked in their lives.

I: Do you feel the *Ensign* fills the same needs?

R3: Yes, I read that now in place of this. But I do read the *Ensign*.

I: If this were still in publication in addition to the *Ensign* would you read it?

R3: Yes, I was in the Relief Society three times . . . like ten years . . . and you glean from these magazines for your lessons.

I: So maybe you've learned all there is to know . . .

R3: No, I'll never learn all there is to know until I go to Heaven . . . if I make it . . .

I: I'm sure you will. Do you have any last thought about the *Relief Society Magazine*?

R3: Well, I must have liked Relief Society, because I'm still in there.



I: Oh, I have just one more question. Did you find the articles intellectually stimulating, or was it more just entertainment?

R3: Oh, spiritual. That was the important part to me.

I: Well, I don't have any more questions. Thank you so much.

R4: I loved the stories the most—the fiction stories from the magazine

R5: I read the magazine as soon as I joined Relief Society and there was an article on my mother in one issue. We set up each room in her house with the crafts that she had made for the article

R6: I don't think this is a good project! I had forgotten all about the magazine, and now I miss it. When I looked back at the issue I saved, I found a story that said "to be continued next month" and I threw the next issue away! Now I don't know the end of the story.

### **Group 3: Focus group, April 12, 2010**

I: Interviewer

W: Various women giving one or two comments each

I: Gave papers to fill out, etc.

I: Do you all remember when you first joined Relief Society and what year was it?

W: Yes. 1950, 1955, 1956 . . .

I: And do you all remember when you started subscribing to the magazine—was it the same time?

W: Probably right away. Everyone got the magazine, and you had to pay for the magazine.

W: They had good stories in it. And recipes. I loved the stories and the recipes.

I: And what did you enjoy about reading the stories?

W: I loved the continued stories we would read, you know, from one month to another.

W: And I memorized two of them.

I: What was that?

W: It was a good magazine.

I: It was. A fantastic magazine.

I: The reason they stopped publishing it was they started the *Ensign*. It was the same year they stopped the *Instructor* and also the *Improvement Era*. They started publishing the *New Era* and the *Friend* and the *Ensign*.

(Some muffled conversation)

W: I was married when I read the magazine.

I: Did you read the magazine before you were married?

W: (muffled reply)

I: And what sorts of things did you gain from reading the magazine?

W: I loved the stories . . . (more muffled conversation—too much background conversation to understand—something about the lessons) Here's Cultural Refinement . . . I read it from cover to cover . . .

I: Did you find that it was more entertaining or instructional?

W: Both. (More muffled conversation) Visiting Teaching messages, Homemaking lessons, Social Relations . . . I liked the recipes . . .

I: Did you save the recipes?

W: I did. (Couldn't understand again here)

W: I liked the lessons . . . for so many years they had lessons on countries. We studied countries . . . all different categories . . .

I: So you remember and enjoyed studying countries and different cultures and things . . . And did you find that it helped in setting up your home and raising your family at all?

W: (muffled replies) I felt like it belonged to me—it was a magazine for me.

I: Do you feel the same about the *Ensign* today, or was it different?

W: (muffled replies) It was personal . . . Well, not everybody was a member of the Relief Society. We paid 50 cents a year to join. I paid my dues for years . . . I thought I was too young to go Relief Society . . . I thought it was an old woman's . . . I moved away when I got married . . . it was a connection while my husband was in the service—he was a prisoner of war . . .

I: So it was a connection for you to the Church and to other women . . . Now you mentioned that you remember your mother reading it, and what about you others—do you remember your mother reading it?

W: Yes, I really do. (Muffled conversation)

W: I loved the stories, and we read them and read them. Even my father would go to bed and read them in his later years—the old ones—we had a stack of old ones. I'd go in there, and there he'd be reading a story out of the old *Relief Society Magazine*. So it was the saddest day when they quit publishing it. (Muffled conversation)

I: So do you all remember when they stopped publishing it?

W: Yes, Yes. We all cried. The *Ensign* is entirely different . . .

I: 1970. December, 1970 was the last issue. And what else—what other things did you feel when they stopped publishing it?

W: (muffled conversation) We lost a friend. (more muffled)

I: They started the *New Era* and that replaced the *Improvement Era*. Now, do you remember reading about different people in the magazine?

W: Yes . . . (responses I couldn't understand)

I: The Presidents of the Church?

W: (More conversation that was too muffled to understand.)

I: Another thing they had in there was different features on women in Relief Society . . .

W: Crafts . . .

I: Yes, they had instructions for making crafts. Did you find those useful?

W: No, because I never finished what I started . . . (Another woman's response . . .)

I: You liked them? And you utilized those patterns and things?

W: Yes.

I: What about the rest of you?

W: (Muffled responses.) We had to have it for the Visiting Teaching message . . .

I: Did you read it as a break from your daily life and your daily tasks?

W: (Couldn't understand)

I: Was it successful in kind-of being an escape that way?

W: Oh yes . . .

I: . . . so it was edifying and entertaining. . . I don't know if the Church will ever do it again, but I hope that we can bring back something similar to it.

W: These probably sell for a lot of money now on eBay . . . They probably do . . .

I: Well, if we can just get one parting thought from each of you about what the *Relief Society Magazine* meant to you.

W: It was my magazine—it was for me. As a mother in life and in the Church . . . (lots of responses I couldn't hear). I think I wore a lot of them out . . .

W: For me, it was mainly . . . I was either a teacher in Relief Society or a Visiting Teacher always, so . . .

I: So it was a resource . . .

W: . . . and I loved the serial stories . . .

W: I was the mother of smaller children so it gave me a reprieve . . . and then my daughter started reading it . . .

I: So it passed through the generations . . .

W: I think I learned to read through the magazine . . .

I: Well, thank you so much for your comments. I hope they can do it again someday. Thank you again so much.

#### **Group 4: Individual interview, April 12, 2010**

I: Interviewer

R: Respondent

I: Preliminary conversation—setting everything up—gave her some magazines to look at . . .

R: Oh, oh . . . I so miss these magazines . . . I remember that one in particular . . .

R: Most of these are from the last few years they were published.

R: Oh, these were so nice. And I loved the serial stories. That's probably what you've been hearing from everybody. And how people got a chance to use their writing skills. And you didn't have to be the most wonderful writer in the world to get published. You just had to come up with something fairly decent and interesting.

I: So would you say that you enjoyed the stories the most?

I: I would . . . I mean, can you tell? You just looked forward to the magazine coming again. (looking at magazine) Is the Truman Madsen? What a kid! He died in his 80's. Anyway, pardon my exulting. And the pictures were fun.

I: Did you find that you saved any portion of the magazine?

R: I saved the whole magazine for quite a while, and I finally had to give it up because I just couldn't find space to keep them.

I: And how long did you subscribe to the magazine?

R: I have no idea . . . but probably from after I was married in 1960 until they quit publishing it in 1970. So I took it the whole time.

I: And do you remember your mother reading it at all?

R: I don't. I don't remember her reading it at all because she spent all her time teaching. She probably had it, but I didn't watch her read it. I watched her sort music . . . And she had up to 60 students . . .

I: Did you read other sections?

R: Oh, yes, I would read through it. It was kind of a respite. And it was MY magazine. I felt totally at liberty to take a break from being a house cleaner and a diaper changer, and so on, and read it. You know, it was OK to take that time to do it.

I: So did you find that it was kind of an escape, a respite, or did you find it instructional as well?

R: I think more as a respite, but I'm sure I learned things from it.

I: I've heard a lot of people talk about finding good ideas for raising their children, and things like that that were in the magazine.

R: I probably did. But I remember mostly the stories. But, you know, when you're first married, before you have children, you know everything. You don't need help. You just know how everyone else should have been raising their children, and you know how to do it. So it wasn't until after I had had children for a while that I would go and think that maybe they could help me a little. But I was still an expert on teenagers until I got them.

I: Do you remember any of the people featured in the magazine at all?

R: Not without looking at it.

I: Did you read the lessons when you would go to Relief Society?

R: Yes.

I: Did you ever teach Relief Society?

R: I did. I read the lessons both when I was just a member and when I was teaching.

I: What was the difference in the Relief Society lessons then and now, and do you find you enjoy them more now than then?

R: We were more into visual aids and your dress and your tablecloth matched, you know, more of a show. It's certainly easier to teach now that you don't have to prepare so much in the way of "wowie" stuff.

I: Did you enjoy the more secular topics as well?

R: Yes, I did.

I: Do you feel that you miss that now, or do you feel that you kind of fill that outlet elsewhere?

R: I don't have any trouble filling it. I mean, I'm in a Relief Society book club.

I: So there are a lot of other things that kind-of fill that void?

R: But nothing is quite the same as this little . . . it's such a nice size and shape. It was easy to hold, and you could pop it in your purse so that if you had a minute while you were at the doctor's office or something you could read it.

I: Do you think you would still read it today if it were still in publication?

R: Oh, yes, yes.

I: Do you remember when they stopped publishing it in 1970?

R: I just remember when they said they were going to stop publishing it, there was quite a bit of angst. How can they do this?

I: So you were kind of upset?

R: Yes I was.

I: Do you read the *Ensign* today and do you think that it fills the same needs.

R: Yes, I read it, but it's not the same at all. I feel like I'm going to get religious instruction from the *Ensign*. But this, I'm just going to go have a good time with it!

I: So just in summary, can you tell me what the *Relief Society Magazine* meant to you?

R: It meant something came just for me. And you kind-of started making friends with some of the authors. You started recognizing some of those that were repeated performers in the writing field. And, I don't know . . . it just felt good. It was just for us—just for the Relief Society. It was for women, and what women say to women. And you read the *Ensign*, and it's wonderful, and you're reading what men say to women, most of the time. The preaching that goes on is from the men . . . occasionally from the women. I guess I feel like when they put an article in there from a woman, it's almost like she's intruding into the men's territory.

I: It's not quite doctrine?

R: Well, it's not the same. But this was just totally for me . . . and for us . . . and they were talking from sister to sister . . . and I think it was a pity to lose it. So I have to read the *Ensign* and read books.

I: Any other parting thoughts?

R: That's it.

#### **Group 5: Individual interview, April 13, 2010**

I: Interviewer

R: Respondent

I: To begin with, when did you become a member of Relief Society?

R: When I was at BYU, I went to Relief Society. It would have been in the year 1959.

I: Did you subscribe to the magazine from that time?

R: Probably, I did. I know I did after I got married.

I: What year did you get married?

R: 1963

I: So, probably about 7 years before the magazine ended publication. What did you enjoy about the magazine?

R: Well, it was nice to have the lesson material. I did like that, and I liked the poetry. As I was reading through this, I remember it was an outlet for people to publish things that wouldn't be in the *Ensign* today. It was girl stuff, for women.

I: What do you mean by "girl stuff"?

R: Just feelings that a female person would have. There was one especially in this magazine that touched me because it's where I am in my life now. Probably if I had read it at 25, I wouldn't . . . it wouldn't have meant so much. There was something for everybody.

I: So what was the article in this issue?

R: The poem?

I: yes.

R: I didn't remember it from many years ago, but this is where I am now. I had to read it 2 or 3 times. It's called "Indweller." Do you want to hear it or know which one?

I: Yes, or just tell me what your thoughts about it were.

R: It's about the relationship, I think, between a husband and wife. And when things go wrong physically, you're there for each other. And you just . . . "Hurrying to hold you. Searching caverns and cliffs of your being to be sure all is well with you." It's this constant thing that a husband and wife are aware of as they get older. She just says it beautifully. I live in a ward . . . of course you know about our ward . . . And that's just a prime thing in our lives right now: watching out for each other. The people that live across the street, the people that live in our home. Just a caring and concern that at 25 I wouldn't have seen this way, unless it was a child.

I: Do you remember the poetry from when you read it before?

R: Not a lot, but I remember one was by a cousin of mine. She was just my age. She was really young, and that surprised me. I've never been a great lover of poetry, but every now and again something just really touches me. But the stories I liked, and this article by Sister Spafford--I think it's Belle Spafford. It's a woman-to-woman thing. It's a spiritual depth. There's always been a spiritual depth. She was especially wonderful.

I: That's what I've heard. Did you read the fiction stories at all?

R: I did. Oh, I think I read it from cover to cover.

I: What did you enjoy about the fiction?

R: I don't remember. You know, it was something you could relate to. There was always something LDS.

I: You mentioned the lessons. Would you read those before going to Relief Society? Would you take the magazine with you when you went to Relief Society?

R: I'm sure I read them before because that's my nature, but I don't know if I took the magazine with me.



I: It's been forty years!

R: Yes, forty years.

I: Do you remember any of the lessons, in particular, from Relief Society or in the magazine?

R: Yes, all of them. They were all so different. It's all theology now. But then, you had Theology and then Spiritual Living the first week. And then we had . . . of course there was always Literature the last week. In between we had how to raise your kids and sociology stuff. I don't even remember . . .

I: I know they did at one point have Cultural Refinement.

R: Cultural Refinement! But even before that, it was Literature. We studied those "out of the best books." And we studied all kinds of literature things I'd never been exposed to that I really enjoyed. Of course homemaking meetings. Oh, we all miss homemaking meetings!

I: Yes.

R: They're getting back to that now because that was a vital part. In those days, of course, most women stayed home, so you brought your kids to homemaking day. And they would play together and have the time of their lives. I did whatever they were doing. I didn't get into plastic grapes. That was before my time. I would just talk and talk. And women need that, and it was very sad in the Church when they stopped doing that, and now we're getting back to that--that once-a-month get together. Just to chat and get to know each other. I'm on a humanitarian mission, and I just love it when women come in and sit around a quilt and just talk to each other. Or they'll sit around sewing machines and work on projects and just talk to each other. It's wonderful. It's a good thing.

I: You're right. It is a good thing. Did you feel that connection specifically from the magazine?

R: No, I don't think so.

I: Mostly from Relief Society?

R: Just the being together, and you went during the week, every week. Put the kids in the nursery and you talked about things, and learned things. It was good.

I: So you mentioned you enjoyed the literature lessons and things like that. Did you feel that there was a sense of secular knowledge that you learned from Relief Society as well?

R: Uh, huh. Yes, there are non-Mormons who do wonderful things.

I: It's amazing, isn't it?

R: They write things of value and worth that the BYU literature department of the Church said this is good.

I: You also mentioned child-rearing. Did you take those lessons and apply them practically in your life?

R: I'd have to think. I don't know that we talked a lot about child-rearing. Yet we must have because I remember when I had my first baby--a little tiny infant and I would put her on the floor on a quilt because I led the music in Relief Society. But I remember in one meeting we were talking about the world in 1965, and the grandmother said, "Oh, I'm so glad I'm not trying to raise my children in this day and age. It would be too hard." And that's what I say to the granddaughters now. Everybody thinks the world 2 generations behind them is going to hell. In the 60s, that was a fairly easy time to raise your children. So the world changes, but each generation changes, in perspective, how we think things should be. We think, "kids today don't do that. They're going straight to hell." I remember as a teenager, I feel in love with Elvis Presley. Oh, my parents thought that was the end of me. There was no hope. No hope: "She loves Elvis Presley."

I: I'm sure there are plenty of musical groups that people think that about today.

R: Oh, absolutely. I don't pay any attention. I think it's all filth. Once in a while, you'll come across a Josh Groban. Somebody will introduce me to it, and "oh, this is nice." But most of it . . .

I: It's very true. So do remember when they stopped publishing the magazine in 1970?

R: I think I do. I felt that was a loss, and they tried to put it in with the *Ensign*, but it wasn't--which of course was the *Improvement Era* back then. But it's never been quite the same.

I: What was different about the *Ensign*?

R: Well, it just wasn't directed to females. Where the *Relief Society Magazine* was all female. the *Ensign* was just everybody. It's different. It was always General Authorities. I don't know any females that were printed, or published in those early days. At least not with a byline. I don't even know if the Visiting Teaching message was in there to begin with. I don't know.

I: Would you still read the *Relief Society Magazine* today if it were still published?

R: Oh, yes. Oh yes. I even did Exponent II for a while, which is supposed to be like, you know, a take off on the original, and then it became the *Relief Society Magazine*. I enjoyed it. I enjoyed it very much.

I: What sections do you think you would enjoy reading today? The same ones?

R: Oh, I'd read it cover to cover. But then that's me. I read the *Ensign* cover to cover. It doesn't matter what it says; I read it.

I: There's always something good in there.

R: There's going to be something of value and worth.

I: Now, another aspect of the *Relief Society Magazine* was they had sections that featured different women throughout the world. I don't know if you remember that at all. They would have pictures and maybe quilts they worked on, and different crafts and things.

R: Well, I noticed the photographs in here. They were just U.S., and I didn't remember that, but I thought, wouldn't that be wonderful? If we could get--the men don't care about this--but the women do. They want to know what others are doing. They see something and--oh, we could do that--and then they get something going. But we don't know a whole lot about what others are doing unless we're related to someone in another stake.

I: That's very true today. They also had sewing patterns and recipes and things like that for everyday life. Do you remember those at all?

R: Yes, recipes. Yes I do.

I: Did you save any of those or use any of them?

R: I don't remember

I: You just remember reading them.

R: Yeah, I just remember they were there.

I: Did you see the magazine as a break from daily life?

R: It's always nice to just sit down and read something. Read something you want to read. I had a pretty easy adult life. I didn't think, "Oh, I've got to get away. I need a break."

I: Overall, what did the *Relief Society Magazine* mean to you?

R: Well, it's been 40 years.

I: It's true.

R: But it was the femaleness of the Church. The womanhood. Especially in those days, women's roles and men's roles were much more separate, so this is women-related and not the men. You had your own woman thing. Your own woman magazine. It was a lot more different. I looked back on the ward I lived in and I'm sure there were women that worked, but right now, I couldn't tell you who they were.

I: Were those types of women portrayed in the magazine at all? Or was it more of the ideal of the stay-at-home mother?

R: I think everyone just assumed you were staying home. There was one woman who worked. They women who worked were either widows or divorced. Widows you could talk about; divorce you couldn't. We knew they were divorced. There was no man, but we never said it.

I: To them?

R: Or to anybody else. We just pretended it didn't exist. Like bathrooms.

I: Yeah, that's very true.

R: You know, and that's something I have thought about through the years. In those days, you didn't use that word, hardly. That would have been a negative stigma and you didn't want to offend anybody.

I: Was [divorce] as prevalent back then as it is today, do you think?

R: Heavens no. Oh, gracious no. I'm trying to think. There was one woman in our ward that was divorced. There was one woman we knew about. She had been very active in Young Men/Young Women as a teenager. She left her husband for some young kid that she didn't marry. You know, those things were just . . . and in the stake I knew one woman who was fairly prominent with the young people, but she was divorced. It was rare. It was really rare.

I: I'm sure it was. Do you feel that the *Ensign* fulfills the same needs as the *Relief Society Magazine* did back then?

R: No. It just covers everybody and everything. Rather than this focus. But then, maybe that was painful to women who were divorced or widowed because they were different. Maybe they didn't fit in. Where now the *Ensign* was trying to embrace everybody, and that's good.

I: It is good.

R: Yeah, in those days, you just stayed married. No matter what, you stayed married. Lives of quiet desperation.

I: You know, sometimes it is good to work out those things. Sometimes they get divorced too easily.

R: I've known people--a lot of women--who were just sure they needed to leave their husbands. They were just going to die, but they stuck it out. And then in their old age, they liked each other. Things changed.

I: So true. Any parting thoughts about your experience with the *Relief Society Magazine*?

R: Yeah, to read the magazine it just made you feel part of the Relief Society. It really did help, I think. You were part of this. Here's a magazine, here are lessons, here's an organization, and I'm part of it. It was 50 cents a year. What was the magazine subscription cost?

I: I'm not sure. Not much.

R: It's interesting. Here it is: "Subscription: 25 cents a copy. Payable in advance. Entered as second class material in 1914." Have you read this?

I: Yeah, I have. 1914 was the first year it was published.

R: The first year they published it, huh? Before that they did Exponent.

I: Yes.

R: [reads more about manuscript submissions]. Oh, what the fine print tells you.

I: One more question: Did you live here in Utah? Raise your family here in Utah?

R: I raised my family in California, San Francisco Bay area and Oregon.

I: Did the magazine help you connect if there weren't quite as many members there than if you were in Utah?

R: I don't know. When you're outside of Utah, your ward is more like family, I think than in Utah. Because you have some much family here. You don't have time. Holidays are spent with your family here, but if you live where you don't have family, you invite other people in who are not family. So the Church was like family. Just because I was part of this ward and this stake, and the magazine was representing this organization. Maybe so.

### **Group 6: Focus group, March 26, 2010**

I: Interviewer

R1: Respondent 1

R2: Respondent 2

R3: Respondent 3

The recording begins in the middle of a conversation . . .

I: She was in the magazine?

R1: Yes. I don't know what issue it was in—I put it with my genealogy.

I: Was it in the news section?

R1: I don't know what section it was . . . it was just one page and it had her picture and her handwork. She had made tablecloths and had crocheted lots of things. I have some of the pieces. None of us were born when she died. It was my husband's grandmother.

I: So how long did you subscribe to the magazine?

R1: I probably started when I got married in 1957 and stayed with it until it quit. I was always active in it, and usually had . . . I was the Work Director for part of that time. I was the Cultural Refinement leader, so I had that.

I: Yes, they had those lessons in there.

R1: Yes, and I loved the Cultural Refinement lessons. We studied countries . . . we first studied literature . . . I think the countries were included in the Cultural Refinement. If it was a different title, that was what I taught.

I: I've had a lot of people say that . . . they loved those Cultural Refinement lessons. Its something we don't do a lot of in Relief Society today.

R1: No, we studied the different countries. I can still remember how much I learned about the Korean people . . . friendly, smiles, and things. This Bathsheba W. Smith . . . my mother who was active in Relief Society and was a Stake Relief Society President down in South/Central Utah, she told me that her mother was a pioneer who knew of Bathsheba. She said, "They said her name BATH-sheba, not Bath-SHE-ba." So as part of my little presentation, half a dozen times, I told them, "Now don't call me Bath-SHE-ba . . . my name is BATH-sheba."

I: It's probably good to differentiate from the Bathsheba in the Bible.

R1: Yes, exactly, I think so too.

I: So did you do this recently, this year.

R1: Yes, in my Ward.

I: I think the Relief Society Birthday is one of my favorites.

R1: Oh, and I was going to tell you . . . we brought things that we had made through the years . . . not everyone brought things . . . but the Relief Society President brought some plastic grapes . . . I never got in on that.

At this point another woman arrived and joined the conversation. She said she had brought a *Relief Society Magazine* to look at.

R1: See there's . . .

