Elvis: Dead and Loving It - The Influence of Attraction, Nostalgia, and Risk in Dead Celebrity Attitude Formation

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Abstract

Research surrounding celebrities has traditionally focused on trying to capture and understand individuals' existing attitudes, thoughts and feelings toward product endorsement, celebrity branding, and more recently the concept of celebrity worship. Typically, these concepts are measured through capturing attitudes, thoughts, and feelings toward living celebrities; however, the present study measured these constructs as they relate to dead celebrities. We hypothesized that: (a) the age of the celebrity at the time of their death; (b) the number of years that have passed since the celebrity's death; and (c) the gender of the celebrity will have a stronger impact on respondents' attitudes towards that celebrity as the similarity between the celebrity and respondent increases. Results from regression analyses suggest that for the dimension of Celebrity Identification, perceived social risk is the greatest influence, followed by the conceptual dimensions of nostalgia-tradition and nostalgia-progress. For the dimension of Celebrity Enjoyment, nostalgia-tradition and gender had a significant effect on dead celebrity worship, suggesting there may be a consistent gender effect on dead celebrity worship. Results from a discriminant analysis point to gender having the greatest influence in the selection of dead celebrities followed by age difference between the celebrity and respondent and perceptions of Celebrity Enjoyment. These results provide a strong foundation for further understanding the process of attitude formation toward dead celebrities.

Keywords: Celebrity Worship, Dead Celebrity, Nostalgia, Risk, Celebrity Identification

Introduction

A celebrity is someone who is 'known for being known' (Boorstin, 1961, p. 57). Celebrities have emanated from a variety of sources, including sports, politics, religion, music, entertainment, and even everyday circumstances, as seen recently with the popularity of people such as "Joe the Plumber" in the 2008 presidential campaign and Nadya Suleman, otherwise know as "Octo-Mom." These individuals have become the focus of attention and interest to the general population and/or segments within the population. Marketers have long been interested in the efficacy of using celebrities such as these in connection with their product or service to attract consumer attention and/or provide credibility to their promotional claims.

Little research attention has focused on the influence of factors surrounding the "visibility" of a celebrity. Previous marketing studies on celebrities have addressed such issues as how celebrity status affects consumer behavior attitudes (Till and Shimp 1998), the effects of celebrity endorsement (Tripp, Jensen, and Carlson 1994; Mathur, Mathur, and Rangan 1997), and the phenomenon of celebrity worship (McCutcheon, Lange, and Houran 2002). Despite the efforts of this stream of research addressing the celebrity as an endorser and as an object of adoration, we know relatively little about the process of consumers' celebrity attitude formation.

This study focuses on a specific aspect of celebrity attitude formation, specifically the attraction and apparent strengthening of attitudes toward a celebrity after their death. Fortune recently released its annual review of dead celebrities' current earnings, with Elvis still the leading revenue producer 30 years after his death (www.forbes.com/deadcelebs). This study seeks to understand what factors influence such celebrity worship by fans with such persistence over time.

Because there is scant research regarding dead celebrities, with the majority of it found in the economics literature addressing the "death effect", this study will serve as one of the first to examine attitude formation toward dead celebrities. Further, this research study uses the similarity attraction model (Bryne 1971), which proposes that people tend to have more positive attitudes towards target individuals that they perceive as similar to themselves. We hypothesize that: (a) the age of the celebrity at the time of their death; (b) the number of years that have passed since the celebrity's death; and (c) the gender of the celebrity will have a stronger impact on respondents' attitudes towards that celebrity as the similarity between the celebrity and respondent increases. This research also examines the influence of two other factors, the individual respondent's affinity or tendency toward nostalgia and the perceived social risk associated with the individual's endorsement of a particular celebrity. We include the demographic factors of age and gender of the respondents as control factors.