I: Oh, right. We were talking about this section where they have women in front of their handwork, their quilting, and things.

R1: My husband's grandmother was seated on the couch with her crocheting all around her.

R2: I remember that people were really sad when they stopped the magazine. I think now we've got it in the *Ensign*, the Church news, the Mormon Times and everything. But I'm so far behind. When I read a paper, I pretty well read it cover to cover, and it takes so long to do that. So most days when the newspaper first comes (she went on to discuss how she reads the newspaper.)

R1: I miss the poetry . . . it was nice.

R2: Yes, some of it was very, very good. I think it was Alice Morey Bailey (?) that I used to really enjoy . . .

R1: Yes, she was from our county . . . from our Stake, actually. Of course, she was older, but my mother knew her. That name was very familiar to me.

Then the conversation drifted to some other topics for a while.

I: Just to get started, because this is a research study, I'll give you a little bit of background . . . then you went on to tell about your project, give the consent form, etc.

I: Just to begin, I'd like each of you to tell about when you joined Relief Society and when you started subscribing to the *Relief Society Magazine*.

R1: Well, my first association with Relief Society was actually going when my mother gave her lessons. I was pre-school and would sit quietly on the front row and listen to her lessons. She was the lesson leader for quite a while. Then I started taking it, apparently, when I got married in '57, and I was Work Director right off the bat. I was in college at first, so I would think it would be '59 before I started taking the magazines. I enjoyed them all the time. My favorite job in the Church was Cultural Refinement leader in Relief Society. Oh, I was Relief Society President, too, later.

R2: I suppose my first real Relief Society experience was at BYU. I started Winter quarter of '52, and I was still officially 17 years old, and all my roommates thought I must have been wonderfully smart because I had been out of school for a year. But I said it was just our school system in Wisconsin. So I participated then. When I actually started subscribing, you know, paying for it, I don't remember what it cost, probably in Salt Lake I would imagine, probably in '61. But I was always participating. I taught all of the lessons. I loved Cultural Refinement, as well, and I think I was pretty good at it. But I taught all of them except Homemaking, and that I did occasionally as a substitute. But then I was Relief Society President at well. I remember when "Out of the Best Books" came out, and Robert K. Thomas was one of my very favorite teachers at BYU. He'd been there one semester when I started and he already had a reputation as being extremely tough, so I thought I did pretty well to get an "A" out of his class. One comma error and you got a "C"! But when he and Bruce Clark did the books, they used to take turns coming to the City (to some library in Murray, I think,) and all the teachers who wanted to could come. I told Brother Thomas one time that I loved the Spiritual Living lessons, but Cultural Refinement was . . . He said, "I get you, you don't feel quite like your membership is on the line . . ." You've got to be so careful teaching Spiritual Living that you don't teach false doctrine, so I

loved that. But it was a totally different time because sisters were home and carried their little magazines in their purse.

R3: I have early memories of Relief Society as a child, but I first attended in 1963 when I went to BYU. I enrolled immediately in Relief Society at 18, and have loved it ever since. I don't think I've missed a week of Relief Society in 47 years unless I had a new baby. I married in '66, so I probably would have taken the magazine from '66 to '70 when it stopped. I remember feeling a loss when they stopped printing it. I particularly loved the poetry, and I now have in my computer collection, many poems that I know originated in the *Relief Society Magazine*. I could probably pick them out. I remember that they always decorated them, and they put a lovely colored background behind them in the later years, not in the 1930's. They didn't do that in 1935, they just stuck them in, but by the time I was reading it, they had this lovely background. So I would have taken it and had it at home all those years until it stopped. My favorite calling in the Church is Relief Society teacher, so I guess I've probably taught 25 or 28 years in Relief Society before our paths took us other places away. So I had all those other . . . except Homemaking, which was good . . . it's not my forte . . . but anyway, I taught all of the others. It's very sad to not get to teach Relief Society any more.

R2: I think we all loved teaching in Relief Society. We generally didn't have discipline problems.

R3: And they looked interested even if they were asleep, and even if they're on the back row and they can't hear, and they won't move to the front row even if you ask them, and they just gripe about not hearing. Anyway, when I started attending Relief Society as a young mother, I was the only young mother. Now this may be important, because this was the late '60's, and we moved into a Ward where almost everyone was elderly. I had come from BYU and loved Relief Society, so I would bring my baby and go to Relief Society, and I was the only young mother. It was here at 9<sup>th</sup> and 9<sup>th</sup> in Salt Lake City, and it was that way for a number of years, probably five or six years before the young women began coming. So that was very interesting to me, but I was so devoted to Relief Society that I came even though I was the only person of my generation. Probably everyone there was over 45 or 50, at least, so it was made up almost entirely of widows and late middle-aged people, and me and my baby.

I: So was that because the younger women your age didn't come?

R3: There weren't too many in the Ward, but they just didn't feel like they fit. Then they began to have night Relief Society and that attracted a few more because they could get their husbands to babysit. And then they began to supply a nursery and we saw all of that evolving in the early '70's, but it was not there in the late '60's. In many Wards, it was an organization for old people, and the occasional stray.

R2: Even one lady, after I had been President . . . I had served as her secretary . . . and she felt, too, that Relief Society was for old women. And I said that all you have to do is be there for a while realize whether they're 80 or whatever, they've either had the experience, or they feel the same way, and it's such a great therapy session sometimes those lessons, when they come and share and so forth. And I said they're not old ladies, and it's not just gossiping around a quilt.



And I told her I'd never, ever experienced it. Talk about situations or somebody in the Ward being ill, but I don't know ever of any nasty gossip stuff. And you have to be there to know.

R3: And fortunately we caught the spirit of Relief Society at BYU, and I assume that my experience was not unusual to go into a setting where nobody else was young.

I: So did you all subscribe to the magazine when it ended in 1970, and what were your feelings about that?

R1: Just loss and disappointment. How can we get along it? (feigned cries)

R3: I agree. We missed the poetry.

R2: I think it was Alice Morey Bailey's things that I loved reading.

R3: And Marjorie Stewart.

R2: And the worldwide news of the sisters, and so on. The stories, the pictures, the lessons . . .

I: So did you read the magazine more for entertainment or information, or both, and what did you feel you got the most out of the magazine?

R1: I would say spiritual, on a woman's level. Oh, I don't mean "level"--I mean the things that interest her, like the page where the handwork was displayed and stuff. And the poems related to our feelings, and you know, it was just OUR magazine. The spiritual part was in there too, and that was great.

R2: The lessons . . . I think more sisters probably read those. And your connection to a worldwide sisterhood . . . with pictures and lessons . . . other countries . . .

R1: I would say that I read the lessons far more than I do in the book that comes now.

I: Why do you think that is?

R1: Well, because it was an attractive magazine and it came every month, and you just doled (?) it out, and so you read it because it came.

I: You mentioned that it was a loss for you, as well.

R3: Yes, because I always looked for the poetry. And I can remember reading the stories, which I think we now would consider very schmaltzy, and very sugary, and very contrived. But at the time, that was what the literature, you know, the short stories or the Church, were like, in any publication. And now, thank goodness, we have matured to a much better level of reality.

R2: There were the serial ones . . .

R3: Oh yes, the serials ones. Sometimes we would wait for the next month so we could read the next chapter in the serial story.

R2: Maybe we've got a little more sophisticated.

I: But entertainment is important as well, isn't it? So what sections of the magazine did you read the most, or did you read the entire thing every month?

R1: Usually the whole thing—it wasn't that big. You would start at the front and go through it. Stop and do the dishes or something, you know, and then go back to it.

R2: If I read something, I read it from cover to cover most of the time, even if I had to check them off, or put a paper clip in . . . if it was 3:00 in the morning, or whatever, that's how I would get things read.

R3: I don't remember how I read it. I know I would pull things from it, and cut them out. I filed many of them, you know, in my old filing system before I put them into the computer.

I: What types of things did you save . . . you mentioned the poetry?

R3: And an occasional article, but mostly the poems.

I: You saved some whole issues it looks like.

R1: Yes, I didn't pull anything out. I don't know if I used the recipes very much. I noticed that they had recipes in there, but I don't remember pulling out the pages and saving them.

I: So what you would remember the most would be . . .

R1: The lessons and the messages.

R2: The only magazines I kept, like I said, I pulled one out this morning that my sister-in-law kept . . . but one time I had a small, little essay published and I did have a short story published in 1963. I think I got \$40 for it, so I bought two pair of shoes. Some of the sisters in the Ward said, "Oh, you know, that story reminded me kind-of my mother-in-law," and I said that I wrote it wishful thinking that my mother-in-law would have a re-styling. I mean, we got along fine . . . But I was kind of tickled about that, so those two are the only ones that I have on my desk.

I: So tell me the name of the story that you had published.

R2: I still have another copy (but that's bragging) . . .

I: Well, this is important information for posterity's sake. (She got it out) "The Re-Styling."

R2: So it was kind of interesting. It was in the year 1963.

I: So was this one of the serial stories?

R2: No, it was just a one-time story.

R1: They used to have a writing contest, you know with those poems, and with the short stories.

R3: I remember—those were the best. You would always have to read the winners.

R1: I think they had three—first, second, and third place.

I: And what types of stories were those? Just fictional stories?

R1: Yes, but most of them had a message in them for improvement or something.

I: But they were enjoyable?

All R: Yes.

R2: People could carry them around in their purses to doctor's appointments, or whatever, because they were small.

R3: Kind of the Reader's Digest concept, small enough to carry around.

R2: Plus you could read the lessons. I don't know how many . . . well, I try to read the Sunday School and Relief Society lessons because it helps.

I: So would you read the lessons whether you were teaching or just a member of the class?

All R: Sure.

R2: In those days, TV was fairly new, and more women were home. You could go Visiting Teaching and you would have a whole block. I don't know that we made previous appointments . . . it was just down the street. If the husband was home and the mother wasn't, or something. . . if everything was OK, you could count it. If you were really diligent, you went back. But times were very different.

R3: We had as many as 10 or 15 families to visit, and it would always be geographical. Up one side of the street, and then turned the corner, and get all the next ten houses on the other side of the street. And to do all of that would take three or four hours. My neighbor would tend my children, and we would just start and do an entire block. We, of course, used the Visiting Teaching messages out of the magazine.

R1: And we were to dress up. I can remember, I think it was President Kimball that didn't want us to go in pants when we went Visiting Teaching, and I still dislike it when my companion comes in Levis.

R2: Well, better that they go . . .

R1: But I feel that dressing up in at least a decent pair of pants tells the people that you're coming to that we valued them enough to change our clothes before we came.

R2: My oldest daughter, I used to drag her along. When we moved in our Ward at that time, my husband was called in the Bishopric after we'd lived in the Ward for six months, and I would take Jenny along for Visiting Teaching. And I thought this girl is going to hate Visiting Teaching before she grows up because the President was, at that time, very strong-willed, a very effective gal, but she always spoke her mind, which I appreciated, you know . . . The phone would ring sometime and it would be, "THEA!" You'd get a cauliflower ear listening. And she knew that anyone who didn't do their Visiting Teaching, call Thea that she'll do it for you. So three or four times a month I would drag Jennie along, and then I served as counselors twice and then President. When we told them before Church that day that I was being sustained, she cried and said, "Now you'll never be home—can't you tell them you can't!" But I think that Relief Society in general was just a big part of our social, spiritual, everything . . .

R3: That was wonderful . . . in the middle of the week . . . it was a feast that got you through the day.

R2: Except if they had a luncheon, then you'd go home fed and think to your family, "You're not very hungry tonight, are you?" And they'd say, "Well, we are . . ."

R3: Yes, you didn't want to cook afterward.

I: So did you go to those weekday activities and bring your children before they had a nursery?

R2: Yes, they had a paid nursery when I started, and then they stopped paying. I remember the first time I was called as a counselor, the only younger person, and they would plan these field trips, maybe to go to the Governor's Mansion or something like that, and I'd say, "Now wait a minute . . ." Most of them were older. "Now what am I going to do with my little kids?" Because it was September and school had started. Where are we going to get a babysitter from? And the President said it was good they had me because I was aware of these problems. Or when they did pay someone there was just one lady, and she had all these little kids down in the Junior Sunday School Room, and I thought, "What if there's an emergency? What if there's a problem, and we're all out of the building?" I mean, they weren't thinking of those sort of things. And then they stopped paying somebody. And when they had night Relief Society, by then I was a counselor and our President felt that, even though we didn't need to be there, we could take turns because of the women who came after work. They would have this feeling of support, and there weren't that many. So it was like going to two meetings. And you know, you're always supposed to go in the right spirit, but your husband would come home late from work because of problems, or the kids are arguing, and it's like you want to go in the right spirit—the devil's working overtime.

R3: Like going to the Temple.

I: Tell me about the bazaars.

R3: Oh, the bazaars!!

R1: Well, as much as I loved being Work Director, and I was probably only 24, let me tell you about the bazaars. The main things that we would have would be aprons, and to come up with a new pattern for aprons, that was really something; and embroidered and crocheted pillow cases were big; luncheon cloths were big . . .

R3: And towels . . . embroidered dish towels with the days of the week: Monday, Tuesday, and Wednesday . . . We embroidered them and sold them.

R1: Yes. And I was in charge so I copied patterns and assigned them to people that would make them. We didn't want any more than one of each style of apron or something. We encouraged them . . . Oh, they would crochet hot pads and stuff . . . Anything they could do at home and that appealed to them. And it would raise money—it worked!

R2: And drag them out every Homemaking Meeting after that, the ones that wouldn't sell, to try and sell them . . . pull them out of the Relief Society closet. The Ward would usually make a quilt to try and sell at the Bazaar. I think the first Church World-wide Genealogical Conference, the General Board gave the different Wards an assignment to make things because they were going to sell things, because all these people are going to come in from out-of-town, non-members and so on, the handicrafts. . . And so we were told what to do. And I remember a lot of sisters, we worked hard on those things, even though there was kind-of a lot of grumbling during the Homemaking Meetings because some of the things were not things that the members would buy, like cocktail aprons. Flimsy chiffon, or organza, maybe with appliques on or something. We thought, "Come on, what Mormon woman is going to wear something like this?" But the thing was, afterward we had to realize, we were following counsel from people above us, and if anything good came out of it, (even if it didn't, well they eventually sold them,) it was that you were working together for a common cause. I think they had one . . . there were several places, as I remember, around the City, where they had these displays. It was for several days. I think one of the places was up at one of the Institutes up at the U. Our Ward had to make these Indian dolls—they were stuffed, about yea big, beaded little moccasins, lots of goodly work. I don't know how many we made. . . I was so glad that by the time I was President, the Bazaars were over.

R1: And I forgot to mention that there would be baked goods, too, at the bazaars, and quilts.

R3: I grew up in the mission field, in New Mexico, and the Relief Society Bazaar was the biggest event of the year! As a child I can just remember hardly being able to wait for it because it was just so fun to see all these things that people had made. And a huge social gathering. Everybody in the Ward came, and everybody brought baked goods. But my Mom used to murmur that we were all making this stuff and then buying the stuff that we made. We would pay for it to make it, and then we would go and buy it, but it was to support a cause. Relief Society had its own budget—we had to support ourselves with the money we made from the bazaar. And there wasn't money coming in, I don't think, from any Ward budget or Stake budget. You had to support yourself.

R2: But the Relief Society would buy new things for the building—maybe new dishes or whatever. But it became, this is ours, and they didn't want to share it.

R3: Oh, the locked cupboards . . .

R2: Well, you would be upset if you had to give your keys to, let's say the Mutual was having some affair, and that's fine if they cleaned up or kept the inventory, the things that needed to be replaced . . .

R3: Which they didn't always do that . . .

R2: But then when they changed all that back in the '70's, then it became Ward property or building property.

R3: But I can remember the jealously guarded sets of keys for each Ward in the building, and boy, heaven help you if you used somebody else's knife, or borrowed a pan, or didn't clean a tray . . .

R2: Or before self-cleaning ovens, you would clean the ovens periodically, or go through the cupboards and throw chipped dishes away, and so on. And then the Mutual would need this, and you would come and the stove was dirty, or something would be missing, or it would be messy.

R3: Oh, it's so wonderful now—whatever is in the building is for everybody to use. Anyway, the thought came to me as we were talking about bazaars and your assignments, you know, all that was, it was the grandmother of the Humanitarian projects, because now that's what we're doing. Instead of making things to sell to each other, we're making things to help the world. But I don't think that whole idea of making things to give away, wasn't needed. It was back with the assignments that we got for bazaars, or like you, that was the first time I had heard of a Relief Society being asked to create things to sell to other people. I had never heard of that before.

R1: Well, it was for that genealogy thing—I don't know whether it was only the first one that happened.

R3: Well, there was a huge genealogy conference in '68. I remember that one. It was international, and was held in the Salt Palace.

R1: I was involved—I had a booth just to show old things and how to label them. I mean, I could pick the subject, you know. I said, "If you love it, label it."

I: Tell me a little bit more about Work Day. Did you work mostly on those days for these projects to sell for the Bazaar?

R1: There would be a quilt up every time, and they would come early and stay all day until they got it done, until afternoon, and then we would serve a lunch to keep them there. And these older

ladies, of course didn't work out of the home, and when their families were gone, they would come and quilt for probably five hours.

R2: We would have a Homemaking Lessons first, wouldn't we?

R3: We would have a Homemaking Lesson and then a work time.

R2: And the secretary would always read the minutes at some point. Even at the Stake Meeting. You had Stake Preparation Meetings for the teachers, and their different departments, and they would discuss the lessons and give you lessons helps. Then, I think when Joseph Fielding Smith was the prophet, it was like, you're entitled to inspiration of your own, I mean you didn't have to be told . . . the lesson material was there . . .

R3: Oh, I miss those leadership meetings, or those teacher guidance lessons . . . After years . . . that must have gone on until at least 1980. I remember going to those Stake Leadership Meetings and then going to my lesson, Cultural Refinement or Spiritual Living or whatever it was, and then getting help from the Stake Spiritual Living leader, and sharing ideas with others, and it was really, really, really good.

R1: My Mother was Stake Relief Society President during those years. I remember her working on those things. Oh, and during the War, oh my . . . During the War there was a shortage of material, and they were needing things like pajamas for children, or dresses, or whatever, and it was hard to get the material. She talked to a man that had a Christensen's Store in the next town—because our town was little, and he said he would save her some. And she would get a whole bolt of material and come to our house and measure it out for each Ward, and then get it to the Wards to make the pajama assignment they had. They had an assignment to come up with so many pajamas. And I, even in high school I guess, made a skirt for the assignment that the Stake had.

R3: This brings back lots of memories of being assigned to make things for the poor, for Welfare Square. I made lots of dresses, but I would always sign up for the larger sizes because they were easier and faster to sew. And they would give me the patterns and the material—I sewed a lot. This would have been during the '70's. And I always thought, whose going to wear these things because they were huge—like 5X—and I figured they would probably be going to the islands because so many of the women there are excessively heavy.

R1: And then they would show them in Work Meetings sometimes. They would hang them up. I never sewed stuff like that, but I remember going down to Welfare Square to pick up the material and so on. But then people would put their own embellishments, like lace, those who were really good at it. And others . . . I'm sure the Presidency sometime had to kind-of go over it again.

R3: Oh, they did, they hung them up at Work Meeting. They would pin them on the bulletin boards and around the room and say these were the welfare projects we sewed this week.

R1: And back during the War, maybe I'm older than you, but I remember the Relief Society had clothing drives for the people in Germany . . . the Saints in Germany. And we turned in our

coats, and we'd heard that it's a good idea to put your name in the pockets, you know, and your address, and my sister got a beautiful picture of a pretty little blond girl and a letter of thank you back from this girl in Germany. There was a school teacher that had gone on a mission to Germany before the War, and we got him to translate the letter. So that was a highlight. And then we saved . . . they had a drive for aluminum, you know, and tin cans. And I can remember going to a lady's house, a group of us Mutual girls, and we would take the ends out of the cans, have to cut them out, and then put the lids inside and stamp them on the floor to make them compact, you know, for the War drive.

I: And what year was that?

R1: I can't tell you . . . in the '40's . . . the early '40's.

R2: Yes, I still remember, I think we were getting ready for Church (I grew up in Milwaukee, Wisconsin), and it was early. We had to go seven miles to Church. And my Mother came in the room, and she had tears in her eyes, and told us that war had been declared. Oh course, she remembered the First World War in Germany and how they . . . and she was an adolescent and so was my Dad, and they really had hardly any food to eat, so she knew what was going on. And I just remember feeling like something terrible was happening. And then we'd have blackout drills in the neighborhood . . . you know, just drills . . . where the sirens would sound and you would have to turn all the lights out and pull the blinds down. Mr. Jones was one of our neighbors, and he was like a warden, and would walk around the neighborhood in a hardhat and a flashlight, making sure everything was complying. And with seven kids . . . well, we didn't have seven then . . . but with everything rationed, you were only allowed so many new pair of shoes, and when you've got that many kids in the family, it's kind of hard.

I: So tell me a little bit more about when the magazine ended. I don't know if you remember this, but this was kind-of a correlation thing that happened. They ceased publication on the *Relief Society Magazine* and the *Improvement Era*, and then they changed the name of the *Children's Friend* to just the *Friend*, and instituted the *Ensign*. They also stopped the *Instructor*. All of them ended in '70, and then they also started the *New Era*. So tell me about reading the magazine then and the *Ensign* now. How is it different? Does it meet those similar needs? Do you still have similar needs that you had when you read the *Relief Society Magazine*?

R3: They got rid of the ads at the same time, so it became no advertising.

R1: Well, I ran across an old *Improvement Era*, and I don't remember what decade it was, but anyway, I started to read one of the stories that was in it, and it was total fluff. So when they got all these magazines together, it was gospel doctrine all the way, and that was an improvement. It was what we needed.

R2: And you look back and cry about what isn't anymore, but then if you have a testimony that we're led by inspiration . . . then you forget the old and you embrace the new and think, "This is better."



R3: I can remember at the beginning of the publication of the *Ensign*, I felt like they were for a year or two, throwing these couple of homemaking pages in to try to make up for the *Relief Society Magazine*, and I felt it really didn't make up for it. And they still have things like the Home Sampler which doesn't apply to me anymore, but it took a while for me to see that they were trying to make a concession to the women with that. But then as the *Ensign* matured, you know, then women found applications all through it . . . you know, now. And it wasn't just a token, lets give them a couple of pages at the end.

R1: And this brought up a thought to me, we grieved over losing the Cultural Refinement, and now every time they spotlight some different Church members in a different country, we're getting it.

R2: Well, the Church has grown, so it's true. One thing I did notice that when the *Ensign* first came out, it was done so carefully. At least I don't remember there being typo errors, or things like that, or in the Church News. But every once in a while, and I don't know how to do computers, so I don't know how much of it is because it is done that way, and I'm no English major or anything like that, but I can spot those things right away, or grammatical, and again I'm no expert on that, but when you're taught a certain way, "Doesn't anybody proofread this?"

W3: I have a very interesting thing and I think this will interest you. But in 1997 I was working on a writing committee and there was a woman there, well, it's Carrie Moore who is a reporter for the *Deseret News* now, she works in the Religion Department of the *Deseret News*. So this was '97, so this was 13 years ago. And she told me, she must have been at that time about 35, and she told me that as a young intern, so going back to probably 1982 or '83, she had come to work at the *Ensign* as an intern, so this must have been in the early '80's. And she said the editor sat down with her and said whatever word you use, never use the word "divorce." We do not use the word "divorce" in the *Ensign*. And then she talked about the transition between 1980 and 1997 when I was working with her, and we talked about how wonderful it was that the Church can now have problems. We do not have to present ourselves as a perfect people. And in articles I enjoy, the ones I go to in the *Ensign*, are the "name withheld" articles, or the suicides, or the gay child, or the broken marriage, or I got widowed when I was 25 and what did I do with it. But they are addressing the unwed mothers. You know, what do you do when your 15 year-old daughter tells you she's pregnant. And it's wonderful because the Church has acknowledged that we are filled with members who have very real societal problems, and that if we're going to call on the Atonement of Christ to help us with those problems, then we need to acknowledge that we have them and call in the best scriptures and the best quotes from General Authorities. Mental illness . . . when Brother Alexander Morrison came who has the daughter with mental illness, and we have a child with mental illness. And as soon as they began to acknowledge that and let the Savior work in their lives through the publications, and we didn't have to pretend to the world that Mormons don't have those problems, that's when the magazines began to grow up. And it happened, it must have been in the late '80's because by '97 she was rejoicing that, not only could we use the word "divorce," but we could talk about how on earth you get through it. Or what do you do when someone betrays you. And it is always coming back to Christ—how do we use His Atonement for this situation in our lives. And so those things just bring me to tears because, even if its not a problem we've had, and we've had plenty, but even if its not one that I've had, the inspiration of the people who sought the Savior to help them live whatever the dire,

awful thing is . . . So I just think that is the biggest sign of maturity in the Church publications, is that we can be real, and we are real, and we need help. And I hope that as LDS doctors and so forth put these out, that other people who are not members of the Church pick them up and say, oh yes, I have an unwed daughter, or I have a child who's schizophrenic, you know, and they pick them up and they can get help, you know, even if they're not members of the Church.

R2: Well, when you mentioned the Atonement, I mean, I don't know, I'm 77 . . . (The other mentioned that they are 65 and 75) I remember growing up when they'd talk about lessons on the Atonement, and the teachers would use that old thing, you know, you pound a nail in the board and you take it out but the hole is still there. And, see, that was sort of a common thing—the hole doesn't go away. And sometimes you would get a little mixed up, but sometimes I wonder if we don't make the Atonement sound too easy. But anyway, things have just matured. Now I'm having another problem with the new look of the *Ensign*. Sometimes I'm thinking, hum, now what is this magazine focusing on, because it's so “a little bit of everything.” But you know, you just go along with it, and you think, oh this is good, this is variety, this is readable.

R3: And most of them have a theme. Like this new one is “marriage.” But we worked in the Single's Ward for seven years—we just finished a year ago—so a couple of issues during that seven years were totally devoted to the issues of singles in the Church. And that would not have even been thought of in the *Relief Society Magazine*. Or somebody getting a divorce. Or having a horrible, serious problem with a mental situation, or anything. No one would have thought of helping anybody with, you know, in this, with a crisis in their life.

R1: They didn't have crises then.

R3: Well, they had them . . . they just didn't talk about them or share them.

R2: Women may have been stuck in an unhappy situation, but women didn't work like they do now. And even though Brigham Young used to preach about women learning how to do things, it was just a different time. So all of this was . . . you thought that marriages were all happy because people were together. And unfortunately now, you go to a wedding reception, and it's been a Temple wedding, and you hope the best for them. So I think the Church is always on top of, and ahead of most of us. We just have to catch up in our thinking.

R3: So this might have been classified as kind-of escapism, except for the lessons. No . . . I don't know.

R2: I'd say it's more of a reflection of the times. I don't think it was any deliberate . . .

R3: No, but still that's what it provided . . .

R2: Well, you probably didn't have as many magazines either. I mean, you have Ladies Home Journal, Ladies Home Companion, McCall's . . . some of those have been around for a number of years, but not the variety that you do now.

R1: This triggered something in my mind. Apparently we all graduated from BYU, or at least attended, and I think maybe you went through what I did. I felt like, after I got through, I just had a loss of all that wonderful information coming in from the teachers. And I think the *Ensign* meets the needs of us to cover that, because we get articles on these subjects, like going to classes from the teachers down at BYU, and of course the General Authorities and that, and it meets that need that we have.

I: And did the *Relief Society Magazine* meet that need back in that day?

R2: Sure it did, with the lessons.

R1: But not these problems she's mentioned today.

W2: Not the big social or personal problems . . . But the lessons, where you had Social Relations, Spiritual Living, Homemaking, and Cultural Refinement, but I remember somebody making a statement that if a sister went regularly to Relief Society and really took advantage of all those lessons . . . And there weren't probably as many women who did go to college or graduate from college growing up . . . But it satisfied a real need if you faithfully studied and prepared and all that . . . that over years you would probably get the equivalent of at least some basic . . . your general studies that would be required . . . and broadens your way of thinking. But you didn't have as much TV and things that are available now that you can learn.

R3: In 1935, the lessons were: Health (this was on the importance of sleep), Literature (Adventures in Reading), and Theology and Testimony.

R2: There was a social thing at some point, and civics . . .

I: And you mentioned that a little bit with the Cultural Refinement, with learning about other countries and things.

R2: Yes, and if you had your display ready, you know, if you taught . . .

R3: And you passed the displays around the Stake remember, whoever had the items from Chile, they would go all over the Stake . . .

R2: Once you knew what you were going to do for the table decoration, then you could focus on the lesson.

R3: Ok, now 1966: Spiritual Living (Doctrine & Covenants), Visiting Teacher Message, Homemaking Meeting, and Cultural Refinement was by '66, so that changed a little bit before I started teaching the next year.

I: So if you had a magazine similar to this today, would you still read it, do you think, or they continued publishing, would you still subscribe to it today?

R2: Along with all the others?

I: Sure. Or no, you would prefer the *Ensign*?

R3: I can't imagine what they would do in it that wouldn't be done by the others . . . that's not met now by the . . . because now we're addressing real needs. There's always an intellectual article for the person whose a scriptorium; there's some good help from the Atonement for your crises . . .

R2: Homemaking type things or financial . . . Plus the photography and the graphics are much better. It's larger, but, you know . . .

I: Can't always put it in your purse, but . . .

R1: Something I've noticed because I'm a housewife artist, and I have a son that's a professional artist, it bothered me for along time that they would not give credit to the artists that their pictures are in the *Ensign*, and they have changed that, and usually down in the crack they give credit to those artists, and I think that's very import because we're getting so many artists. Back in Minerva Teichert's day, the teacher back in Chicago said, "You need to do your own history of the Church," and she did; but for a long time they didn't have a lot of artists doing Mormon art. And it's changed so much the last 10 or 15 years, so it's nice to have a big variety.

R3: Well, and that's been inspired by the International Art Competition every three years. That's what's inspired all these artists to create.

R2: Most of the art was either, well like Carl Bloch or something like that . . . but I remember Robert Davis one time when he was doing a gallery, you know, individual day gallery stroll, and we'd have them on exhibit, and like Tom Lovell, his things, Harry Anderson, and so forth. Someone asked why they weren't using LDS artists, and now we have so many wonderful artists. And as I remember, he said something to the effect because these commercial artists were used to keeping contracts and time, and Church commissions a lot of times, you know, up and coming artists, well they say we need this by such and such and then maybe, well, I need a little more time or it won't be ready. And so you couldn't count on them. But the commercial artists, they knew it had to be done. But now it's a whole different ball game. President Kimball, I believe was looking forward to the coming years and what would happen. I mean there's always been great artists, but now you have a lot of great artists.

R3: And now as I see those . . . I hate to say this out loud . . . but the tired, old pictures that have hung in our chapels for 50 years, and now that I know all of this other art, I am so thrilled that some chapels now are getting some of these things and putting them up. I think we're beginning to see it more because its all available now.

R2: I think they get an allowance to do it.

R3: And so now we seeing these fabulous new things. But once in while I think, oh if I see that painting again I'm going to die. But it was lovely in its time, but its time has come to be replaced.

R2: Our former Stake Patriarch used to be in our Ward, and then he moved up to Centerville a few years ago. Then we met them at a sort of a viewing thing Sunday night at the library, for a former neighbor, and Laura(?) was saying, either it was their Stake President or their Bishop was so on the ball, because she thought he was buying all of this wonderful art for their chapel, and she said, "I think it's wonderful!" And I said to Laura, you can go in any number of chapels now . . . and we have people come into the bookstore here . . . maybe Stake Presidents wives or something . . . picking out things. And I said, "Are they prints or are they originals?" And she said, "Well, I think they're originals." And I said, "Are you sure they're not giclee?" And I said look more closely at them because they do get an allowance to get them. But, come on, 50 years from now somebody will say, "those are tired old paintings."

R3: You've seen that Walter Rane for 50 years now! And now, of course, it's something fabulous and wonderful.

R1: I know that for a while, I mean for a long time probably, they, at a Church were against anything different from what they approved, because there might be some little symbol somewhere that was anti-Church, or that wasn't our Church artists, except for Harry Anderson. They trusted him.

R2: But only Biblical pieces, because he would not paint Book of Mormon things because he did not believe in it, and he was true enough to his convictions that he didn't feel he should do it.

I: Well, I've kept you longer than I said I would.

Then there was a discussion about how they could get the old magazine through BYU's website.

I: May for just a summary, each of you could tell me what the *Relief Society Magazine* meant to you when you read it, and what importance it had to you.

R1: I think I felt like it was my magazine, because I was the only woman in the home. "Oh, my magazine has come! How nice!" And it had neat, neat stories. "The Widow's Mite," I've heard that one in here by Elaine McKay. Stories that we could relate to, and articles and pictures. Oh my gosh, look at all these colored pictures . . . that was something. And the art projects and the handicrafts—it covered everything. And then there were some recipes, so it was my magazine and I loved it, and I hated to see it quit.

R2: I don't think the husbands would have picked them up.

I: And what about you?

R2: Well, I think the same thing. I don't remember feeling so proprietary . . . you know, it was mine, and such. But our idea that we belonged to this worldwide sisterhood, that it kept us in touch with each other. But now I think, you read the Church News, for instance, and I get as much spiritual uplift out of reading that. I mean, I have to read them cover to cover to find out what's going on. And you measure your level of commitment (just like this current exhibit) to things, like what these people are sacrificing for the Church, or doing their Visiting Teaching and

going very difficult routes to get it done. So I think it just satisfied a real need that was there. But I think we're being more than satisfied now.

I: And what about you?

R3: I think I loved it, I enjoyed getting it, I enjoyed reading it, and I think it filled for us at that time—in that very provincial time—a very real spiritual and emotional need. But as we look back, we can see that we were a very different people, and it was a very different Church because it was so much smaller. And the effect on the people we were trying to reach . . . it would be just a small segment of the Church today . . . was trying to be reached by this magazine. So probably it's time had come, but it was sad. And then it's been a thrill to watch since then, I mean in the 40 years since then to watch the Church growing, and magazines growing, and the expanse going out in the worldwide . . . You know, this could never have done that. But it had its place.

R1: But don't you think we were, in some ways, limited by our own perception of what we could do or could be? And I think as women have more and more higher education, not that everybody being in the workplace is always a good idea, but probably almost a necessity in many cases now, that expands their vision now of what they can be and what they should do. And sometimes it can get carried to the other extreme, too, but I think we just have to kind-of go along with the times—hold on to the good and try to shun the bad.

I: Thanked them for participating and had them fill out the demographic questionnaire

### **Group 7: Questionnaire responses**

1. When did you become a member of Relief Society? When I turned 18
2. Did you subscribe to the *Relief Society Magazine*? For how long? I can't remember.
3. If you didn't subscribe yourself, did you read some else's subscription? Whose? parents
4. Did you subscribe to (or were you a reader of) the *Relief Society Magazine* when it ended in 1970? Sometimes.
5. What did you enjoy about the magazine? the different cultures  
What sections of the magazine (or types of content) did you read the most? food receipts  
Were there any sections of the magazine (or types of content) you didn't frequently read?  
Which? can't remember
6. Did you like reading the stories in the *Relief Society Magazine*? Why? I used them to teach lessons or to share thoughts.  
Are there any stories from the *Relief Society Magazine* that you still remember? What were they?  
On the different cultures I had an interest in other people and how they lived. I taught a lesson on Demarks in Relief Society from it.
7. Do you remember when the magazine ended? Do you remember how you felt about it ending?  
No

8. What did the *Relief Society Magazine* mean to you? A connection with other women.

9. In your opinion, did the *Relief Society Magazine* satisfy some need that the current Church magazines do not? Perhaps. More women to women

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I did fill out the questionnaire as best I could. I am never very good at putting my thoughts on to paper but I will give it a try.

I loved the magazine when I found it in my boarding home. It covered every topic from the resurrection, to prohibition, to the family hour, how to set a perfect dinner table and even what to serve. One even learned how to sew and make aprons - plant gardens and arrange flowers, care for the sick and the needy.

I loved the poetry and always they went through the lessons thoroughly and back then the lessons were so different. Now they are very doctrinal.

I know we do not go backwards but sometimes change is not always good either.

I teach at a Hutterite Colony someday and these people exemplify all that is not worldly and then I teach at a public school and there is such a difference. I struggle with all the fancy technology of learning and wonder are we better off. Not always.

Anyways just some of my thoughts.

It WAS a great magazine but I know now a days it would never fill the need of the sisters of the WORLD. Back then it was strictly an american magazine with a bit of a Canadian flavor especially in the Southern Alberta part of Canada.

1. When did you become a member of Relief Society? I became a member my first year of university which was the fall of 1967.

2. Did you subscribe to the *Relief Society Magazine*? For how long? No

3. If you didn't subscribe yourself, did you read some else's subscription? Whose? I read my land lady's subscription.

4. Did you subscribe to (or were you a reader of) the *Relief Society Magazine* when it ended in 1970? I was a reader only when it ended

5. What did you enjoy about the magazine? There was nothing I did not like about the magazine.

6. What sections of the magazine (or types of content) did you read the most? I read everything from front cover to back – including poems, recipes even the advertisements.

7. Were there any sections of the magazine (or types of content) you didn't frequently read? Which?

8. Did you like reading the stories in the *Relief Society Magazine*? Why? Yes I loved the stories. I am a romantic at heart and always the stories ended happily. There is much sadness in our lives so why not read the happily ever after stories where problems get solved.

9. Are there any stories from the *Relief Society Magazine* that you still remember? What were they? No nothing sticks out in my mind.

10. Do you remember when the magazine ended? Do you remember how you felt about it ending? I was still boarding. I remember being very disappointed and so was the lady who I boarded with. She exemplified everything the magazine promoted.

11. What did the *Relief Society Magazine* mean to you? It connected me with a world I wanted to be a part of. Looking back I wasn't married and probably now it would not suit the LDS Woman. It was really geared to being a wife and a mother staying in the home- not the single sister at all.

12. In your opinion, did the *Relief Society Magazine* satisfy some need that the current Church magazines do not? In my opinion the current Church magazine does not satisfy a need though I remember it tried. I believe the MARCH edition of the *Ensign* was geared just to women. I do not think they do this anymore. I also realize that the *RS Magazine* would not meet the challenges of today's world either.

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1. When did you become a member of Relief Society? 1975

2. Did you subscribe to the *Relief Society Magazine*? For how long? My mother did. She subscribed until publication stopped.

3. If you didn't subscribe yourself, did you read some else's subscription? Whose? Yes, my mother's.

4. Did you subscribe to (or were you a reader of) the *Relief Society Magazine* when it ended in 1970? yes

5. What did you enjoy about the magazine? Serialized stories, poetry.

6. What sections of the magazine (or types of content) did you read the most? Serialized stories and poetry

7. Were there any sections of the magazine (or types of content) you didn't frequently read? Which? At my young age I did not read doctrinal articles.



8. Did you like reading the stories in the *Relief Society Magazine*? Why? Yes, I was young and felt they were very 'grown up.'

9. Are there any stories from the *Relief Society Magazine* that you still remember? What were they? Not specifically.

10. Do you remember when the magazine ended? Do you remember how you felt about it ending? I was in junior high school and don't remember how I felt.

11. What did the *Relief Society Magazine* mean to you? It was mostly a part of membership in the church, I took it for granted.

12. In your opinion, did the *Relief Society Magazine* satisfy some need that the current Church magazines do not? No.

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1. When did you become a member of Relief Society? 1959

2. Did you subscribe to the *Relief Society Magazine*? For how long? Yes 6 yrs

3. If you didn't subscribe yourself, did you read some else's subscription? Whose? n/a

4. Did you subscribe to (or were you a reader of) the *Relief Society Magazine* when it ended in 1970? Yes

5. What did you enjoy about the magazine? I liked everything especially the stories. I liked its size also.

6. What sections of the magazine (or types of content) did you read the most? Stories written by Relief Society sisters from everyday life

7. Were there any sections of the magazine (or types of content) you didn't frequently read? Which? I can't recall any I didn't like.

8. Did you like reading the stories in the *Relief Society Magazine*? Why? They seemed to relate to me

9. Are there any stories from the *Relief Society Magazine* that you still remember? What were they? I don't remember any story, but I can remember standing at the stove stirring something holding the *Relief Society Magazine* reading. The article said something about developing the habit of doing tasks while you were doing something else (now we say multi-tasking).

10. Do you remember when the magazine ended? Do you remember how you felt about it ending? Yes I remember how sad I was. I felt I was losing an old friend.

11. What did the *Relief Society Magazine* mean to you? It gave me a connection with other women with the same values, hopes, problems, and desires as I had.

12. In your opinion, did the *Relief Society Magazine* satisfy some need that the current Church magazines do not? Yes

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The only copy I have kept of this magazine is the April 1970 issue.

When I looked through it once again it brought many memories back to my mind.

1. The contest they had each year for short stories and poems.

This issue had the first, second and third place winners of each contest.

It was fun seeing the author reading about her life and then the story or poem she had written.

2. I saved this issue because it had a pattern of a little crocheted purse that you made on the bottom of a dish soap bottle. When you pulled the ties it made a purse and when folded down the bag it transformed into a bassinette for a tiny doll. I have made these for my daughter and now each of my granddaughters.

3. There was also a section for recipes. Feather light rolls has become by roll recipe and when I fix a special dinner you can bet the rolls will be made from this recipe.

As I looked at the last pages of my magazine I found in the notes from the field a picture and article about the Riverton Stake (Utah) Singing Mothers. It brought memories of our singing mothers group with the white blouses dark skirts and a little flower pinned on the left.

I loved getting my magazine each month and remember the nice stories that were printed in it with the word (To be continued) at the end. Then waiting for the next issue to see what would happen next,

It was fun to think once again about the OLD RELIEF SOCIETY MAGAZINE.

1. When did you become a member of Relief Society? 1960

2. Did you subscribe to the *Relief Society Magazine*? YES For how long? 4 years

3. If you didn't subscribe yourself, did you read some else's subscription? Whose?

4. Did you subscribe to (or were you a reader of) the *Relief Society Magazine* when it ended in 1970? YES

5. What did you enjoy about the magazine? recipes, crafts, continued stories, and notes to the field

What sections of the magazine (or types of content) did you read the most? stories

Were there any sections of the magazine (or types of content) you didn't frequently read? NO  
Which?

6. Did you like reading the stories in the *Relief Society Magazine*? YES Why? They had good morals and teachings.

Are there any stories from the *Relief Society Magazine* that you still remember? NO What were they?

7. Do you remember when the magazine ended? YES Do you remember how you felt about it ending? I felt sad like I would be missing an old friend.

8. What did the *Relief Society Magazine* mean to you? It was a good friend when I was home with three children.

9. In your opinion, did the *Relief Society Magazine* satisfy some need that the current Church magazines do not? YES It told more about the General Authorities and their families. It also told more about the authors of the articles.

## Appendix C: Current Media Use among Mormon Women Interview and Questionnaire Transcripts

### Group 1: Focus group, June 5, 2010

I: Interviewer

R1: Respondent 1

R2: Respondent 2

R3: Respondent 3

R4: Respondent 4

R5: Respondent 5

I: [read consent form]

M: To start with, I just want to talk with everyone and maybe we can have a discussion about your general media use, and why you use different media. We'll talk about news, in particular to begin with. So, if everyone can just tell me where you get your news, and if you subscribe to a paper newspaper.

R1: I do subscribe to, it's called the *Opelika Observer*. It's a minimal paper from our town. I get some news from there. I also listen to NPR when I get up in the morning, just for the national news.

R2: I'm pretty clueless when it comes to the news. I kind-of depend on my friends around me and people around me to know what's going on because we don't have TV, and I don't want to sit on the Internet to look at the news, and my *Opelika Observer* hasn't been coming, so I'm kind-of clueless.

R3: I usually get [news] from the Internet—from Yahoo and MSN, and we get the paper—I guess the main paper in town. We get the weekend edition. It's the Opelika-Auburn news, so it's the whole area. So, Internet and newspaper, and my husband.

R4: I get a lot from my husband as well. I watch CNN occasionally, and Fox News. I also use the Yahoo news. Also, when people post interesting articles on Facebook, I click through a lot and read those, so it seems like there's a lot from Huffington Post, and that sort of thing. That's about it. We don't get the newspaper.

RI: If everyone can tell me about reading news online. If you ever read news online, and how much proportionately you think that goes into your total news intake, compared to your other sources of news.

R1: Mine's [online news reading] pretty sporadic. Mine's probably a few minutes a week to an hour maybe. I don't check it everyday. But if there's something going on, sometimes I will get on to get more information online.

R2: Actually, I just realized, I do check the Church news—the little blip from the LDS on my email. They'll send a little news blip, and if I want to read more, I can click on it. That's probably the only news I check online.

R3: I would say the majority of my stuff comes from online. Whenever I check my email, or whenever I'm on the computer, it goes to MSN.com. So I always check it real quick before I move on.