Celebrity Research

As long as there is mass media, there will be celebrity worship. Worship of celebrities has often been compared to religious worship (Giles 2000), or likened to a similar level of dedication (Maltby et al. 2004). Celebrity status has been claimed to be a specific product of the media (Martin et al. 2003). Studies conducted in the U.K. and U.S. have so far succeeded at establishing that cognitive factors (Levy 1979; Martin et al. 2003; McCutcheon et al. 2003) and social psychological factors (Maltby et al. 2001; Maltby et al. 2004) are involved in celebrity worship. The primary findings of these studies are that celebrity worship is often associated with poor mental health, such as social dysfunction; depression; anxiety; (Maltby et al., 2001;

McCutcheon, Lange, Houran 2002) coping; (Maltby et al. 2004) and narcissism (Ashe, Maltby, McCutcheon 2005). Additionally, it has shown that cognitive factors, such as lack of education (Levy 1979), cognitive flexibility (Martin et al. 2003) and cognitive deficiencies (McCutcheon et al. 2003) are also associated with celebrity worship.

It has been suggested that those who engage in celebrity worship have a weak identity structure that absorption into a celebrity helps to strengthen (McCutcheon et al. 2002). Celebrity worshippers are often adolescents (Martin et al. 2003) and derive satisfaction from the worship. These worshippers can feel sadness and joy vicariously through the successes and failures of the target celebrity (McCutcheon et al. 2003). Often the worshippers see themselves and the target celebrity as being in an ongoing relationship, which in extreme cases can lead to undesirable behaviors such as stalking (Maltby et al. 2001). Dead celebrities, however, represent a special case of celebrity worship in which satisfaction from a relationship or vicarious successes cannot as easily be achieved as it can with the worship of a living celebrity.

Related to the worship of dead celebrities, the 'death effect' literature in economics has examined the increased value of an artist's works or a sports player's memorabilia around their time of death (Ekelund et al. 2000; Matheson and Baade 2004). Two explanations for this increased value have come from this effort. First, Ekelund et al. (2000) hypothesize that the increase in value comes from the expectation of no future supply of such memorabilia/art. A second and more recent explanation has come from Matheson and Baade (2004), who show an empirical link between the increased value and nostalgia. Matheson and Baade (2004) claim that media coverage around the time a celebrity's death (and after) increases nostalgia for the artist/sports-figure, which in turn is responsible for increased value in their related products. In some cases, this increase in media coverage is sustained well beyond their death, which sustains the nostalgia for the artists/sports figures. Most often, a 'nostalgia spike' occurs immediately after the death, spurred on by an increase of media coverage, after which there is a drop in nostalgia (Matheson and Baade 2004). The death effect literature has not, however, explored the relationship between celebrity worship and its connection to nostalgia or the increased value of memorabilia.

Nostalgia

Nostalgia has been defined as the "yearning for yesterday" (Davis 1979) and "a longing for the past, a yearning for yesterday, or a fondness for possessions and activities associated with days of yore" (Holbrook 1993). It has long been identified and studied by physicians, psychologists, sociologists, and most recently, consumer behaviorists (e.g., Hofer 1934; Davis 1979; Havlena and Holak 1992). Originally thought of in a negative sense, nostalgia was initially identified by physicians as a cerebral disease (Hofer 1934). Through most of the twentieth century, nostalgia was seen as a mental illness that caused depression-like symptoms (McCann 1941; Rosen 1975). It was not until 1979, when sociologists began researching nostalgia that it began to be viewed in a more positive light. Surprising at the time, Davis (1979) found that many positive sentiments are expressed in regard to nostalgia.

Current advances in understanding nostalgia have come from consumer research. These researchers have found that nostalgia occurs in response to negative mood and the discrete affective state of loneliness (Wildschut et al. 2006). Consumer psychologists see nostalgia as a longing for past values (Holak and Havlena 1998; Schindler and Holbrook 2003), to be distinct from homesickness, which is a longing for one's home during a time of absence (Van Tilburg,

Vingerhoets, and Van Heck 1996). These past values are most often seeded around the age of twenty, or the age of preference (Schindler and Holbrook 2003). Recent contributions have shown that instead of having negative outcomes, nostalgia is associated with increased social bonds, increased positive self-regard, and the generation of more positive than negative affect (Wildschut et al. 2006). From this view, nostalgia can be seen as a coping mechanism in which individuals respond to negative moods with positive memories. Nostalgia literature, however, has not made the critical link between yearning for past values and the worship of dead celebrities, who themselves may often represent past values.