R4: I'm probably about the same as [Respondent 3]. When I log on to my email, I read through the headlines, and if there's something that catches my attention, I'll click through. I would say I probably get more of my news from the TV. By watching Fox News in the morning, than I do from actually reading articles online.

I: Now we'll talk a little bit about local vs. national news. Do you prefer national news sources, or do you prefer to read the local newspaper and listen to local radio stations?

R4: We've gotten the newspaper before, and we felt like it was a waste of our money just because we never took the time to sit down and read it. Not because it was a bad source, but because it wasn't really something that we took the time to sit down and read. We don't get it anymore.

I: So, basically, local vs. national news.

R4: I also listen to NPR when I'm in the car. I like NPR, so I gravitate more toward national news than local news. I really don't usually know what's going on locally, at all. I was thinking I need to look up some of the platforms of these politicians that are coming out for election this fall because I don't know anything about any of them. That's where I am.

R1: I'm probably 50/50 because when my alarm goes off in the morning, it's top-of-the-hour national news, and then it goes to local. It's the same thing with the paper. I like the local, but I also like to check the Internet for some national. My husband's a great source. He keeps up on everything and lets me know if there's something to look up. So, I'm probably half and half.

R2: I'm really more interested in what's going on around me than what's going on out in the world that I feel I don't have any influence on. Yeah, I keep track of what's going on locally.

R3: I probably gravitate more toward the national just because I'm always checking the Internet sources. Anything local that I'm finding out about is usually from friends, and maybe the news.

R2: We have a new arrival so it will be just a second.

R4: This is [Woman 5] that just got here.

R5: My news I get either from the Internet or if I turn on the morning Today show. That's where I get my news from.

I: So what type of websites do you get your news from?

R5: From Yahoo.com.

I: Do you get any local news, or is it just national news?

R5: I get news from Columbus. We don't have cable or anything, so we get semi-local news, on TV.

I: The next question is, why do you seek the news? Is it for your own information? Is it because you want to be in the know when you talk to others? What are the reasons? You're bored? Why do you seek information?

R1: I'm never bored. I have too much to do, and so far, I don't feel like I get enough news because I'm so busy. I do like to know what's going on. So, for my own information and also yes, to be able to feel like I'm in the know, so when someone's talking about something that's going on, I have a little understanding of that. I like to know what's going on.

R2: I'm just trying to have a clue of what's going on.

R3: Anything that's going on nationally that people are talking about, I usually get from my husband because he's constantly reading the newspaper and checking the Internet. I probably just check it because it's there. If I'm checking my email, I'm checking it because I saw it. I'm not actively seeking it, I'm just there.

I: Just convenience.

R3: Yeah.

R5: I'm curious. I like to know what's going on. So, I at least try to listen or read something everyday.

R4: Same for me. I want to know what's going on in the world. I'm curious. I feel like I need to be educated so I can have an intelligent conversation with people, if that chance ever comes up. Which, it doesn't very often because it's usually just talking to my kids. Well, I have intelligent conversations with [my oldest son] more than the others. He's to the point where he can intelligently converse, so that's fun.

I: Now we're going to switch gears a little bit and talk about books you read. If you can just tell me the last book you read and why you typically read books. Same thing—is because you're bored, it relaxes you, or you've heard someone else talk about it, if you want to be in the know, things like that.

R1: I'm currently reading *Three Cups of Tea*. I like to read books on recommendation, so if I've heard they're good—I love to always have a novel lying around just because that's relaxing for

me in the day when I just need to sit down. I also read books for our local book club that we have in our Relief Society, so we read a book every month that I enjoy reading as well. I also like to have a Church book that I'm always reading, so on Sunday afternoons I have some reading to read. So I usually have a novel and a Church book going at the same time.

I: Are the Church books more informational, like doctrinal or historical?

R1: A combination. Right now I'm reading *The Hidden Christ* by [James] Ferrell. So I like something that gives you a little more insight into things that people have written.

R2: I'm currently reading *Pretending to Be Normal*. It's a book about Aspergers because I am trying to figure out how to deal with some people who have Aspergers. So, most of the reading I do is either Church-related because of the lessons we're doing, or it's informational and I'm trying to find out or learn about something. I don't have pleasure reading. I've put it aside because I don't want to hide anymore. I tend to hide in the book and not get anything done, so I'm not letting myself go hide in books.

R3: I'm probably like [Woman 1]. I always have a book, and it's usually on recommendation. Like, if someone says something about this book, I'll read it. Right now I'm reading *The Magic of Recluce*. It's something like that. It's some fantasy novel. I'll read pretty much anything as long as someone says it's good. I usually have a Church book on the side, so right now I'm reading *The Infinite Atonement*. I do it usually to relax, while I'm nursing.

R5: I don't read that often, but the books that I'm currently reading. I'm reading *The Lightning Thief*. I'm reading the young reads because my son is into those. That and *39 Clues*—we've been reading those. I just don't have time to read right now, or I fall asleep. So, there are just some things that are more important than reading right now. I'm not currently reading any Church books. The *Ensign* is the closest I get right now, and scriptures.

R4: I just barely finished *Rachel and Leah* by Orson Scott Card. I've read it before, but I started reading the whole *Women of Genesis* series again, so I just barely finished that one. I'm just a short way into two other ones. One is called *Your Two Year Old: Terrible and Tender*, and the other one is *Fire in the Bones* about William Tyndale, and the translating of the King James version of the Bible. I mostly read for pleasure because I like reading. I probably do bury myself in books a little too often, like [Woman 2] was talking about, and escaping to them. That's what I'm reading right now.

I: I do have to ask because it's been a national phenomenon. Has everyone read the *Twilight* series? If so, why? If not, why not?

R1: I have not just because they are a national phenomenon, and I've avoided them.

R3: But they come highly recommended!

R1: The first three I heard are great, and the fourth one I heard is lousy, so I just said, "You know what, if the ending can't compare with the rest, why read it?"

R2: No, I haven't read them, for the same reason. Anything that's like a huge trend, I stick my nose up at. Whatever. No, I haven't read them.

R3: Yeah, served in Young Women's. I totally read them.

R5: I did too because I was in Young Women's at the time, and I was pregnant. I only had one little one that occupied her time well, so I had time [to read them] at the time.

R4: Yes, I've read them all. As I hang my head in shame. I've read them, and I admit that I did enjoy them. But I also don't feel they're the greatest literature or anything but they were kind-of like junk-food reads, so it was a little escape that I needed.

I: Now we're going to switch gears again and talk about blogs. Just tell me if you read or write any blogs, and which ones you read or write.

R1: I do have a blog. I just haven't had time to keep it up. I think it's probably been 4 months since I've done anything with it. However, I read my sisters' blogs because they keep them up faithfully and they're very fun and interesting to read, so I read family blogs but just can't seem to keep up my own.

I: Do you write generally about your family? Things going on? What do you write about?

R1: I post just pictures and put a little explanation, pretty much. That's all I do. Not a lot.

R2: No, I don't read any; I don't have one because I can't figure out how to do that kind of stuff on the computer. I'm just still trying to figure out how to use my email, so no, I don't have the time or the desire at this point.

R3: Yes, I do have a blog. Just a family blog. I post pictures and put a little blurb. I'm not very good at keeping it up. I go through spurts. I really good and then I'm not really good. I usually read friend and family blogs I keep up with on Google Reader.

R5: Same thing for me. I have one. I've only put on 4 things [posts] over 5 years or 4 years. I do Sugardoodle (SugarDoodle.net, an idea site for Young Womens, Relief Society, Primary, etc.) just because I'm in Activity Days and I was in Primary and Young Women's before. That is a constant for me. Then just family and friends, and couple other ones that have stuff for Church.

R4: My name is [Woman 4], and I'm a blogaholic. I have several blogs that I write because I'm kind-of obsessive-compulsive when it comes to organizing things. So, I have a blog that's just for my family, and then I have a blog that's for craft stuff, and I have a blog about the books I'm reading or have read that I review, and I have a photography blog where I try and post a picture everyday, and just write something about it. I have about 60 blogs that I subscribe to in Google Reader. Most of them I just scroll through and don't actually read. I just scroll through to see if there's anything. I don't read all those blogs everyday. I just press spacebar and go down through them. If there's something that catches my attention, I'll stop and read it. I also have a



collaborative blog with my friends where we post recipes and that's about it. There's a couple blogs out there that are pretty well-known that I like. I like the Pioneer Woman and I guess that's it.

I: Because you do look at a lot of blogs, when you're scrolling through, what types of subjects do you usually find yourself looking at and reading?

R4: Recipes that people post. Those catch my eye a lot because I'm always looking for something new to prepare for my family so we don't get bored or stuck in the same rut. Pictures that friends have posted of their families a lot of times. A picture will catch my attention and I will sometimes stop and read it. Most of the card and craft blogs I have subscribed to, I will just scroll through and look at the pictures. Occasionally, something there will catch my eye, if it looks like they've done a technique I'm not familiar with.

I: The next question is more about websites in general. Just tell me what websites you visit frequently, and what do you look for on these sites?

R2: I go to my email, I go to the Church website occasionally, if I'm looking for something in particular. I go to Craig's List a lot, just to shop around and see what's new in there. I do my banking, but not a whole lot more than that.

I: So mainly, a utility is what you use it for.

R2: Yeah. Last month we went from dial-up to real Internet, so when I was on dial-up, it was only what I absolutely had to do online would I do. Now, I'm still in that habit. I'm not venturing out a whole lot more. I can just get done much quicker now.

R3: I'll just tell you the ones I have on my browser bar. Library website. I'm always checking to see what they have at the library book-wise. Then I have Facebook, which if I'm on the Internet, I'm probably checking that a lot. That goes in spurts too. That's like my blog thing. Then the Church website, email. Mostly email and then blogs and Facebook.

R5: Same thing for me. Email, and Facebook. Sometimes every day or every few days. My online banking, like paying bills online, so utility stuff. Or if I'm looking for a bathing suit, like I did recently. Sometimes I'll look for toys or something like that, but I don't usually use it for anything else. Maybe the dictionary. I'll use the dictionary as well.

R4: That's one of the ones I thought of. I love going to Merriam-Webster.com. I want to make sure I'm using words properly. I'm not just using big words. Of course, email and Google. I have gmail and Yahoo mail, so I go to both of those sites. I like the Google page that has all the widgets. You know, check the weather, and other things in one place. I go to LDS.org a lot, and I pay my bills online. I also go to Amazon a lot to look for books, or whatever. Like I was looking for a sleeve for my computer, so I looked there, but I ended up buying one on Etsy.com, which I also like to check.

R1: I do search the Internet a lot. I look at the library, CNN, or anytime my kids have questions about stuff. We constantly look it up on the Internet.

R4: Oh yeah, Wikipedia.

R1: Wikipedia.

R3: Google. We use Google a lot.

R1: Google search anything. My kids are always asking, "How does this work?" And we Google it. eBay. My kids will go look at what's on sale and see if we can find it cheaper online. So we eBay stuff. Now I'm into herbs a lot. I'm on HerbalLegacy.com a lot, and Whole Foods, so I'm getting a lot of health information from the Internet as far as whole grains, whole foods, and herbal treatments and remedies. I'm really into that right now. I think I just look up stuff all the time. Our computer is on all the time, and someone looking up something. You have to fight for the computer in our house. I think we search a lot on the Internet.

I: A lot of you have said the Internet is basically for information-seeking uses. To check your email, to find information on different things, and maybe a few blogs, and things like that. A lot of websites these days are using message boards to have discussions online. Do you participate in any message boards, and why do you go on them? Is it still for information, or is it maybe for a social connection with people that have a similar interest or a similar concern?

R2: I don't use them at all. I have no clue about them.

R3: I don't use them at all, and the only reason I know what they are is because my husband uses them all the time, on ESPN.

R5: I do not. No, I don't. I think it takes too much time.

R4: I usually don't either. Occasionally, I've used like, the Yahoo message board where you can ask a question, but I really don't use them that much.

R1: Nope, I don't either.

I: We're going to switch into more magazine use. I'm going to ask a few more questions about that since that's what my project focuses on. To begin with, just tell me what magazines you read, and if that's different than the magazines you subscribe to. Basically, what are you looking for in those magazines you read?

R2: I have the Church magazines: *New Era*, *Ensign*, and the *Friend*. So, we read those and use those. I also was given a subscription to *Western Horseman* because I'm involved with Horses a lot. So, I do read that for informational purposes. Just to see what's going on out in the horse world. We get *Consumer Reports* because I like to know—if I'm going shopping for something, I like to have a good idea what to look at. We get the children's *Highlights* magazine, and then

the *Costco Connection* comes because we have a Costco membership. By the time I get through those, I'm doing good.

I: Do you read all of those you get?

R2: I try to read through them. Some months I do better than other months, but I usually get through the Church magazines and then others I might just flip through and read the articles I'm interested in.

R3: We subscribe to the Church magazines. We subscribe to the *New Era* and the *Ensign*. I do read those. Then we get mostly children's magazines. We have *National Geographic Kids* and the *Spider* magazine—a reading magazine. And then that's it.

R5: We get the *Ensign* and the *Friend*. And we get *Consumer Reports*, *National Geographic*, and *Time* magazine. So I guess I also get my news, sort of, from there. I just read whatever articles look interesting when I get the time to do it.

R4: We get the *Ensign* and the *Friend*. And *National Geographic*, I also get *Paper Crafts* magazine right now because I gotta know what's going on! We also get *Invention and Technology* and *Scientific American*, which my grandfather subscribed to both of those as a gift for us, so I don't read those as much. [My husband] reads those more than I do, but occasionally I will pick one up and read through it. I try to read the *Ensign*, and the *National Geographic* does capture my interest a lot, so I'll pick that one up and read articles out of it. I also have subscribed to *Southern Living*, but it hasn't started coming yet. I'm really excited for that because I think it's beautiful.

R1: I do subscribe to the 3 Church magazines, and read them sporadically. We get *National Geographic*, so I do also flip through that and read occasional articles. I don't read cover-to-cover, but I do browse through it. I love to read *Southern Living* when I'm in the doctor's office.

I: With each of these magazines you read, 1: do you visit the website associated with magazine, and 2: do you look for the same information on the website as you find in the magazine?

R2: I don't think I've visited the website, other than, of course, the Church one. I'll look for an old *Ensign* article or something I don't want to go digging through my magazines for, or I don't have them anymore.

R3: Same thing. I'll look on the Church website, and that's just if I need something I don't have in the current issue. The other ones, no. I never check those.

R5: No for me.

R4: This might have fit into the other category better, but I didn't think about it. Occasionally, I'll check the Martha Stewart website or the *Family Fun* website because I don't currently get those magazines, but I like what they have to offer. So I'll look for recipes or crafty ideas, or birthday party ideas for my kids, or whatever.

R1: I probably don't find an article and then go look at the website to research it more unless we're doing reports or something for school. Probably like what [Woman 4] say. I'll look at some online information from magazines I do not subscribe to.

I: With the magazines that you each subscribe to, are there specific sections you enjoy more than others? Do you save or cut out any sections of the magazine? Or even save whole magazines—back issues of old magazines?

R2: I save all my Church ones for at least a couple of years. Like, the *Friend*. We'll go back through and the kids will use it. The others—occasionally, if there's something in it that I really like I'll tear that out of the magazine and keep just that.

I: When you say you save something you really like, is that information? or a good story?

R2: Informational. It's something I will hopefully utilize later.

R3: Same as [Woman 2]. If I see something in a magazine, I'll usually take it out. Like, I do landscaping, so if I'm going through a *Landscape Architect* [magazine] or whatever, and I like something, I'll pull that out so I can put it in my file and show pictures. It's that sort of thing.

R5: I used to years ago. I used to save articles for helping with parenting or a craft or recipes and I actually just last year through all of that stuff away because I never looked at it. So, I do not do that anymore. I usually will write down an idea that I get from a book to remind myself about it. But that's what I do.

R3: Or Google it when I want it.

R4: Sometimes I'll save back issues. Like, I have issues of *Martha Stewart Living* from years ago when I did subscribe to it because I think they're a great resource for all different kinds of information—with the recipes. I remember there was an article on egg decorating that I was really cool because we had chickens. So, stuff like that. Usually the only thing I will pull out of magazines now is recipes. Most of the stuff I feel like I could probably find that online if I decide I need it again.

R1: Same. We pretty much save our magazines for about a year, and I don't save them past that except for old issues of *Ranger Rick* and *Your Big Backyard*. We used to get subscription to that. We don't get it right now, but I have all of those old magazines just because my kids cut them up, and they love to cut out the animals and do different things. So when they're bored, sometimes I'll just pull out an old *Big Backyard* and let them cut them up. Kid projects I'll save them for.

R4: We do that to, with the *National Geographic* and stuff. For school projects.

I: So when you read magazines, when do you generally do it? Is it something you like to curl up with in the corner when you have some extra time, or is it just basically because you're seeking

information, or because you want to relax? Do you read them as soon as you get them in the mail?

R2: My Church magazines, I try to get started as soon as they come so I can finish them before the next one comes. I tend to do that during breakfast time—when I'm eating. They're on my dining room table, so when I'm eating, I'm usually reading an article. The other magazines, as soon as I finish the Church ones. I used to have them by my computer so when I was waiting and waiting and waiting for a page to come up. And now, I don't get my reading done because I don't have to wait. But I would read those magazines while I was waiting for pages to come up on my computer. They're gap-fillers, sometimes. Just whenever I have a couple minutes.

R3: I usually do all my reading when I'm nursing, or when there's a gap—same thing. When I'm sitting there doing something, and I could read while I'm doing that, then I read a magazine then.

R5: I usually read it when it first comes in the mail. I'll flip through it and look to see what catches my eye. Then sometimes I'll go back, usually on a Sunday. It's the least busy day for us, so I'll usually read magazines on Sunday.

R4: Probably my biggest place for reading magazines was when I was waiting for my kids in the car line at school because you have to wait forever, or waiting for the bus to come. I also read them before bed. If one comes in the mail, a lot of times, I won't just read it then. I'll go put it in my room and think, I can read this before I go to bed tonight. Then I end up staying up too late because I get involved in it.

R1: I like to open them right when they come. I usually browse through them right when they come. I like to read them—Church magazines I like to read them on Sunday, occasionally in the evening. I usually end up reading the *National Geographic* when my husband says, "Look at this cool article" and then I end up taking it from him and end up reading the rest of the magazine. So, it's usually just kind-of a relaxing thing in the evening when I'm too tired—if I'm in a novel and I'm just too tired to concentrate on that, I'll just browse magazines.

I: Specifically talking about Church magazines, what do you enjoy the most about the *Ensign* magazine?

R2: All of it. I usually start at the back of it and go to the front. The shorter stuff's in the back, so I feel like I progressing quicker through it. I think I probably enjoy most the personal experiences. The ones where people are sharing their experiences. Just because it's encouraging. The longer, deeper articles, sometimes I have a harder time. It takes more effort to grasp things out of it.

R3: Ditto to that, only I start at the front and go to the back. Usually, I like the personal things a lot more. It seems like I connect a little bit more than that. Sometimes it's hard to concentrate on things, having little kids. It's really hard to get the message, you know when I'm going through one of the deeper things. And I really like the stories in the back. The "Latter-day Saint Voices." I like those.

R5: I usually read the “First Presidency Message” in both of them. Then whatever catches my eye when I’m flipping through the rest of it, I’ll read. And the “Relief Society Message.”

R4: I kind-of go through from front to back and I’ll usually look for the shorter articles that are a page or two first. So, I kind-of do the same the [Woman 2] does where I have a different method of doing it. I’ll read the shorter articles first and then I’ll go back when I feel like I have more time or more attention to give to it to read the longer ones. I try and read the “First Presidency Message” every month and the “Visiting Teaching Message.” My favorite are those little “Latter-day Saint Voices” that’s in the back. They’re like little power shots of spirituality.

R1: “Latter-day Saint Voices” is the first one I read when I open the *Ensign*. Then the “First Presidency Message,” and I like that they moved the Relief Society, the “Visiting Teaching Message” right after the “First Presidency Message.” I never could find it [before], so I like that I just finish the “First Presidency Message” and then read the “Relief Society Message” and make sure I read at least that. The rest of it is just if I end up getting to it.

R3: I like to new format.

R1: Yeah, the new layout is a lot nicer. I like it.

I: And why do you like the new format?

R1: I think it’s just nice to—when you’re so familiar with something you’ve had for years and years and years, and it’s visually stimulating to see it just a little bit different. Even if I don’t recognize what I like about each page, I just like that it’s set up a little different.

R3: I used to do Public Affairs. That was my last calling in the Church. What I really like about that one is that the way it’s set up, you could give it to somebody who’s not a member of the Church, or somebody that’s a new member of the Church, and they would be able to understand exactly what the point of that message was, the story. It would say, “We can become closer to Christ.” You knew this is what the story is about. The new format is really straight forward, so it wouldn’t be like someone was reading it and they would think, “What are they talking about? What’s the purpose of this?” It’s just really well laid-out for someone who’s not been a member for a long time.

R2: I like, it just seems cleaner to me. There’s less distraction on the page, it’s easier to read. I have a hard time when things are cluttered, and lots of stuff on there distracts from me being able to focus on what I’m trying to read. It seems cleaner and easier to read even now.

I: I know a lot of women who don’t have a large group of Mormon acquaintances that live around them, and they feel they need something to help connect to other Mormon women. Just tell me if you feel that need to connect with other Mormon women and how you fulfill that connection—whether it be through your ward and Relief Society, or whether it be through some type of media, like through the *Ensign* or something like that.

R1: I feel like we have a great Relief Society, as far as numbers go. We have a lot people in our ward I feel I get a good connection with Mormon women. I like to read the stories in the *Ensign* just because—especially stories of people in other countries because I just love the fact that the Church is the same around the world. So, if you have a large circle, you are part of a worldwide sisterhood. I guess I like the magazine for that reason. I really like international articles. I feel fine with my acquaintance with Mormon women.

R2: I feel very much a need to [connect with Mormon women]. Fortunately, like [another respondent] said, we have a great group of women in this area. So I feel very connected there. I am still in contact with friends from other places because I've moved around quite a bit. I use my email a lot to keep in contact with people outside of my immediate area. Then through the Relief Society activities and doing our own stuff.

R3: Through the ward, definitely. We used to be in the student branch. It was really small. They would do play groups—you know the different Relief Society groups that they used to do that they still kinda sorta do. Then also keeping up the blogs—that's how I usually keep up with my friends that aren't here. I like reading about women in different areas of the world, same as [another respondent] was saying.

R5: I'm probably the same way. There's a good group of women here in Auburn and Opelika in our ward. Having that connection helps, and I think reading up on my friends' blogs and keeping contact with them usually on Facebook, I guess is my connection. I'm probably the same with the others.

R4: Yeah, we have a great Relief Society. I feel a very strong need to connect with other women. Sometimes I feel like just going to Relief Society is not enough, so we have a book club. I haven't been able to go to it a lot because of [my husband]'s work schedule, but every time I can go, I want to go to that. Facebook, yeah. I have a couple of LDS friends from New York that we email almost everyday just to bounce ideas off each other about parenting and callings and stuff like that.

M: Along with this idea of connection, if there were to be an LDS-center magazine that would be specifically for women, would you be interested in something like that? If so, what types of things would you like to see in a magazine like that? It probably wouldn't be published by the Church, but would be an independent magazine that was LDS-centered.

R3: Kind-of like *LDS Living*?

I: Yeah, but for women.

R1: Yeah, I would probably interested in it. I like Time Out for Women. I've gone several times. I like getting together with other women, and I like the stories and how we can relate to each other. Yeah, I think that would be really great.

R2: Kind-of a mix—yeah, it sounds like a great idea, but I might think, oh no. That would be one more thing I would have to read. I don't know. I think I would be more inclined to [look at it]

online than necessarily have the magazine come to my home. I love to get together and hear other people's experiences of how they handle things, or what has worked or not worked, or housework, or relationships.

R3: I would probably be more interested in something like that online. Something that I would want in it, probably, would be a lot of humor. It's nice to read things like that.

R5: I think it would be interesting. I actually just prefer getting together with women. It might be something I would probably try out and read, and see what it's like then go from there.

R4: I like the idea of it a lot. I was thinking as these other women were talking about how I get the *BYU Magazine* because I'm a BYU alumna. They have articles about people there, and I remember I read one, and I thought, this woman is amazing, but she's not a typical LDS woman. I think it would be cool to see some of the extraordinary things that normal people have done. I was telling [my husband] that my life is so unextraordinary. He said, "What are you talking about? Your life is crazy. You have these 4 kids." I don't know—just to be able to connect with other women and women that are like me. Maybe not women who have gone and started orphanages in Ghana. You know, someone who is more like me that I can relate to.

I: [Woman 1], I believe you mentioned Time Out for Women. I don't know if everyone is familiar with that program, but it's something sponsored by Deseret Book where they have a conference where they have different speakers and things. So tell me, if you are familiar with that program, what you enjoy about going to Time Out for Women, or what you would enjoy, if you haven't gone.

R1: I've been National twice and Atlanta once, and I definitely enjoyed national more because it was farther away, and we had to stay in a hotel, and we all had to bundle in a big van and travel for 5 hours to chat and laugh and goof off, and we laughed ourselves silly. When we went to Atlanta we, 2 of us, up and it wasn't near the experience just because of the bonding thing that happened, and we actually had to travel somewhere and stay overnight. It was just like we were back in high school again, and it was so much fun to just go with our local group, and then attend something that was just filled with women from all over the place and just hear famous high-quality speakers that just really were able to deliver messages that made you laugh one second and cry the next. There was music you normally only hear on CDs now, you heard them live. It was just something that made you feel you were part of something big, and really great. I loved Time Out for Women.

R2: I've read about it, but haven't been. But I've listened to [Woman 1] talk about it and really would like to go, because it sounds really fun. I love to get together with other women. Like [Woman 4] was talking about, hearing how all of us are struggling or working on the same kind-of things or enjoying. Just feeling like you're not weird. [To know] that everybody's dealing with something and we all find our way through. Just that reassurance that, hey, you're not all by yourself and crazy.

R3: I've heard of it before. I would love to go to something like that. [Woman 5] said, "we should all go." If we had a group going, it would be great. Right now I probably couldn't go until



my husband was out of school just because he's gone so much that I couldn't go overnight somewhere. Even if it were in Auburn, I'd still get a hotel room, and go.

R5: I've been once. I went with my Mom and my sister and my sister-in-laws, and I loved it. We had a great time. It was several years ago, but I get advertisements for it in my email every week, and I think, I need to get a group of us together and just go and have a night. Then I think, well, I'm nursing, so when I'm done nursing then I'd like to do that. I think it's a great experience. I love the Spirit that I feel there, and I just felt renewed when I came home. Just this special bond that you have with the women that you go with. I really enjoyed it and would do it again.

R4: Sure, I would do it. It sounds like fun. I've been to BYU Women's Conference, which I thought was just a really amazing feeling to be—when everyone met together in the Marriott Center—to be with all those other women. I get the same feeling just from the LDS General Conference, from the Women's Broadcast. I just love being around all those other women and feeling the wonderful spirit that women have. Yeah, I think it would be cool, I'd do it.

I: That's all I have, but if everyone could just give me some parting thoughts on any of their media use or specifically as a Mormon use and your needs that are met from media.

R1: I really like the Church website. I love the little Mormon Message videos. Those to me are something that I always check. When I turn on the computer, the Church website always pops up, and I always just browse through that. I love always checking those videos; they always boost me up. So I guess I think it's wonderful that you can use the media to lift your spirit and to feel you're part of something bigger. Sometimes you feel like you're in your own little house all day long, so I like to use the media, especially LDS media to help me feel connected, I guess, to something.

R2: I'm probably along the same lines as [Woman 1]. It's good hear what's going on outside our little world. It's nice to see the positive things in the media because there's so much negative. It's nice to see the positive and good things in the media to get that good feeling rather than how awful everything is.

R3: I think I don't do a whole lot [with media] just because of the stage that I'm at. It seems when I don't have the baby, I'm a lot more up on that kind-of stuff. It's nice to be able to connect, just like she was saying, to see what other people are doing—to get support.

R5: I would say that definitely, the support. Seeing that I'm not the only one feeling a little crazy. I think what all the others said sums it up. It's a good way—that's all.

R4: I guess I like the media that allows me to share a little bit about who I am. Maybe I'm self-centered or something, but I really want people to know about who I am, and what interests me. So I guess that's why I like blogging, because I get to share my ideas that way. Have you seen the new Mormon.org? I thought that was really cool. I got to go in and write my testimony down and answer some questions for people who might not understand. I loved that. I loved being able to share my testimony and a little bit about who I am. Of course, the reciprocal of that is that I

love to learn about other people too. I really like people, and I like the media that allows me to connect by learning about other people who are normal—who are more like me.

## **Group 2: Focus group, June 5, 2010**

I: Interviewer

R1: Respondent 1

R2: Respondent 2

R3: Respondent 3

R4: Respondent 4

R5: Respondent 5

I: First, we're going to talk about general media use and the different media you use. Where do you get your news, and do you subscribe to a paper newspaper, or do you read online?

R1: I subscribe to the *Deseret News* and mostly, I hear [news] on the radio. Also I go to KSL's website (ksl.com).

I: Any other websites?

R1: Occasionally Fox News or something else, but there usually has to be something to take me to those sites—a link or something.

R2: I usually hear [news] on the radio, or ksl.com, deseretnews.com, foxnews.com. Of any of them I watch on TV, it's usually Fox News.

I: The local Fox News, or the national Fox News?

R2: No, the national Fox News.

R3: I subscribe to the *Deseret News*, and I faithfully read it. Even if it stacks up, I go back and read it. Maybe I skim through it, but I always go through every page, in case there's something. Especially the obituaries.

R1: They're the best!

R4: We were taught well.

R3: No, our Dad went to the comics first. So, I get my news that way, and I usually listen KSL's news on television—the 10 o'clock news. But I listen to news talk radio—on KSL—a lot. So, I get a lot of information on the radio while I'm working around.

R2: I listen to Rush Limbaugh.

I: Okay. Fox News and Rush, huh?

R2: That's right. You know my political leanings, don't you?

R4: We subscribe to the *Deseret News*, and I would be ditto with [Woman 3]. However, I look at Rex Morgan before I read the obituaries.

R5: You gotta.

R4: I listen to KSL radio if I'm at home or in the car. For instance, I've been interested in this oil leak, so a couple of times a day, I go into CNN.com to see if there are any updates for that particular purpose. I go in on DeseretNews.com to see if there are any updates locally.

R5: Everyday when I get to the office and turn my computer on, I check *Deseret News* first online, and then I go to CNN.com everyday. Just to see what's going on. Every once in a while I'll go to the Trib [SaltLakeTribute.com] to compare stories with what the *Deseret News* wrote to see which writing I like better. Sometimes when I'm going to work, I listen to NPR. Those are my main. I never watch it on TV when I get home because I'm just kind-of done with it after the whole day.

I: Related to this, why do you seek news information? Is it because you're bored, or is it because you're actively looking for information? To relax?

R1: To be informed, I guess. Occasionally it's just because I'm eating my lunch and want something to read by reading the paper. Generally, it's just to see what's going on.

R2: Well, [my husband] and I often have political discussions, and a lot of times I feel like he's more informed than I am, so even just so we can talk about things. To be informed. Also, I think Mom's example—she was always well-informed and knew different issues when we were growing up. I feel like that's a good thing to be.

R3: Yeah, our parents were well-informed, weren't they, [Woman 4]? So, it was interesting. They had political views. It's interesting to me, and so it's to be informed, and to feel like you're participating in society actively when you vote, and when you have discussions and things. If I want to be entertained, news isn't entertaining to me.

R4: It's really entertaining to me. It's all I do. I love the news. I love the news.

R5: It's her favorite TV show.

R4: Other than "Music and the Spoken Word," it's my favorite TV show. So, I could watch the news all the time.

I: So, do you watch just mainly local news, or do you watch the national news?

R4: No, I watch both. It's to be informed. I love historical events and just want to be informed and know what's going on around the world.

R5: I too like to be informed of what's going on. A lot of times people will bring up different topics, and I feel the same way—I want to know more about them. Like the oil spill and different things like that. It's good to have an opinion and to know about what's going on and about different ideas for solutions. And however, I think I missed a day this week because I didn't know that Gary Coleman died. I don't know—I just said, “Mom, why didn't you tell me?” because I know that she's the news guru. But yeah, [I seek out news] to be informed.

I: Now I want everyone to go around and tell me either the last book you read or the book you're currently reading, and why, in general, you read books.

R5: Well, I read the Book of Mormon every night. Other than that, I travel a lot, so I usually like to bring 2 or 3 books with me so that I can pass the time on the plane rides. I just read *The Last Song* [the movie has] Miley Cyrus. [Woman 5] told me I should, so that was the last book I read just this week. For me, I like [to read] on the plane rides because it passes the time a lot for me. I don't know, I enjoy reading because it relaxes me.

R4: Should I say the three books I'm reading right now? So, I'm reading the Book of Mormon, and I'm reading the autobiography of Larry Miller, *Driven*. I love autobiographies. And I'm reading book on Emma and Lucy Mack Smith. So, those are the three books.

I: Why are you reading those? What draws you to those books?

R4: Because I love historical events or biographies. Those are my favorite kind of reading.

I: Do you ever read fiction?

R4: I hardly ever do, and I would like to get more into it because it's enjoyable reading. But I think I have such a little amount of time to read in the first place. Number one, I feel guilty reading if I'm not reading a Church book. Number two, I think if I only have probably 30 minutes of reading time a day, that I want to be learning something either historical or Church.

R3: You know what, I think you need fiction more as a young person than you do as an older person because I used to read fiction more as a young mother, for example. When I needed escape.

R2: That's why I read it.

R1: Which is exactly why I read it too.

R3: But now, reading is entertainment to me. I love to read about the gospel. That's what really interests me for entertainment. Right now, I'm reading the Pearl of Great Price. There's this commentary by a few BYU professors that I'm reading. And I just finished reading *Seven Miracles That Saved America*. That was really interesting. It's written from an LDS perspective, you know on why America is a blessed nation, and how God looks upon it and blesses it. I enjoy fiction once in a while, especially what you girls are reading. If you recommend something, like those Shannon Hale books, I read [those]. I enjoy the conversation [related to those]. I like

classics occasionally. I don't read a lot of modern [literature] with the exception of those Shannon Hale books. Once in a while, I enjoy reading a classic—Dickens or Jane Austen, or

R1: George Eliot.

R3: Yeah, in the last few years I've read each of those authors. But generally, it's Church-related books I read.

I: But it's still entertainment.

R3: Yeah, it's entertainment.

R2: Well, the last book I read was *Enna Burning*. It's a Shannon Hale, and I mostly read fiction. I read some Church books. I don't know the last one I read, but probably that *Following Christ*. You those *Believing Christ*, *Following Christ* books. But I'm also currently reading the Old Testament. I read, I mean, it's relaxing, just when Jack is taking a nap. It's a break. When I maybe should be cleaning the house, I read.

R1: Do you mean actually read books? Because I listen to a lot of books. That's primarily how I read.

I: Yeah.

R1: So as far as audio books, the last one I finished was *Anne's House of Dreams*.

R3: Oh. Have you read that whole series?

R1: Yes, well, what's available. They're not all available for free from the library. But the last book I finished was *Where the Mountain Meets the Moon*. It's one of the recent Newberry Honor children's, well, young-adult lit, I guess. It was really good. I highly recommend it to everyone. But the same thing—I have all the Austen books on my audio player. So I'll often switch back and forth to those, and I'm reading the Book of Mormon.

I: So, is there a difference between the books you listen to versus the ones you read?

R1: No, they're the same. It's just that I can get stuff done while listening. So, I can read a lot more.

R2: Well, we listened to an Agatha Christie [book] last time we went to Vegas. So, driving, it was something we could do.

R1: For me, I feel like so much of my housework is mindless, and I have a hard time motivating myself to do it, so if I'm listening to something while I'm doing it, it's an incentive. I try to not let myself sit down, but I have to be doing something, but it's totally for entertainment and escapism.

I: There's nothing wrong with that.

R4: Can I add one?

I: Uh huh, yeah.

R4: I also just finished skimming because if the girls, my girls want to read a book, I feel like I need to screen it first if I don't know anything about it. So, I took one night, maybe an hour, and skimmed that book *The Last Song*. Just by skimming it, I feel like I knew what it was about.

R5: You do. It's not very in-depth.

R4: I also skimmed the *Twilight* books.

I: And why did you do that?

R4: Because [my daughter] really wanted to read them and I didn't want her to read them until I had an opinion about them. And I had a huge opinion about them afterward. I let her read the first one, and I discouraged her from reading the second one, and I did not let her read the third one.

I: So, speaking of *Twilight*, has anyone else read them?

R1: I've read them.

R5: I read the first one, and then didn't have any desire to read any other ones.

I: Why did you read them in the first place? The first book—why did you pick it up?

R1: Because I was naming my child [the same name as someone in the book], and I wanted to see if I would mind that connection.

I: So, somebody had said something to you [about that name]?

R1: Uh huh. That was the first reason why I picked it up. Then I finished them just for the escapism. I enjoyed analyzing them because at first, I thought she was making up a statement about, like a social statement, but she was serious.

I: A social statement about what?

R1: About children of divorced families, and especially young girls, getting into bad relationships. Looking for love in bad places. Because that's a huge societal problem. But no.

I: What about you, [Woman 5]. Why did you first pick it up?

R5: I think I just followed the crowd. I was like, “Why is—” because I would go to people’s apartments, and that book would be everywhere, and would be like, “Oh my gosh, this is the best thing ever.” Like [Woman 5], our older sister, is obsessed with *Twilight*. So, she would say, “You’ve got to read it.” So, I was like, “Okay, I’ll read it, and see what it’s all about. What’s this hype all about.” And then I was like, really? That’s it? For me, I didn’t like it.

I: So in general, do you read books based on recommendations from others, or do you seek them out somewhere else?

R2: It depends on who the recommendation comes from. Like, you guys, recommendations from a family members or close friends that I know have similar tastes.

R1: Like from Good Reads or an author’s website, if they recommend books they’ve enjoyed, I’ll often seek those out.

R2: But not usually the ones at the library.

R1: But I did pick up *Where the Mountain Meets the Moon* at the library. I thought, oh, this looks interesting.

R2: Well if I find it, because sometimes you know how they have the “You Might Also Like” [section], and I usually don’t.

R5: I went to the library to get a book for one of my last trips, and I was like, “I just want something simple, and I don’t want to think about or analyze anything. I just want to read it.” I really just went to this bookshelf and picked out a book, looked at the back, it looked good, and then I [got it]. And I never do that, but it was good. I’m glad I did that because I was able to get a little new experience.

I: What about you, [Respondent 4]?

R4: No, I don’t just because I don’t have time to read that much anyway, so when I read, I know exactly what I’m going to read.

I: So, where do you find out about the books you do read?

R4: Well, I got the Larry Miller book for Mother’s Day because [my husband] wanted to read it. But it’s interesting, so I started reading it, and it was really interesting. And he also gave the—because he knows I like Church history—he gave me the Lucy and Emma book for Mother’s Day. And I just have a goal to read the Book of Mormon by November 1, so I’m reading that.

I: What about you, [Respondent 3]?

R3: Well, our Relief Society had [a goal] of reading the Book of Mormon in 100 days, starting in January, and that was a neat thing. So, I read the Book of Mormon and finished that in the 100 days, and so it’s like there has to be a reason. I mean, I read the scriptures everyday, but there has

to be a reason to pick up another book. For example, we had a Family Home Evening in the singles branch on literature, you know, good literature. And everybody was challenged to read something that would broaden your horizon. It had been a long time since I had read a good classic, so I picked up a Charles Dickens and read. It's like there has to be a reason for me. Somebody—there has to be a goal somebody else has given to me because I seldom have time. Our singles branch had a book club last summer, and so in order to be a part of that group, I read a couple of books, but again, there was a reason that drove me to it. It wasn't just because I didn't have anything to do and wanted to escape from anything. I love fiction; I enjoy fiction, and if I was sick or bed-ridden or something, I would probably read a lot more, but you just don't have time. I guess I prefer the news, like [Respondent 1] will listen to something on her headphones, I prefer the news.

R1: We read a lot of children's books too.

R2: Yeah.

I: With your families.

R1: Uh huh. Every night.

R2: Yeah, we read a book every night. Well, like five pages. Somebody doesn't have a very good attention span.

I: Moving more towards the digital/online media. Do you read or write a blog, and which? And why?

R1: I mostly just read them.

I: Which ones do you read?

R1: Well, not because I don't like people—sometimes I read family ones occasionally when I think about checking them. The only one I follow regularly is probably Shannon Hale's blog just because she's one of my favorite authors. [I enjoy] her writing, even if it's just her blog. [I check blogs] just kind-of to see what's new with people but even then, I'm not very good at it [at checking blogs].

R2: Facebook is a good way to do that.

R1: Exactly, which is why I don't read blogs as much anymore.

R2: I read blogs. Not a lot, but it's family and close friends. I have a blog that a sporadically write on. I'm not consistent just because you get busy.

I: What do you write about?



R2: My family or sometimes I rant about things. I'll post recipes. Like the family recipe blog—I really enjoy that one. That one is really awesome.

I: What do you enjoy about that one?

R2: Well, just because the recipes [are those] that obviously have been tried that people like. I will go and look at websites, for craft [ideas] or websites for new recipes. Then I try them and they're not very good. I know if I get a recipe off that blog, it's going to be good. I also read Greg Wrubel's blog [a BYU sports blog]—usually more consistently during the fall and winter, coinciding with football and basketball. I also read UtahDealDiva's blog. I read that one almost every day.

I: What's that one about?

R2: Good deals, coupons.

I: So, it's for information.

R2: Yeah. Bargains, saving money, food storage, and those sorts of things. That one I subscribe to, so it sends me an email. That's why I read it everyday. If it didn't send me an email, I probably wouldn't. Then I also sometimes read Simply Modern Mom. It's kind-of like a normal person's blog. It's kind-of dumb why I first came upon this. Maybe I'm going too long. I saw this thing where she had this idea she called "Project 52 Date Night." She started this thing where she and her husband do a date every week, and even if it's a stay-at-home date after they put their kids to bed. They take turns planning the date, even if it's just for an hour. So that's how I found her blog. She puts a lot of ideas like that on there, and she also [puts] other craft ideas or whatever, stuff like that. I like blogs.

R3: The only blogs I read are my own children's. Just out of interest for what my children and grandchildren are doing. I don't blog personally. I also skip through Facebook quickly. Rarely, very rarely do I even comment.

I: And when you do, why do you?

R3: Because my grandson, . . ., just got a blog [meant Facebook account], and I feel obligated to comment—to support his Facebook. I have a friend, a high school friend, who is dying of cancer, I found out through Facebook. [She] is writing some things on a blog, and so I'll go and read hers, and I'll comment on hers as well, just to give her support because I feel she needs positive reinforcement and support through this difficult time.

R1: Who's that?

R3: [Name of friend]. So, usually that's the reason I do it—just to support if I comment on my kids' blogs or something. It's to let them know that I'm interested. I mean it's not that I necessarily have anything worthwhile to say, only just. You know, I'm really interested in the

senator putting a bill that wants to register all journalists or something. [something mentioned on a family blog]. For example. So, I'm not a good person that would enjoy blogs or anything.

R2: You and I are opposites.

R3: Yes. Right.

R4: I like looking a blogs, and I look at all my children's blogs. Well, I have three children who have blogs. I like looking at those, and I like looking at your blogs [the people in the room]. And some post more than others. I look looking at [my niece]'s just to keep up with what she is up to and things. We have a family blog, and I've never contributed to it. Everybody else does, but I haven't. Facebook I go on probably twice a week, and just catch up on nothing. The one thing I do like about Facebook is because we had this gal from Poland come over to us for a music camp years ago, and I still keep connected with her. And that's a good thing because she's had some really hard times. I think I've helped her in my talking to her on Facebook. And other than that, I might put I "like" something every once in a while, but I've probably only commented maybe two times in my life. I like to look at them, I just really don't get on the computer that often to do it.

R5: I think my computer usage is a lot more than most people because I'm at the computer all day. All day everyday, and so—except for the weekends, and on the weekends, I don't even turn it on. We don't even have Internet at our house, so seriously, from 8 o'clock in the morning to 5 o'clock at night, I have the computer open right in front of me. And I do keep a blog. I love to keep a blog. It's one of my favorite things to do because I love to write. And so, I like to just write about, I write about family, friends, and also just stuff. It doesn't even have to be something that I know a whole lot about. I just like to write. So I have lists of different things I want to blog about, and sometimes if I don't really have anything going on in life right then, I'll go to my list and pick something to write about. Yeah, I love blogs. And then on my blog, I have lists of everybody whose blogs I follow, and it updates when they update their blog, so that's about how often—I check people's blogs everyday if they update because it shows up on my list that they've updated their blog. So, whether that's three people who have updated or 10, I will check them all because I'm at my computer all day long. For me, I'll be doing a lot of work, and it's like, okay, I've been doing two and a half hours of just staring at the computer. I want to look at somebody's blog for two minutes, so I'll go over and look at somebody's blog. Then other blogs that I check that are not family or friends: I check, there's one called the NieNie dialogues ([nieniedialogues.blogspot.com](http://nieniedialogues.blogspot.com)). It's about this lady, she's LDS, she got in a plane crash about 2 years ago and almost died. And now she's all burned. She lives in Provo, and she updates a blog everyday, and talks about her family. I really like it because she talks about the gospel a lot on it, and why she knows she's alive because of Heavenly Father. I really appreciate it because it makes me look forward to being a mom where some people—a lot of my friends on their blogs or on Facebook, their status is something complaining about being a mom. When I go to that blog, I think she's a good mom, and she really loves her kids She does fun things with them, and she's going through this huge struggle. So it just makes me—I really like it when people post positive things about motherhood and being a member of the Church because there's a lot of people who don't post positive things about either of those things. Then there are about 20 other random blogs that I like to look at. I love blogs as well.