Risk

Social risk is also a potentially relevant element in dead celebrity worship. While celebrity worship and nostalgia research both find a link to negative mood states like depression (Maltby et al. 2001; McCann 1942), they have not explored the recent discovered link between depression and social risk (Allen and Badcock 2003). Allen and Badcock (2003) find that many of the behaviors associated with depression are intended to reduce social risk. They explain that, "depressed mood evolved to facilitate a risk-averse approach to social interaction in situations in which individuals were typically at risk of exclusion from social contexts." Negative moods are seen as a defense mechanism to reduce the social risk of exclusion. In this context, social risk cannot be ignored in the study of any behavior rooted in negative moods, such as celebrity worship or nostalgia. Particularly in the case of dead celebrity worship, risk may be a key factor, as the social risk of associating with a living celebrity is different from the risk of associating with a dead celebrity, whose reputation and social standing have been long established. If depressed individuals pursue risk-adverse social strategies, worshipping a dead celebrity may present less risk than worshiping a living celebrity.

Study Methodology

The purpose of the study was to examine a specific aspect of celebrity attitude formation, specifically the attraction and apparent strengthening of attitudes toward a celebrity after their death. Additionally, we examined the factors that influence such celebrity worship by fans with such persistence over time. This research study uses the similarity attraction model (Bryne 1971), which proposes that people tend to have more positive attitudes towards target individuals that they perceive as similar to themselves. This research also examines the influence of two other factors, the individual respondent's affinity or tendency toward nostalgia and the perceived social risk associated with the individual's endorsement of a particular celebrity. We include the demographic factors of age and gender of the respondents as control factors.

College students are often aware of the latest happenings in movies, music, and sports in their culture. As a result, we feel they represent a relevant population for this study. Further, since the conceptual model is an early attempt to model these attitude formations toward dead celebrities, testing the hypotheses in a homogeneous population should provide an ecologically valid test of the model parameters (Calder, Phillips, and Tybout 1981).

A written questionnaire was administered to groups of undergraduate business students in classes at a large university in the southern U.S. Respondents were told the purpose of the study was to gain insight into the formation of attitudes toward dead celebrities. The questionnaire consisted of scaled questions asking respondents about: a) their recognition and preferences for

dead celebrities; b) to identify their most favorite dead celebrity (MFDC); and c) to answer a series of questions specifically related to that celebrity. Additional scaled questions addressed components of nostalgia and risk and there were several demographic questions.

Questionnaires were administered over a two-week period in the fall of 2008. Valid responses were obtained from 161 individuals. The sample respondents were split 49.1% male (79 respondents) and 48.4% female (78 respondents), with 4 respondents failing to identify their sex. The average age of the respondents was 25.5 years.

Existing scales were utilized to measure each of the study constructs described earlier and pre-tested using a sample of students from the same population as the study sample. Celebrity worship is defined by McCutcheon et al. (2003) as a form of parasocial interaction in which individuals become obsessed with a celebrity or celebrities. Celebrity worship was measured with McCutcheon et al.'s (2003) Celebrity Attitude Scale, which is a 34-item scale intended to measure the respondent's attitude toward their self-identified MFDC. The scale addresses three separate dimensions: a) entertainment-social; b) intense-personal; and c) borderline-pathological. In order to modify the scale for dead celebrities, the tenses and wording was adjusted to account for the fact that the celebrities addressed in the survey are dead. The items were scored on a 5-point Likert-type scale ranging from "1= Strongly Disagree" to "5=Strongly Agree".

Nostalgia refers to a longing for the past, a yearning for yesterday, or a fondness for possessions and activities associated with the past (Holbrook 1993). Holbrook and Schindler (1991) define nostalgia as 'a preference toward objects (people, place, or things) that were more common when one was younger.' Nostalgia was measured by Holbrook's (1993) nostalgia scale, which consists of eight items scored on a 9-point Likert-type scale ranging from "1= Strongly Disagree" to "9=Strongly Agree". Item scores are then summed to form an overall score for nostalgia.