R2: Can I say something about blogs?

I: Yeah.

R2: Another thing I like about it is that I almost feel like it's a journal. I think that—sometimes I'll put political things on there, and I think sometimes it's good for your kids to see that you have those opinions. Not that I have a child that sees that, but just that record-keeping type of thing. I know [my sister-in-law] mentioned how she was making a book of hers [blog].

R5: I love that too.

R2: And I might get around to doing that sometime.

I: Let's talk about websites. What websites do you frequently visit, and why do you go to these website?

R1: Facebook.

I: So, why do you go to Facebook?

R1: Well, I'm friends with a lot of people in my ward that maybe aren't—that are active and others that aren't, so I feel like it's a really good way to stay connected with those people in a non-threatening way. So that and to stay connected with family that's not around, is the reason I go to Facebook. [I go to] Gmail. I use that iGoogle application because that pulls in the blogs that you might follow and Facebook statuses, and stuff like that. I just use Google a lot to search stuff I'm interested in, or looking how to do craft things or questions I have about gardening, stuff like that. If I think of some other sites, I'll let you know.

R2: I'm kind-of like [Woman 1]. Facebook for the same reasons. Like, a girl that I visit teach is on Facebook, and she's not very active, but I can communicate with her on a friend level—

R1: Exactly.

R2: on a more regular basis. And people that aren't around. My email, I look at news websites and I look at recipe websites. I search [for] craft stuff like [Woman 1] does. I don't know, there are a millions things I look at. There's just random stuff I look at all the time.

I: Is it generally more because you're looking for information or because you're bored—

R2: No, it's never because I'm bored. I'll go to the library website a lot because it's easier for me to find and put a book on hold.

R1: Exactly.

R2: Or something like that. So then I don't have to take [my son], drag him through the library and they don't even have it, or at another library. Or the pediatrician's website to check symptoms, you know, stuff like that.

R1: National Institute of Health's website. I always go there at least once a week.

I: For your children's health.

R1: Or for my own.

R4: What is it called?

R1: The National Institute of Health. If you go to MedLinePlus.com, it will take you there. It pulls in the Institute of Health and the Mayo Clinic, and everything. It's a great, great website. I love it.

R2: And our health insurance website. Usually because I'm needing to do something. I don't ever just search because I'm bored.

R3: It's usually stuff that has to be done. Like, the bank website, or the health insurance website, or the prescription medication website for [my mother], or us. Every time you have a question about something, you go to Google to find out the answer. Email as well. I'm friends with this group of women when [my son] was on a mission that I'm still pretty friendly with and we correspond through email. Generally, it's information like banking or health or I'll go to the Church website too to do research for lessons.

R2: Even family history too.

R3: Yeah, family history as well. It's research-related whether it's health or financial or general information.

R4: My number one website is Skyward Canyons School District because everyday it updates the girls' assignments and tells me what they're missing and what their grades are, and what we need to do. So, I go in on that everyday—every school day. Then I do a ton of online banking. So, I go to the bank website a lot, and so those are my top two. After that, it would be *Deseret News* and CNN, and LDS.org.

R5: Yeah, we do banking online, and for me, because I work, having to research different destinations, I'm constantly Googling different locations all the time. But I always use Google. Like when I'm looking for a place, or I'm looking for images, or hotel websites. I always go through Google to find those. Also, LDS.org. I like to listen to talks and things sometimes during work while I'm searching for hotels and things. So, that's nice to be able to do those two things at the same time. I'm on Gmail all day every day because [my husband] is also on Gmail, so we can G-chat a lot during the day because when we're both just sitting at our desks and doing work and filling things out. If I have a question or something, I don't have to call him; I can just ask him right there. I know when he's online and when he's not. We've done that ever since we

started dating, so it's been really fun that way. And then Facebook—I go to Facebook quite often and just see what people are up to. I added all my Young Women so I can kind-of keep an eye on them. They don't know that, but that was my intent to see what was going on.

R3: They have to accept.

R5: Yeah, exactly. They accepted me, so—

R1: And it's a good way to know what's going on in their lives.

R5: Exactly.

R4: Same with mine. I do that too.

R3: I've never added one person in my life, though. All I do is accept.

R5: You're so popular.

R3: I don't get requests a lot. I don't know why. I felt that was presumptuous or something.

R5: Yeah, but websites like I said before. I'm always on different websites. Looking a weather at different places all the time

R3: Hawaii.

R5: Going to Hawaii websites. Anyway, those are the ones I go to most.

R2: Can I add a website?

I: Yes.

R2: Mint.com

R1, R5: Oh, I know.

R2: We use that multiple times a day.

R4: What's that?

R2: It's a free budget, finance website. They actually pull in all your bank information.

R1: All your loans.

R2: So, it's good. We have a certain amount set aside for groceries every month. So I know exactly how much money I have left in the grocery budget, or in my hobby budget.

R3: Who has access to that? Where is that stored?

R5: It's private.

R2: And it's got a password.

I: Kind-of like your email.

R2: Well, like your bank. So, since we use multiple banks—we have two different banks—it's nice we can have all that information in one place.

R1: DealstoMeals.com.

R5: Oh, that's a good one. I use [my sister]'s password for that.

I: What is that website?

R1: It goes through all of the ads for groceries and tells you what's a good deal, and where it is, and how much you would need for this amount per person a year, so it helps you with food storage too.

R5: And it has a week of recipes, so if you want to make those exact recipes, then she tells you where you need to go for all of the shopping. And there are food storage meals too. So, like, once a week there is a food storage meal.

R3: Is that the [name] girl?

R1: Uh huh. It's wonderful.

R5: It's awesome.

R1: That week of recipes is all of the [can't understand] leader of sales. I don't know, it's cool.

I: There are also a lot of message boards online. I'm wondering—curious to know—do you participate in any message boards? I know you talked about the Missionary Moms, which would be considered a message board. What [message boards] do you go to, and why?

R1: Utah Food Allergy network website. It's a group message board.

I: Why?

R1: Because it's just a group of moms that have children with food allergies. To give support or get ideas of just life with food allergies.

R2: That's the only one I do. I am not as active as [Respondent 1] is on it. A lot times, it's if I need something, I'll go and look on there. And look at that one Kelley's recipe thing that's

linked on there. But I am not as good about giving support because it's more that I need it from that group. Again, I get an email update everyday of the topics going on, so I'll go and read them if it's something that pertains to me. But I don't usually ever contribute to the topic.

R1: I guess the only one I ever did was that Missionary Moms. The only reason I did was because [my son]'s companion's mother called me and asked me to get on it. I felt like she needed the support because she was Jewish and her son was Mormon serving a mission. So, I mean, I didn't even want to, I didn't feel like I needed it, but I got on to give support, I guess. It was interesting when I got on what they would say about Ecuador that was of interest to me. Sometimes they would talk about ways to mail packages safely there, which of interest to me. So, I found that it was valuable once I got on. Then, like I say, I developed some friendships with several women that have continued for several years now.

I: And you continue now?

R3: Uh huh.

I: And why?

R3: It's not through the Missionary Moms website, though. I'm not on that anymore. We just got our own little email group.

R4: I'm sorry to say I don't even know what a message board is.

I: Okay. It's just an online community where you can go ask questions and respond to other people's questions on different topics.

R4: Oh, I wouldn't even know how to get on one.

R3: Maybe you can get on Missionary Moms when [your son] goes on his mission. Then you'll get to know all these other moms whose sons are in that same mission and talk about how they mail things safely to Mexico.

R4: Maybe so.

R3: And what their sons really liked for Christmas and give you ideas for what you could send.

R1: That's nice. That would be so valuable.

R2: You'll have to have her help you.

R4: Yup.

R5: I went to this conference for event planners and there were about 20—I think there were about 20 of us event planners that—it was only for multi-level marketing event planners. They started a message board after, and I have not looked at it once, and I probably should because

multilevel marketing is different than event planning for other companies just because it's weirder, more weird, I think. Anyway, it would probably be really helpful and beneficial for me because they probably have really good ideas that I could incorporate. But I am just always online, usually if I'm checking something, I have a specific purpose, and if I'm not really sure, if I have to learn a new thing—I don't know, I just haven't gone on to it yet. I don't know if they update it or anything. That's my only link to a message board. This is inspiring. Maybe I should go and look at it.

I: Any other comments? We're going to go specifically to magazines. Okay, so let's talk specifically about Church magazines. What Church magazines do you read, and what is your favorite section?

R1: The *Ensign* and the *Friend*. My favorite section in the *Ensign* is the little vignettes that people send in. I don't even know what that's called.

R5: Like the little pictures of them?

R2: "Latter-day [Saint] Voices"

R1: The inspiring little stories that people send in. I love that. I don't know why, but I find it so uplifting. Maybe it's because they're short too because often my time to read them come in really short segments. I noticed that they've changed the format, so a lot more of their stories are like that. [It's] a lot more user-friendly for me, personally. And then we do the—our family home evening comes from the *Friend*.

I: So, do you read the *Friend* too?

R1: Uh huh. And sometimes if they've lost interest, I will continue on.

I: Why do you continue reading?

R1: Well, because they're cute little stories, and usually they're personal experiences, and I love the section in the *Friend* that's the "I'm trying to be like Jesus" where kids submit little, short little paragraphs of good things. I just think it's so cute.

R3: That they have written themselves?

R1: Uh huh. Or their parents have helped them and they told the truth, or had a little missionary experience. I love it.

R3: Plus, you're the Primary President too, so you probably use it a lot in Primary.

R1: Yeah, but I read it before I was the Primary President.

R2: Just the *Ensign*. And I really like they have included a lot shorter things, like the "First Presidency Message" is shorter. That's what I would read most often before, but now it's short



enough that we could read through the whole thing in a family home evening lesson, whereas before, it was way too long to do it with [my son]. But even just some of the other—I enjoy reading, obviously, the “Visiting Teaching Message,” but the other—I like how they include a lot of talks by present and past General Authorities.

I: What do you like about those?

R2: I enjoy listening to talks or reading talks, and just that they usually are good things. They talk about good things. I guess it’s just something about reading words of a General Authority that’s more intriguing than somebody else’s story. So I’ll read those before I’ll read some of the other stuff.

R1: But so often some of those General Authority talks are referred to and quoted often. It’s fun to read the original source, especially if I wasn’t alive when the talk was given, or was too young to remember.

R2: Yeah, like some of the past prophets. I enjoy that.

R3: Those are my favorite too, of the *Ensign*. The General Authorities and prophets and past prophets as well. Maybe this sounds terrible, but where the stories that random, regular people send in are good and inspirational, I guess I don’t need it, or something. I think a lot of times the purpose of those is to strengthen people who are going through something. While they’re interesting—I shouldn’t even say this—I feel like I could write those stories.

R1: Right, for sure.

R3: And that what they say is not what I need because I’ve already got it. But I love the doctrine from the prophets and the General Authorities, and I feel like there’s—what’s the word—you can count on that. It’s a reliable source for information that you can quote and use in lessons. For example, in teaching. I don’t know, you better not even give my comment.

R1: Whatever, no.

R2: It’s your opinion.

I: And you’re not the only one that feels that way, I’m sure. What about you? W4: I’m like her. I like the General Authority comments and articles. I never read any of the human interest stories, like about saints in Cambodia, or saints in Kentucky. I never, ever even start reading them. And I seldom read those human interest ones in the back, but I love reading the lessons from the General Authorities. I also read the *New Era*. I really, really like it. Just because I’ve got teenagers that are dealing with a lot of those kinds of situations. So, I read that as much as I read the *Ensign*.

R5: We only get the *Ensign* of the three Church magazines. I need to be better about reading through the whole thing. Usually I’ll get the [General] Conference issue, and that’s the one I stick with mostly because I like to get a lot out of those issues. Then I also go to *Ensign* for the

“Visiting Teaching Message” as well. Then, when I do go through an issue that’s not a [General] Conference issue, I do like to go through the human interest ones because those are the kinds that I used to write when I worked at the Church, and when I wrote those things, I loved talking to people who were so passionate about something and really wanted to share their story and what their experience was, and I enjoyed writing about that. So, I enjoy reading about those things.

I: Now, does anyone read Church magazines that are not sponsored by the Church? Like *LDS Living* would be an example.

R3: We got a free copy for some reason, but you know what? I haven’t even opened it. But what I do read is part of the newspaper, and that’s that Mormon Times.

R2: I sometimes read that online.

I: Why do you read that?

R3: For information, I guess. I like the columns by Jerry Johnston and Orson Scott Card. I like those columns, and they have events like, it tells when talks are going to be rebroadcast on KBYU, for example, and BYUTV. I usually look at that to see if there’s something I want to watch. I don’t know. There are things in there that they don’t put in the *Ensign*—that they wouldn’t put in the *Ensign*. For example, last week, they had an article on the various ideas on Book of Mormon geography and where some people think the city of Zarahemla was: here in North America or in South America, Central America. You never see something like that in the *Ensign*.

R5: Of course not. They’re so strict.

R3: You know, and light-hearted things. I don’t read them a lot, but sometimes something grabs my attention and I’ll read it. I don’t know. I can’t even say. I always skip through it and see if there’s anything of interest there.

I: Just general interest.

I: The question was, [Respondent 4], do you read any Church magazines that are not sponsored by the Church, like *LDS Living*.

R4: Yeah, just because I’ve a subscription to that. I read through it, skim through it. And the Mormon Times, and it seems like there’s another one.

R2: Does *BYU Magazine* count? I get that one. I don’t always—I skim through it, and if there’s a story that interests me then I’ll read it.

I: What type of stories interest you when you read through it?

R2: Um, I don’t know. It could be something about someone that was from my department—a story about someone like that, or a story just about things going on at BYU. Sometimes it’s just

the—honestly, it’s one of the last ones that I’m going to read. So, I’m looking to fill time if I read it, or it’s on the top of the stack.

R3: Sometimes the *BYU Magazine* is a little too academic for me, but sometimes, like if they put in an outstanding devotional talk or something, then you know that that one was really, really outstanding. And I’ll read that. I mean, there was one in there a few years ago that has just influenced my thinking ever since.

I: What was that?

R3: It was “Our Refined Heavenly Home” [by Elder Douglas Callister], and it has just influenced the way I look at my home on the earth, and refinement should be our goal in a lot of different areas. And that was in the *BYU Magazine*. And once in a while, there’s something like that, that is very outstanding that they put in there. And if you see that in there, you read it, because you think, they’ve singled this out from all the weeks of devotionals.

R2: Even some of the studies they do. And it’s usually studies from my college—that they do in Home and Family.

I: Oh, social science studies.

R2: Those interest me.

R1: See, and I like all the studies because I find it interesting how the Lord is working through the Church to bless the rest of the earth. And I like when they find new things they’ve developed, or they’ve traveled to countries and have helped teach. I don’t know, that’s stuff I like.

R4: Even archaeology events and things that the Church had a huge hand in.

R2: Just yesterday—I get an *LDS Living* email, and sometimes they’ll have headlines or articles that are in the magazine. But if they’re interesting, I’ll go read them. There was one that was connected to the BYU archaeologist that discovered that royal couple in Mesoamerica. And that was about 2700 years old. [My husband] said maybe it was Laman and his wife. Things like that.

R4: Plus it’s also interesting to see the deaths in that magazine.

I: So, moving on to general interest magazines, what other magazines do you read or subscribe to, and what do you enjoy in them?

R5: Well, I read *Real Simple* all the time because I would probably get a subscription to it because I love so much, but [my husband] gets it at his work all the time because they have to go through all the—they get tons of magazines at his work, and they have to go through them to see if there’s any NuSkin stuff in there, and *Real Simple* is one of them, so after they go through that magazine, he’ll always bring it home to me, and I’ll read it, every page. I just love that magazine so much.

I: What do you love about it?

R5: My favorite part of it is they have different uses for old things. So, if they have something that you may not use, they have a list of 5 different things that you could use it for, and I really like that section. Then this last edition was about spring cleaning, and readers email in and say what cleaning things they hate to do, and what makes it more enjoyable for them, so it just gives tips about how to do that in 5 minutes, or how to do that thing, in you want to do a more diligent job, how to do that in 10 minutes.

R2: Awesome.

R5: I used two of those things today when I was cleaning. So, I really like it a lot.

R3: Is it a national magazine?

R5: Yeah.

R4: What's it called?

R5: *Real Simple*.

I: I subscribe to it. It's one of my favorites.

R5: Yeah, I love it.

R2: Awesome.

I: Are there others that you read?

R5: Um, I get events magazines at work, so I'll get different destination magazines—why is Cancun so great? So, magazines like that at work, all the time.

I: Do you ever go to websites of magazines? Like, do you go to *Real Simple's* website ever?

R5: Not usually because basically, I check those other website that I mentioned earlier. And *Real Simple*, I just like the magazine. I like turning the pages of it. Whenever he brings it, I just think, Yes! I'll keep the editions and reread them when it comes to December, they have really good ideas for Christmas presents, so I have a couple of years of December issues that I really like to go through.

I: What about you, [Respondent 4]?

R4: I subscribe to *Martha Stewart Living*. I get *Country Living* because my Mother-in-Law subscribed to it for me, which I don't look at that much. I subscribe to a garden magazine, and I get 2 weekly entertainment magazines that I don't know how they got our address. They come every week, nobody subscribed to them.

R5: Does it have your name on it?

R4: It has Dad's name on it, and I throw them away the second they come because I don't want the kids to look at them. One just says, "Entertainment" on it.

I: *Entertainment Weekly*?

R4: Yeah. Once [my son] looked at it, and he sat there for 2 hours just looking through it, and I thought that's a huge waste of time. So, I make it a point to be the first to the mailbox just because I get magazines from Victoria Secret and stuff like that, which I take from the mailbox and they go right in the trash.

R2: I told them to take me off their mailing list.

R1: Me too, and they were so rude about it.

R4: So, I wonder how you get your name on these kinds of mailing lists. So, I look at *Martha Stewart [Living]* and the garden one. Those are the only two I have purposely [subscribed to].

I: What do you enjoy about those 2 magazines?

R4: I like the gardening, just because I'm really interested in that, and *Martha Stewart [Living]*, I like that she has gardening and she has tips like [Respondent 5] mentioned.

I: What about you, [Respondent 3]?

R3: We quit taking a lot of magazines because we never read them. We felt, if you don't have time to read the *Ensign* magazine, you shouldn't be taking all these other magazines, you know? We never took a lot, but we got off from *National Geographic*, and *Reader's Digest*, and stuff that's a waste of time even though a lot of that's good information. The one magazine that we do still take, and this shows the stage of life we're in, is AARP.

R4: We get that too.

R3: And I read that because it talks about retirement information and aging health issues and such that are interesting to me at this point in my life. We've subscribed to it. I know they've sent this newsletter, but there's also a thicker magazine that we did subscribe to.

R4: Like a Costco magazine that if you're a member you just get that? That's what we get. Don't you get a Costco magazine?

R1: You mean like the coupon thing?

R4: No

I: It's a different magazine.

R3: We're probably not the gold star members of Costco, so we don't get that.

I: So, I forgot to ask both of you, do you ever go to the websites of those magazines that you subscribe to?

R4: No.

R3: No.

R2: I do not subscribe to *Architectural Digest*, but I love to read it.

I: What do you love to read about it?

R2: Well, not all of the issues do I love to read, but I love the before-and-after issues, and some of the special-interest ones, like the have a Hollywood home one that was really good. They did famous moviestars, like Audrey Hepburn-type movie stars. And also I've kept the issue where they interviewed Laura Bush about what she did to renovate the White House when she was there, and I loved that article. It's probably my all-time favorite article in *Architectural Digest*. So, it's usually just things like that. I like the modern design articles just to see what's new and in. That's my niche. I love that type of stuff. When I was working, I really liked *Dwell*. That one was a modern architecture one that I enjoyed. I have a free subscription to *Ladies Home Journal*, and I can honestly say that I don't read it, but it was free. I also had a free subscription to *Martha Stewart Living*, and I loved that. I no longer do, and it's sad.

I: What did you love about it?

R2: Just the same thing. I feel like it's a variety show. You just get a whole bunch—you know, cooking, cleaning, gift ideas, gardening. It's inside and out, everything to do with just cool things. You know, decorating furniture, whatever. I also subscribe to *Creating Keepsakes*. I subscribe to it because I enjoy to scrapbook, and it's got ideas. I look at it mostly for ideas, and sometimes, and new things and products. I enjoy that too. *Creating Keepsakes* is the only one I actually look at the website.

I: Why do you go to that website?

R2: Because they have more layout ideas and sketches. The biggest thing to me is layouts. I look at that, and their sister company—*Simple Scrapbook*—I like that one too. I also like that they have organizing ideas for scrapbooking in these magazines, for organizing your scrapbook stuff. And even they've had articles in the past if you have kids, to have little things that they can play with and do. I like it.

R1: We had a free subscription to *Parenting*, so I sometimes read that. I don't know. There were some things that I did not like about it.

I: What didn't you like?

R1: Oh, what? You know, maybe things when they talk about sexual health as it relates to parenting. It's stuff like that to me, I was interested to see ideas of stuff to do with your kids, so stuff like that. Same, *Architectural Digest* but just I get it from my mother-in-law. And then I pass it on to [Respondent 2].

R2: And then I get it from [Respondent 1].

R1: I really liked *Blueprint* [published by Martha Stewart] when it was in print, and maybe *Real Simple* would be a good substitute for that because I don't feel like the stuff that's in *Martha Stewart [Living]* is as applicable as it was in *Blueprint* to what I would personally do, even though I love reading *Martha Stewart [Living]*, because that's a little more aspirational, I guess. I need more ideas. That one [*Blueprint*] I read cover-to-cover, and so maybe I should try *Real Simple* because it sounds like it would be a good substitute.

I: Just one more question, just kind-of a general question about being Mormon women in your media use. A lot of women, especially outside of Utah, talk about needing to connect with other women. Do you feel that you have that need to connect with other women, and do you find that through media, or do you feel like your wards and Relief Societies and other connections fulfill that need?

R5: I've never felt like I go to websites to feel connected with other women because for me, I don't connect with other women through looking at the websites I do. For me, I connect with other people through relationships, through actually seeing them, or keeping up-to-date with them on their blog, maybe. But that's not how I connect with people. However, like on your message boards, if I were involved with something like that, then I'm sure I would connect with that. That would be a way for me to connect with other people. But for my uses, I don't connect with other people.

R4: I don't do that at. I don't see any reason that it would be beneficial to me in my life. My friendships in Church and in my family—probably my number one is connecting with my family, and then friends, close friends at Church. I don't have any other needs.

R3: I actually think it does help women connect to have, like the Internet. I don't know about magazines, or anything like that.

I: But for you, personally.

R3: Yes, but I think there is a definite connect. Some of my high school friends that I never see, for example. Maybe it's because I don't have a peer group in Relief Society right now because I'm in the Singles Branch, but I need to connect with women my own age. Maybe I do it a little bit—certainly not a lot, but a little bit—through email with different people. I think every woman needs to connect with other women.

R2: I think you need to, and you need to find out how to do it. When I lived in American Fork and I would work out with my neighbor every morning, that was the best thing for me because we would go whether we were walking or working out at the gym, we would just be able to talk. And [my husband] noticed a difference, just your husband can't provide that need. I think that's why we have visiting teachers. I think that my visiting teachers didn't come when I was living there, and so it was like that was—that was every day, and that's a lot. It's not once a month. Or when I go visiting teaching, it's nice to have connections with all sorts and varied types of people. But I feel like there are people I want to stay connected with, and if possible, we try to do things with those people. Or, like [Respondent 5] mentioned, with blogs, or Facebook. But I also think that because our family is as close as it is, it's really beneficial because, at least I feel like I get that connection by talking to you guys, whether it's on the phone or in person. Even if it's just about nothing.

R1: Oh good, because sometimes I call you about really dumb stuff.

R2: No, I feel like, who am I going to talk to? I can talk to [Respondent 3] but in a few weeks, I can't just come up and bother her. [My son]—he'll just walk away.

R1: You just need adult conversation.

R2: You do, and that's why I say, I think I'm lucky because, like [my sister-in-law]—she has to rely more on her neighbors and the members in her ward, and I think that she's been able to get good friends that way, whereas maybe I should be more that way, but I rely on people that are closest.

R3: Your needs are met.

R1: I absolutely connect with other people through Facebook. I don't know what it is. I don't feel comfortable having people over at my home a lot. I don't enjoy that, but Facebook is a really good way to connect. Maybe it's like [Respondent 3] said, I'm in Primary, so I don't connect with a lot of women in my ward, but because of that, I know how they're doing. People from high school, the same thing. You know, people you want to stay connected with. You know what's going on. Then I don't feel dumb if I haven't seen them for 5 years and see them at the store. Otherwise, I would pretend I didn't recognize them. But because of Facebook, I might actually say hello. I wish that we had it when I was a new mom, because that would have made a huge difference for me.

R2: I'm also part of that LinkedIn. It's that professional networking [social media].

R1: Do people from your ward try to connect with you? I get people all the time trying to connect in our ward, and I'm like, I'm a stay-at-home mom. You don't want to be connected to me.

### **Group 3: Focus group, June 12, 2010**

I: Interviewer



R1: Respondent 1

R2: Respondent 2

R3: Respondent 3

R4: Respondent 4

I: To begin with, we're going to start talking about general media use. First of all, I'd like to talk about news and where you get your news. If everyone can just say where you get your news, if you're even interested in staying current on the news, and whether you subscribe to a paper newspaper.

R1: We are one of the few people, probably that still get a daily newspaper. So, I do get my news from the newspaper, radio.

I: What station?

R1: KSL, mainly for news, and the Internet.

I: What websites do you go to?

R1: It varies. Fox or more conservative-type websites I go to. The Church's website, I go there, the Church news.

I: Do you read the newspaper every day?

R1: To a degree. Do I read it from the front page to the very last page? No. But I do try to get to it every day. I skim.

R2: Mostly, Internet. I got KSL's website throughout the day and also the *Deseret News's* website. I just go every week day and read articles. And MSN is my homepage, so I read the articles that come up sometimes, if it's stuff that interests me. Radio—KSL usually. That's probably the extent.

R3: We get the just the Sunday paper, and we usually read that on Sunday afternoon. And then I usually watch the news at night, like the 9 o'clock news on Fox 13. Other than that, that's about it.

R1: I do watch the news too.

I: This question is related to that. Do you prefer to watch local news, or national news, or do you get a mix of both?

R1: I get a mix. I like the local just because I want to see what's happening in my community, but I like the national because you need to stay current with what's happening in this ever-changing world of ours.

R2: I agree. Pretty much the same. I like to look at both because I feel like you need to be up-to-date on what's going on everywhere.

I: You mentioned mostly local websites and stuff. Do you get your national news from those? I know KSL does national news.

R2: KSL has that national portion. That's usually where I read them. Sometimes, like off of MSN, I'll read those ones. Sometimes I have the news on when I'm getting ready in the morning, so I'll hear the national headlines on the Today Show.

R1: You stay up-to-date on the ESPN news.

R3: Those are my same thoughts. I think both are important. But I usually get the national news from the stations.

I: This is a question about your purposes. Why do you seek the news? Is it for your own information? Is it to know when you talk to other people, or is it for some other reason?

R1: It's for my own information. I mean, to be in the know, I don't care about being in the know, necessarily, so I have something to talk about. But I like to be aware because if there's a concern or disaster. You know, something that I could help and be aware of, then I want to do it.

R2: I think I like it for both reasons because living in a single area, a lot of the things that you talk about are the things that are happening the world and the news, and whatever. So, I like to know what's going on and stay up-to-date because then I have more I think I can contribute to conversations in that regard. But I also like to know just for my own benefit because I feel like it's important to know what's happening because then you can't really do anything if you don't know what's going on in the world. You don't have a lot of contributions you can make.

R3: For me, I think it's both. A lot of my family members are really into keeping up with what's going on, so if I want to find common things to talk about with them, I need to be in the know. But also, just for my own knowledge too because like A and S said, there's not much you can do to change things if you're not informed about them.

R4: I was just going to say, when I was a young person, I could have cared less about national events. I grew up in the midst of Vietnam, and I was just a young college student, but you know, did I have a date for Saturday night? That was the most important thing that I cared about, and my studies in school. The news? I think times have really changed. People are a lot different nowadays than they used to be. I was like Scarlet O'Hara in the Civil War. I didn't care about anything.

R1: Do you think that has to do with the availability of the news? It's so easily accessible now where you just get on the Internet.

R4: No, because how easy is it to listen to the news on the radio?

R1: That's true. You did have radio back in those days. Sorry.

R4: There were great, big cabinets! You'd have to bring a tube repairman in to change the tubes. What's funny is, I do remember those days, when I was little. I mean, the TV tubes and stuff.

I: Now, we're going to switch a little bit and talk about the books you read, so if you could just tell me the last book you read or a book you're currently reading, and why you decided to read that book.

R1: Women of the Old Testament, I'm reading it. Because I want to learn. I want to learn from others, and there's a lot that I can learn from them in their lives and I can apply in my life to be better. To be a better person, to be more who I need to be.

R2: I'm reading a few books right now. I'm reading the *Infinite Atonement*. I'm also reading the C. S. Lewis series, *The Lion, Witch, and the Wardrobe*—I'm reading the *Magician's Nephew*. And I'm reading the *Women of the Old Testament*, and I'm listening to a book on tape, and that is *Flags of Our Fathers*, which is very interesting.

I: So, what's the main reason why you've decided to read these books?

R2: I like to learn, and those are ways that now that I'm not in school, I can be learning. *Flags of Our Fathers*—it's learning about the events that happened in World War II; stuff that I don't know very well, so that's really just interesting to get and learn those new things. And then, *Infinite Atonement*. That's the book my bishop recommended for me to read as I'm preparing to go to the temple. I just like to read to learn more, and also to have fun. I love to read those fun books, like *The Lion, Witch, and the Wardrobe*. Just stuff that makes your imagination go still.

R3: This is kind-of nerdy. I always check books out from the library, but I didn't know what, I just didn't have anything, so I grabbed this book that [husband] just finished that he got for Christmas. The Chad Lewis book, *Surround Yourself with Greatness*. It's really good. I always have to read to fall asleep, so I just need something. So I grabbed that, and well I knew it was a good book because he had read it and liked it, and I had heard that had liked it too. It's kind-of amazing how much I've learned about football because I've really been a big football watcher, and so it's kind-of given me a greater appreciation for the sport.

I: Is there anything that you read, or do you ever read because you feel the need to escape? You talked about needing to relax, and you talked about imagination, but escape in general, or do you find that you escape and relax in other ways? Or do you not need to escape?

R1: I relax and escape in other ways. For me, it's music or gardening, or things like that. That's become my relax. To me, to read is not relaxing. I'm one of the odd people that it's not. I wish it would be. I wish I had that love of learning like others do—not learning, I love to learn, but love of reading.

R2: It helps me relax after a day, I just come home and relax, and read a good book. That's part of why I like it.

R3: I do it to relax. It helps me fall asleep unless it's a really intriguing book, and then I have to stay up all night to finish it, which I have done. Yeah, it's just kind-of helps me escape my life for a while, my day, to just be somewhere else.

R4: A young mother needs that. When I was young, I used to watch two soap operas every day after I put the kids down for a nap. It was my one chance—I would fix my lunch after they were down, and it was the only meal that milk wasn't spilled that I could eat my meal without getting interrupted 20 times. And have some adult conversation, even though I didn't speak. That was needed. You need something as a young mother. And then in General Conference, they said you shouldn't watch soap operas, so I quit cold turkey.

R1: It's hard, though. I did the same thing. I had 2 soap operas that I watched. Maybe it was the Kritzer house, I don't know. But I did. You have to have that escape. As our children got older, there were other things, that I didn't need that escape. I had other interests, and I had other people that I could communicate with. I didn't have babies and running. My time wasn't as tied to the house, too.

I: Now we're going to talk a little bit about online. If you could tell me if you read or write any blogs, and what those are.

R1: The only blog I do is our family, [our family blog]. It's [my daughter's] mission letters, so really, she writes it. I just put it on. How's that?

R4: Once in a while you update.

R1: Once in a while I update the family. It's mainly a family update, news and events. And yes, I do read blogs. They're mainly the family or NieNie. I love that. I read the more inspirational ones, if they're not just the family. The family, I like to stay updated, and laugh here and there, and the goings on, but mainly, it's I'll look at Mormon Messages. Does that count as a blog? I guess not.

R2: I have a blog. I haven't written on it in months.

R4: You started that recipe one, though, didn't you? That hootenanny one?

R2: Oh, [my cousin] started that one. I've posted on it.

R1: Well, it was my idea.

R2: Um, I read a lot of blogs from my family and friends, especially friends that I don't see as often and they've started to have their own families. I like to keep up with old roommates or friends from high school to see what they're doing. I also read NieNie, and there's one that her sister does called See Jane. I read that one, and sometimes the Pioneer Woman.

I: Which is hilarious.

R2: It's so funny.

R1: Really? Where's that? I'll have to get on that one.

I: It's Confessions of a Pioneer Woman.

R2: She has all the stories of her family and then she has a cookbook, and so she has recipes and photography, and she does homeschool, so she does homeschool stuff, which I don't like.

I: She's college-educated, and then married this rancher, so they live on this ranch.

R2: Yeah, in Oklahoma.

I: She gave up going to law school to be a ranch wife. It's really interesting.

R1: I would like to look at that one. Those are the kinds of things I like. I guess I do read to get escape by enjoying people's lives, but it's more of little, blog-sized reads and not a book.

R3: We have a family blog, and it's mostly kind-of a journal. I just put everything on there so I can download it and have it printed into a book, so I can keep a record of things.

R4: Pictures?

R3: Yeah, pictures and written. And I read family blogs and close friends' blogs. Especially those that live far away. And other blogs I read, this is also nerdy. I'm just a big nerd. I am just really into couponing. It's so embarrassing.

R4: [Two of my daughters] too. Especially [one of my daughters].

R1: It becomes a game, and it's kind-of fun. I did that for a while.

R3: That's also why I was late because if you check out at the grocery store with coupons, it takes like 5 times as long, but there are some local blogs that I'm sure [my cousin] has mentioned. They just post local deals and things that are going on in Utah or in Salt Lake County for free—things you can go do with your kids for fun. Then they put links on there to print full coupons. There's things where you can sign up to get free samples, and get a free sample in the mail that comes with coupons. So there's probably about 5 blogs that I check daily because they usually post throughout the day different things. So I'll check those daily since things will expire quickly. That's about it.

I: Now we'll talk a little more about message boards. You mentioned message boards. Does everybody know what message boards are? Before someone didn't know what they were. Anyway, if you participate in message boards, which ones do you participate in, and how often do you go to those?

R2: I don't really say anything on them. Sometimes I like to read them because it's funny. I like to read the message boards on specific stories, like on news articles because I like to see what people have to say about it. Lots of times it will make me mad because it will from KSL and they did a story about BYU and I want to say something really bad, but then it wouldn't be a very nice thing if I said it right now. I just like to read them. I like to see what people have to say about certain things. Then I've also read some where someone asks a question about the Church. Some people have basically just born their testimony to them about a very basic principle. That's really neat how that can help someone who might not have another way of knowing, if they don't anyone who's a member of the Church, or don't necessarily want to call and have the missionaries come over.

R3: I don't really read message boards. Occasionally, like [Respondent 2], I'll read a news article and want to see what people say, especially if there are like a million comments about it. Normally, I don't read them.

R1: I don't read them often. Usually if there's an article that's of interest I might look at some of those comments. Probably the most frequent, when I look at a message board, it's with Oakcrest, with my calling. The staff has [a message board], and I mainly do it just to check to see what they're saying. Just to see if they're being appropriate away from camp as well as at camp.

R4: Is it the girls?

R1: The girls' leaders, the staff. It's not an open message board. But I do it, but that's the only reason. We hire them and they're expected to live the life where they have and hold a temple recommend, they're worthy of that. We've seen things on there that aren't appropriate where we have to go in as an employer and make changes or have the difficult discussions, and say, "This isn't appropriate." I know there are pictures that you know they weren't drinking alcohol, but yet they were drinking a dry daiquiri or something, and you have to go and say something. That's the only reason I do. I never post.

I: About the Internet in general, if you could tell me, in addition to what we've talked about, the websites you visit most frequently, and what you're looking for when you go to these websites.

R2: I feel like I look at these a lot because I have nothing to do at work. So, it sounds like I spend a lot of time on the Internet, but it's just because I don't have stuff to do at work.

R4: It's nice that you have something like that nowadays. I mean, your computer's right there.

R2: So, I mostly check my email, I go to Facebook. I like to see people's pictures and kind-of see what's going on.

R4: Maybe you'll see the party pants.

I: If you're lucky.

R1: I can't wait.

R2: Like KSL, *Deseret News*, ESPN. And LDS.org and the blogs. Well, I can't go to blogs anymore at work, so I don't look at those very often. Just kind-of those basic few. Sometimes I like to go to the 100 hour board that BYU does. People will ask questions and get answers from anonymous people.

I: Basically, it's kind-of a time-filler when you're bored.

R2: Yeah.

I: Do you ever go on the Internet when you're at home?

R2: Yeah, just not very often, though. And if it's at home, I like to look at blogs or look at the news really quick. It's not usually for very long, but we don't really have the Internet at our apartment either.

R3: I use the Internet for checking email, Facebook. I like to look up recipes or craft ideas or sewing projects, and things to do with my kids, like activities and projects. There's a lot of little family and home school websites out there. Um, I like to look, there's the one website called—I like to use that to see if there are any free events I can take the kids to. I also like to check out our library's web page because they have a calendar of events too. Basically, I like to try to get out of the house as much as I can.

I: It's kind-of an information-seeking [venue].

R3: Yeah, yeah. That's what I use it for.

R4: That enriches your life too. It keeps your life sane, and gets you out of the house, and it really enriches their lives.

R3: I feel bad just parking them in front of the TV, so I try not to do that.

R4: Did I tell you I saw Laura and her children down at the park planting flowers with Joy School?

R1: That's fun. I use the Internet probably mainly for my email. We do a lot of our business, like with my calling [over email], and that's a way we can be way more efficient and effective. You know how it is when you get in a meeting and how long a meeting can take because you chat. This you can just do it and get your information and get your business done. You meet regularly, but there's a lot that has to happen in between, and we'd be on the phone or doing stuff all day long, so it's become a great lifesaver that way. I do a lot for research and trying to find things. So I just do search engines a lot to put things in and then I'm off looking a different things. So it's kind-of become my own little—before we used to have to go to the library to research anything. Now I can just do it at home. So that's kind-of a lot of what I use it for, other than just like I said. I'll shop on it a little bit, though. It's mainly just emails and research. Even though I do have my Facebook account, I very seldomly get on it, which I'm really proud of myself because I could

see myself. Before, I was worried I would spend a lot of time, wasting time looking at others' lives. I love to see the pictures and I love to go on and check every once in a while. But to get on and get chatting or get communicating that way, I don't have time. Whatever these games are, these Mafia Wars I get invitations to.

R2: You can block all of that.

R1: I need to know how. I need to take time to learn how to do all of that.

R2: I get sick of all of that. I don't care about that.

R1: I need to change my picture so it's not just me and [my son].

I: Anything else on Internet usage? The bulk of my research is really on magazines, and why we use magazines, so if could go around and just tell me what magazines you read, if any, and if it's different than what you subscribe to—if there are magazines that you read but don't subscribe to.

R1: I read the Church magazines. How about that? I: That's perfect. All of them? Do you read all of them?

R1: No, the *Ensign* and occasionally I look at the *New Era* because we have it. But then again, if I'm researching something for a talk, I'll look at whatever is available. I read the People magazine because it comes. I don't know why we get it, but we do. It's a quick skim-through, and I look at pictures and think, oh, that looks interesting, or oh, sad life or whatever. I do not read a whole lot of magazines. [At a] doctor's office, whatever might be sitting there, but I don't go to the doctor's very much anymore, so I don't even have to do that.

R2: I don't really have a subscription to any magazines, but I always go buy the *Ensign* or whatever, and every once in a while I'll buy a *Better Homes and Gardens* because I like reading those. I like all the pictures and you get ideas about different things. There's always recipes and different things you can do in them. So I like that one. For some reason a while ago, we always got *Bride* magazine too.

R4: I think it's fun to look through bridal magazines.

R2: So, I saved them all and thought those might come in handy sometime, so sometimes if I'm at home and I'm bored, I'll just look at those bridal magazines.

R4: I think that's a wonderful thing. It's really fun.

R1: Uh huh.

R3: I subscribe to the *Ensign* and also somehow I was able to get *Parents* and *Real Simple* for free, so those come. I like *Parents* magazine because it gives me little tips on ways I can be a better mom, and *Real Simple* is kind-of like my selfish indulgence it's fun for me to read. There are a lot of cool things there. There are a lot of recipes and organizing tips, and ways to clean and



be more productive that way. Then at the library, occasionally I will check out this one called *Do It Yourself*. It's by *Better Homes and Gardens*, and it's just all projects you can do yourself. It's really cool. Also, another kids magazine called *Family Fun*. It's adorable because it has a lot of fun things you can do with your kids—crafts or recipes, or fun things you can make. Fun stuff to do around the holidays, things like that.

I: For the magazines that each of you read that you mentioned, do you ever go those magazines' websites, and if you do, are you looking for the same thing as you are in the magazine?

R1: I like just having the links. If they quoted or used reference in that article of another talk, it's all right there, so I can just go from one place to another. So I do it all the time.

I: Like on the Church's website, do you mean?

R1: Yes, or if there's another article or something in *Better Homes*—I mean, I do look at other magazines—or even a craft one to say, okay so what was that? How did they make that? What products, so it will take you to the different things. So I do it that way.

I: Kind-of as for more information.

R2: I get a few weekly emails from *Better Homes and Gardens*. I get a recipe one, and I get a decorating one, and a scrapbooking one. So I get those each week, and then when there's holidays, they send you more tips on holidays, so I'll follow those—the links to the websites to look at the different things.

R4: It's because they initially sent you an email? That's interesting.

I: Kind-of a newsletter.

R2: Uh huh.

R1: It's their marketing.

S: When I originally signed up for it, there were a ton of different options you could sign up for: what type of stuff do you want? So, I just kind-of checked stuff that I like the most. It's cool, they do this thing called 100 days of holidays, so right before Halloween, they do something every day to get ready for whatever holiday is coming up to get different ideas about it.

R3: I'll search magazine websites only if I'm looking for something specific rather than just doing a broad Internet search. For that *Family Fun* magazine, I'm always just searching on there for something for my kids. I'll just go there first to see what they have before I just search the Internet.

R1: So, they're a trusted friend.

R3: Yeah.

I: Now let's talk a little more about where you read magazines. Is it the same thing as the news—do you read it for information, or is it more a relaxation—do you curl up in the corner with a magazine?

R1: I'll read the *Ensign* in the bathtub. So, I guess I do relax with it, while reading once in a while. Or, if it were to be a little warmer, like in past summers, I would go out by the pond and read and do things. So I'll take my magazines out and go read.

R2: I don't usually read a magazine cover-to-cover. I don't just sit down and read it. If I have a few minutes—if I don't typically have a lot of time to go read a book—I'll just go grab a magazine and read just an article or two because it's quicker than sitting down with my book and such.

I: Kind-of a time-filler?

R2: Yeah.

R3: I don't really have a lot of time, in general. When do I read them? I don't know, it's kind-of weird. I want to read them, but I want to save my time, I'd rather read a book. So I'll usually just, when a magazine comes in the mail, I'll try to read it within that week. So, I'll just read it usually after the kids goes to bed, or if an article looks really good, I'll just stand there and read it right then while everyone's going crazy around me. So I'll just kind-of skim and read things that look really good, and then just kind-of get rid of the magazine. Recycle it, or rip out a page I want to keep. I think also since we live in a place that's really small, I just can't keep that kind-of stuff around because it's just clutter. So I just don't want it around. It's there for like a week, and then it's gone. I'll try to get to it while it's fresh.

R4: I wish we lived in a small place.

I: So you could get rid of things?

R4: So we could get rid of things we've had for 60 years.

I: You brought up an interesting point, about keeping things from magazines. Do you also keep things from magazines, or do you kind-of see the Internet, if you want to go read it again, you'll go there.

R1: I'll keep a recipe or something like that, but I don't keep anything else.

R2: If it's a recipe I want, I'll tear it out or if it's a good idea, like that would be a really fun project to do, I'll tear it.

R1: I guess we kept the bridal magazines.

R2: Yeah.

R1: Because they're fun to look at.

I: Now, about the Church magazines, specifically, what do you enjoy reading in the Church magazines, and in the *Ensign*, in particular?

R1: I actually enjoy the Visiting Teaching message, and I like how it's changed. You're really teaching a gospel principle. They don't just tell you everything; they give you questions that make you think and prompt other questions and ideas and resources and if you really want to use that as a study guide, you could. And take that to springboard from then study it, so I really enjoy that.

R4: But you could definitely start a discussion when you are Visiting Teaching and not just have to speak yourself.

R1: Right. You know, I will usually look at the questions and the responses, things like that.

I: The question and answers?

R1: The question and answers. Actually, that's probably the one thing I usually do read every month. I do enjoy it, so if I had the time—right now is not one of my slower-paced times of life—then I do just like to go sit down and read it. Then there's times like now that I'm good if I get an article here or there, so I kind-of pick and choose, so I'll kind-of go back.

I: So, when you pick and choose, what do you choose?

R1: First Presidency Message and then, honestly, I'll look at the title [of each article]. It's usually in the title, and is it something that really, that I connect with and want to learn more about or relate to?

I: Do you generally read it cover-to-cover, if you're not busy?

R1: Eventually, yeah.

R2: I've really been trying to read the whole thing because our stake, that's one of the goals they have. They have 10 goals set up for us, and one is to read the *Ensign* every month, cover to cover. So, I've really been trying to. I don't know if your ward does this, but ours, every FHE the lesson is based off one of the articles from the *Ensign* for that month. So, you kind-of learn more about it. This week, it wasn't one I would just necessarily go and think, oh, I really want to go read this article because it was the good uses of the Internet. So, that was one I wouldn't typically go read. I like that that's how we do it because then we get that whole article that's one of our goals is to read the whole thing and do FHEs to support it.

R1: See, I kind-of skipped that article.

R2: It's like 5 paragraphs long.

R1: I know how to use the Internet, so right now, I'm okay.

R4: I always skip "The Saint in Greenland" or "The Saints in Czechoslovakia" for some reason.

R2: I tend to skip those too. I look at the pictures and read the captions, and think, oh, that's interesting and move on.

R3: I'll typically read it cover-to-cover. Not in order. I have to skip around. That's the one magazine I don't rip pages out or recycle or throw away. I'll read the most interesting ones first.

I: What typically are the most interesting to you?

R3: I really like the stories that are in the back—the Latter-day Saint Voices. Those little stories with the little watercolor drawings. And then the First Presidency Message and Visiting Teaching Message. Then just kind-of whatever is most interesting. A lot of times there's things about young families or if it's short, I read that first. But I usually get through all the articles before the next one comes.

I: You mentioned you enjoyed those Latter-day Saint Voices. Why do you enjoy those?

R3: They're usually just really good, uplifting stories that people their testimonies have grown, or they've had experiences where they feel closer to the Savior. They're just really simple, everyday stories usually. Sometimes they're a little more intense. I'm a story person. I learn from stories.

R2: I like those stories because they're so relatable because you're like, oh yeah, that applies to me and you can apply those a lot easier, those little simple principles.

I: One interesting thing that came up [in other interviews] was the need to connect with other LDS women. Do you feel that same need, and do you seek that in any of the Church media, or in any media in general?

R1: We all need to connect, and connect with women of like values. So, yes. Just because we're in a ward family doesn't mean that we can connect that way. A lot of times, for instance with [my husband] having been the bishop or in the stake presidency, it's like I wasn't even a part of the ward because [people thought] I knew something. And I had no clue what was going on, and so it was easier to be the last one to know versus the one who was connected, or you'd go sit down, so it was the weird thing. It got better over the years. When he was in the Stake Presidency, it was much better than when he was the bishop because there wasn't that them thinking I knew what was going on as much. Like I would want to know! I have enough worries in my life and being a mom and a wife and everything else. Anyway, so you do need to connect. That's something that I love—Sister Hinckley made some comment about how we need each other. And that she hopes that the young can learn from the old, and I think that's one thing that I've always had that desire and that ability to love and be connected with people of all ages. It doesn't matter whether they're a lot younger or a lot older, and I think we need that connection. The Internet's another way to connect. It makes it a lot easier in a lot of ways if you live in the

reality and not in the virtual world. Because too many people go off into the virtual world, and it's not a good thing.

R2: I think being in a singles ward sometimes I miss the connections with different types of people because not that we're all the same in my ward, but we're all kind-of in similar circumstances, similar stage of life. But I really like going back to my family ward or doing stuff with my family because I get to connect with people with different life experiences than me, and that's kind-of what I like. I miss that in a singles ward.

I: So, do you find those connections elsewhere?

R2: Probably just through going to a different ward.

R3: So, are you wondering, through media, if I find connections?

I: Yeah.

R3: I think if I see a story or something that's about a woman or mom or a wife, then I'm more drawn to read that. I don't know if I'm seeking a connection, really. I guess I don't really use media that much to make a connection. It's more of a person-to-person thing.

R1: It was kind-of interesting a few years back when I was doing Cheerful Noise. That was the big draw, and it was creating—people would look at it, and so much of it was based upon Relief Society, but we just didn't say the words. Because the world was starving for that connection, and they were finding it virtually, through the Internet or through different things. It became a resource to connect people, and then they could—whether they were in their own community and they would get together, or so many of them connected online. It's still happening. Some of the people that I worked with when I got out of it have taken that, and it's really—so there's a big need, and it happens whether you're members of the Church or not. Like I said, so much of that business model was based on this good piece and how can you take that to the world?

I: Any parting thoughts about your media use in general?

R3: Since the media is just so accessible, and everything it seems is online, for me, I try not to get really sucked into it. I try to make sure that it's just a part of my day and just a little bit of what I do. Because it's so easy—you could just be online all day, and you just get so sucked into what people are doing, and I don't want to sound rude, but it is a really huge time waster if you're not using your time wisely. I almost want to set a timer when I'm online because I just think—I usually do it when my kids are sleeping, but [my son] doesn't take naps anymore, so I'll let him watch Sesame Street or something while I check my couponing blogs. But I just notice that I'm not as up-to-date as other people are. I don't check Facebook every day, and so that's why I didn't know [my cousin] was engaged until four days after because I just don't want that to become a huge habit for me. So it's almost like you have to really set time limits or set limits.

R1: You have to have a balance. I know a lot of people that really are addicted to the Internet. Whether it's Facebook or message boards, or gaming because they are escaping. But they just

don't—I think it's like any other addiction that they're always escaping, so you've got to figure out that balance in your life.

I: A sidenote: I read a study recently because that's all read are media studies. It actually talked about a theory called the “rich-get-richer” theory, and it found that those that use the Internet for social purposes use it to enhance their already healthy social relationships where those that don't have healthy social relationships use it as that escape and are seeking that, but they still don't feel satisfied, and their real-life relationships get worse and worse. It's a polarizing media effect.

#### **Group 4: Questionnaire answers**

##### *General media use*

1. Where do you get your news? Do you subscribe to a paper newspaper? Read online?

We read our news online. Every morning I read fox news, the drudge report and ksl while the boys eat their breakfast. I read the *Deseret News* and South Idaho Press occasionally as well.(Gotta keep up on all the DUI's and dog bites in Burley-hahaha!)

2. About what percentage of your news intake is local vs. national? If you prefer one type of news over the other, why? about 50/50. I like to be informed about what is going on both nationally and locally.

3. Why do you seek news? Own information? To be in the know when other talk? etc. for my own information. I feel like most all news affects my family in some way. Whether it be politicians and their policies that affect my family, crime in the local news, health reports, or special events in the area, it is good to be informed about what is going on around me. Lately, I especially follow the news to see what is going on with our government. I like learning more about candidates in the upcoming election so that I know who would best represent what I stand for.

4. What was the last book you read? When did you read it?

*Spoken from the Heart* by Laura Bush. Last week. I really enjoyed reading about all the behind the scenes in the White House from a woman's point of view.

5. When do you typically read books? (bored? seeking information? you've heard other talk about it, want to be in the know? needing to escape? needing to relax?)

At night after [my husband] and the kids have all gone to bed. Reading before bed helps me to relax and clear my head before I go to sleep.

6. Do you read or write a blog? Which?

Both—I write a family blog. I also read the blogs of my family and extended family. Nienie Dialogues, the Meanest Mom, the Pioneer Woman, and [my husband's blog] are other blogs I frequent.

7. Why and when do you read these blogs?

I read Nie nie because it helps me to be grateful for all I have. It always has a positive message about motherhood and the gospel. I read the Meanest Mom for comic relief. I could probably say "ditto" to just about everything she posts! I like to read the pioneer women for recipes, photography tips, and just to read her confessions. She is a funny lady and I like to read about her adventures on the ranch.

I read [my husband's blog] to make sure there is not anything too inappropriate on the site! hahaha. I read [my husband's blog], Nie[Nie] every day and Pioneer Woman and the Meanest Mom occasionally.

8. What subjects do you write about on your blog?

Mostly about my life as a stay at home mom and our family. I also talk about the gospel and what it means to me and my family.

9. What types of blogs do you read? What do you enjoy about them?

I mostly read blogs that are written by mothers with young children. I feel like I can relate to them and often get tips on how to be a better mother. Lately, I have been especially excited to read the Meanest Mom because she is selling her house with young kids just like me. Last week I was in tears from laughing so hard while reading of her experiences that seemed almost identical to mine. She is a great writer and hilarious!

10. Why do you blog?

it seems to be the easiest way to keep a record of my family. It has been fun to read back over the things I have written. Most of it I had forgotten only a year later. I hope to have my blog made into a book. It will be fun for my kids to read when they are older.

11. What websites do you frequently visit? What do you look for on these sites?

Facebook—I like to keep up with old friends and to see what all my friends and family are up to. It is a good break from my daily chores.

Babycenter.com—I read this website once a week to track [my baby's] development and to read articles by pediatricians on just about any topic about babies.

Lds.org—I like to go to this website and listen to conference talks in the kitchen while I clean. I also like to watch the youtube videos that are posted there.

Etsy—Occasionally I like to browse Etsy to get ideas on making hairbows and dresses for [my baby].

12. Why do you visit these website?

Mostly to learn something new. Facebook for entertainment.

13. When do you visit these websites?

Facebook and [lds.org](https://www.lds.org) every day. Etsy and babycenter about once a week.

14. Do you participate in any message board discussions online? What groups? What do you generally discuss on these message boards?

No

*Magazine use*

1. What magazines do you read? (Include those you don't subscribe to)

*Parents*

2. What magazines do you subscribe to? *Parents*

3. Do you visit the websites of the magazines you read? Do you look for the same information on the website as you look for in the magazine? No—I mostly read babycenter for similar info. The only reason I subscribe to it is because my niece and nephew were selling the subscription for a school fundraiser.

4. What sections do you enjoy in the magazines you read? Do you save or cut out any sections of the magazine? If so, which?

I like that they have one article for each age up to twelve years old. I like to read the articles that are written for the ages of my children.

5. When do you generally read your magazines? (bored? seeking information? you've heard others talk about it, want to be in the know? needing to escape? needing to relax?)

I usually read the magazine while I am waiting for soccer practice to get over or while I am eating lunch. I usually read it because I am bored and I am seeking info.

6. Why do you read the magazines you do? Because I hope to learn more about my children and how to be a good parent.

7. What Church magazines do you read or subscribe to?

*Ensign* and the *Friend*

8. Do you read the *Ensign* cover-to-cover? Yes

9. What articles do you read every month in the *Ensign*?

Usually all of them.

10. What articles in the *Ensign* do you enjoy the most? Why?

The First Presidency Message is my favorite. It is always so uplifting and helps me to think of things that I haven't thought of before. It always encourages me to be better at whatever topic the message is about for that month. I also enjoy the faith promoting stories at the end that members from all over the world submit. They are short and perfect for when I have just a few minutes to read!

11. Do you feel a need to connect with other women? If so, do you fulfill this need through media (either in print media, like magazines, or online, like through Facebook, message boards, blogs, etc.)?

Definitely! Sometimes as a stay at home mother, my children are the only ones I talk to all day and so its nice to be able to hear that there are other women out there that have the same joys and frustrations that I do. I will admit though I have had to really watch my Internet use. Especially



in the winter months when we are stuck inside all day because of cold weather. It is easy to spend too much time reading-my kids need to be my first priority!!

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*General media use*

1. Where do you get your news? Do you subscribe to a paper newspaper? Read online?

I get my news generally from watching television. I do not subscribe to a newspaper and usually do not get information online. Sometimes if there is something interesting on my Comcast page I may read that. Primarily I watch it on T.V.

2. About what percentage of your news intake is local vs. national? If you prefer one type of news over the other, why?

I watch one episode of local news, usually 6:00 pm. That is usually all I watch of local because most of the stories are repetitive on later hours. I prefer to watch national news, I watch that more frequently. It keeps me updated on what is happening all over, and I can get a more in depth on politics. I watch both CNN and Fox News, this offers me opinions on both liberal and conservative sides. Both are frequently biased channels. I enjoy the talk shows (Anderson Cooper, Bill O Rielly).

3. Why do you seek news? Own information? To be in the know when other talk? etc.

I seek news for my own information. I like to know what is going on in the world. It certainly helps when discussions come up, generally it is just because I am fascinated with a story or just want to know what is happening for my knowledge.

4. What was the last book you read? When did you read it?

The last book I read was by Carol Higgins Clark entitled "Wrecked." I finished it about a week ago. She is a mystery writer and her books follow the life of a private investigator.

5. When do you typically read books? (bored? seeking information? you've heard other talk about it, want to be in the know? needing to escape? needing to relax?)

I read books for fun. They help me relax. I read frequently and it is a highly preferred activity. Not really when I am bored or anything. I will read books that are frivolous and mindless, but I also enjoy reading books based on true stories and events from history.

6. Do you read or write a blog? Which?

I do not read or write in a blog unless facebook is considered one. That is the only one I write in.

7. Why and when do you read these blogs?

I go on Facebook to keep updated on what is going on in my friends and relatives lives. I primarily started Facebook when I was Relief Society President to stay in contact with the ward and send mass messages. Now I enjoy knowing what is going on in the family. I try to average getting on facebook once a week, sometimes it is less.

8. What subjects do you write about on your blog?

Subjects I write about are generally things or activities I am currently doing or engaged in such as hiking or my guitar.

9. What types of blogs do you read? What do you enjoy about them?

I only go on Facebook I enjoy funny stories.

10. Why do you blog?

I honestly don't know why I blog. I mainly will comment on what others are doing. I really only post if something major happens or I do a fun hike.

11. What websites do you frequently visit? What do you look for on these sites?

Websites I frequently visit are Wells Fargo to manage my account and balance, Facebook to keep updated, Amazon to look up items I need for my classroom or to find books I am trying to track down that might be out of print, I also visit Comcast to check my emails.

12. Why do you visit these website?

Why I visit these websites are stated in question #10.

13. When do you visit these websites?

When I visit the websites is really no specific date or time. I visit Wells Fargo once a week, Facebook every week or two, Amazon is as needed, and Comcast is a couple times a week generally. I visit other sites but not frequently it depends on what I need and am looking for. I will usually search on Google.

14. Do you participate in any message board discussions online? What groups? What do you generally discuss on these message boards?

I do not participate in any message boards or group discussions.

### *Magazine use*

1. What magazines do you read? (Include those you don't subscribe to)

I read *US Weekly*, *Time*, *Newsweek*, *People* (occasionally), and *Ensign*

2. What magazines do you subscribe to?

I subscribe to *US Weekly* (I did it to help a friends daughter for school. My subscription is almost up and I do not intend to renew it).

3. Do you visit the websites of the magazines you read? Do you look for the same information on the website as you look for in the magazine?

I do not visit the websites of any of the magazines I read.

4. What sections do you enjoy in the magazines you read? Do you save or cut out any sections of the magazine? If so, which?

I do not have any particular favorite sections of the magazines. I just read through them and see what interests me that day. In *US Weekly* or *People* I do read more about shows I watch on

Television, or I am entertained by the Fashion Police section. In *Time* and *Newsweek*, it depends on the story. I do not save any sections or cut out any items.

5. When do you generally read your magazines? (bored? seeking information? you've heard others talk about it, want to be in the know? needing to escape? needing to relax?)

*Time* and *Newsweek* I read for information on a topic I am interested in politics, *US Weekly* and *People* are when I am overwhelmed or stressed and just need something mindless or frivolous that I do not need to focus on. More to help relax.

6. Why do you read the magazines you do?

I read the news magazines to get more insight into a topic or situation that interests me, and *People* and *US Weekly* are just mindless escape. I am not going to continue my subscription and I only buy a people magazine occasionally.

7. What Church magazines do you read or subscribe to?

Church magazines I read are the *Ensign*, Occasionally the *New Era* or *Friend* depending on what I need for a lesson or talk, and the audience I am talking to. I subscribe to the *Ensign*.

8. Do you read the *Ensign* cover-to-cover?

Sometimes I read the *Ensign* cover to cover, especially the conference issues, but I usually read the articles not in any particular order, I will read one here or there.

9. What articles do you read every month in the *Ensign*?

The article I mainly read every month is the visit teaching message and then it just depends.

10. What articles in the *Ensign* do you enjoy the most? Why?

I enjoy articles relating to what I am going through at the time. I always enjoy reading articles on spiritual and temporal self reliance. I also love reading Elder Uchtdorf (can't spell his name sorry), and Elder Holland. I love Holland's talks because lately they are incredible at just getting back to the basics of the gospel. With his talks you just want to stand up and say "yes." They are excellent at explaining concepts to those who oppose or are curious about our religion. They were helpful especially when I lived in California and was questioned on a daily basis, being the only LDS person at work.

11. Do you feel a need to connect with other women? If so, do you fulfill this need through media (either in print media, like magazines, or online, like through Facebook, message boards, blogs, etc.)?

I do not feel the need to necessarily connect with other women. I mainly keep in contact with my sisters and mother by phone, I connect with them frequently, but I enjoy being connected with my girl cousins on facebook. I am a more quiet and reserved person and can get trapped in my own world. I am very good at entertaining myself.

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*General media use*

## 1. Do you read or write a blog? Which ones do you read?

I like to write and post pictures on [my blog] weekly. Eventually, I would love to have it published into a book {[www.blurb.com](http://www.blurb.com)} so that I can have it as another form of journal for my life history. I think it is also a very important way for me to let family know what is going on with our family. We have family all over, so for them to see pictures and to read about our family is invaluable.

On the sidebar of my blog, I have updated blog posts of friends and family. I like to read my friends and families blogs once a week to see what they are up to as well. It was so interesting because even though I lived so close to my friends, I would read their blogs and not know certain things that their families were doing even though I lived so close to them!

## 2. What about online message boards? which ones?

The only online message board I was involved in was a yahoo group for my old ward. I was the Relief Society Secretary, so every Sunday, I would post Good News Minute and other information for the ladies of the ward to read.

Facebook is also a message board I have recently started. I thought it was only for young people in college, but after my sister told me to get involved, I did and have found so many people that I otherwise would have never expected to talk to. Because of Facebook, I have reconnected with 2 friends from Middle School. After middle school, we went to different high school's, and the friendship just died. A few months ago, I found them on facebook, and since then, we have gone out to dinner and just last Sunday, I played my violin for one of the friends Grandpa's.

{Somewhere in Time is his favorite, so I played for him since he just lost his voicebox}. I would have never talked to these friends if it weren't for this social network!

## 3. What other websites do you regularly visit on the Internet?

I always check my email. I wish we sent more letters in the mail, but email is so fast and is so easy to communicate with people. Other websites I like to visit are:

[www.childrensplace.com](http://www.childrensplace.com) {great deals on cute kid clothes!}

<http://www.davis.k12.ut.us/schools/sweber/> {Riley's elementary School website}

[www.creatingkeepsakes.com](http://www.creatingkeepsakes.com) {for scrapbook inspiration}

[www.ksl.com](http://www.ksl.com) {for classfides & news}

<http://www.elizabethkartchner.blogspot.com/> Elizabeth Kartchner is a former *Creating Keepsakes* scrapbook winner and now writes for the magazine. I get updates on her blog because I am so inspired by her sense of style and creativity!

## 4. Where do you get your news from? newspaper? website? which?

We get the *Deseret News* every morning, so I read the newspaper every morning. I feel like I am more up to date on what is going on in the world and in Utah. I am turning into my mom because I look at the obits everyday!!! The Sunday Paper is my favorite to read through! At night, we always watch the quickcast on Channel 13 {fox}. It comes on at 10:00 at gives a rundown of the days top stories so we don't have to stay up to watch the 10 o'clock news!

## 5. Do you read any magazines? Which ones?

I get parent magazine {love to read through tips on being a better mom & reading about health and doctor tips so my kids stay healthy}

I get *Creating Keepsakes* magazine and I love being inspired by this scrapbook magazine in my hobby. I cut out my favorite layouts and put them in a book so I can get ideas anytime while I scrapbook.

We get the *Ensign*-a church magazine with words from our church leaders. I feel like it is my modern day direction and helps me with personal spiritual needs monthly.

Our kids get the *Friend*-a church publication that has messages for kids. Our 6 year old brings it to church and loves the activities in it.

My husband gets *Utah Business* to stay current on what is going on in the business world in our state.

We both get our college magazine; I get the McKay school of education magazine which tells what is going on in the college of education. My husband gets the BYU Business school magazine. These help us feel connected to our school and what is going on with the teachers, students, and the education going on.

6. What was the last book you read? Do you generally like to read fiction or nonfiction?

Currently, I am reading Larry H. Miller's biography, *DRIVEN*. I love reading about influential figures, especially in my own home state. His life is fascinating and a lot of life lessons are learned through his story.

I loved reading the *Twilight* Saga; yes, I am one of those mom's that could not put the books down. I was so inspired that an LDS mom, and fellow alumni of my college wrote a very successful book series that is now being compared to J.K Rowland's Harry Potter series! That is so amazing to me!

I also love reading Shannon Hale's books because she is from Utah. My favorite of hers was *Goose Girl*. Her books are mostly meant for young adults I think, but I absolutely love the way she writes.

I just finished the last song by Nicholas Sparks. I like his books because they are well written, and not too graphic. I look forward to reading the book first, then treat myself to watching the movie. Every single time, I say the same thing: "The book was better than the movie"

I think generally as a mom of 3 and how busy I am, I like to read fiction for the most part to part myself from the problems, worries and drama of being a mom.