Risk is defined as a degree of uncertainty or the potential of loss and can be in the form of financial, performance, social, psychological, safety and time or convenience loss (Bettman 1972, 1973; Murray 1991). In this study, risk was measured in relation to social risk aversion (Craig and Ginter 1975) by three items scored on a 9-point Likert-type scale ranging from "1= Strongly Disagree" to "9=Strongly Agree".

Respondents were also asked to identify their 7 favorite dead celebrities from a list of 60 dead celebrities. The celebrities were arranged randomly, but were selected so that celebrities were available for selection from different categories, such as age since death and age at death. They were then asked to rank order their choices for celebrities and those rankings were averaged across respondents, providing an average ranking for the most preferred celebrity.

Results

Analysis of the results is based upon 161 usable surveys administered to students at a large university in the Southern U.S. Table 1 displays the results of a principal components factor analysis that was undertaken to assess the convergent and discriminant validity properties of the multi-item measurement scales. The factor solution was rotated using a varimax rotation to assure maximum independence between the factor dimensions.

As the elements of Table 1 show, the factor solution produced 5 discernable factors accounting for approximately 67% of the variance in the data. Some scales items for the Celebrity Attitude Scales (CAS) didn't load completely on their respective factors, leading to the elimination of the Borderline-Pathological Scale and 3 items from the Celebrity Identification

Scale, leaving two identifiable factors from the CAS; the first being a Celebrity Identification Scale (10 items), and the second being a Celebrity Enjoyment Scale (7 items). For Holbrook's (1993) Nostalgia scale, the items loaded on two separate factors, which are identified as a Nostalgia-Tradition Scale, and a Nostalgia-Progress Scale. One item for the risk scale exhibited cross-loading and was eliminated, leaving two items to measure respondent's risk. As Table 1 indicates, the reliabilities of the scales were respectable (i.e. >.60, Nunnally 1978).The failure of some items to load on the expected factors and to display the anticipated psychometric properties represents a limitation of the study results and will be discussed later.

Two separate regression models were tested using the CAS subscales as the dependent measures of interest. The objective was to determine which predictor variables (Risk, Nostalgia-Tradition, Nostalgia-Progress, or Gender) were most influential for each respondent's MFDC response. Table 2 shows the results of these regression analyses. The regression model estimating the relationship between the proposed predictors and the Celebrity Identification subscale shows that collectively, the proposed model accounts for approximately 14.2% of the variance in the dependent variable. The regression model is statistically significant at the .01 level. The entries in Table 2 are standardized regression coefficients.

The most influential predictor of Celebrity Identification was risk. This scale measures an individual's risk-taking propensity or preference for risk. However, the results are in the negative direction, suggesting that individuals engaged in some degree of dead celebrity worship may do so because this type of celebrity worship has a security aspect to it. With a dead celebrity, the quantity is know in the respect that that celebrity no longer has the potential to engage in behaviors which may diminish his or her celebrity status. With living celebrities, there may be more risk involved in the selection of a celebrity to worship, as there is potential for that celebrity to engage in activities that may diminish their status as a celebrity.

The second and third most influential predictors of Celebrity Identification were the nostalgia sub-scale focused on tradition followed by the nostalgia sub-scale focused on progress. Although both have roughly equivalent impacts, the direction of those impacts is in different directions with tradition being a positive influence and progress being negative. This would suggest that the image of the celebrity in question could influence an individual's Celebrity Identification response.

Finally, gender was a significant determinant of an individual's Celebrity Identification. Females scored lower on this sub-scale than males. Although the implications of this aren't totally understood, it could suggest that either females are not as prone to dead celebrity worship as males, or, it could be specific to the respondents used in this study.

The results of the Celebrity Enjoyment regression analysis were produced using the same predictors as the Celebrity Identification model. The overall regression equation is significantly different from zero ($F=6.21$, $p < .01$), with an adjusted R^2 of .121. The level of explained variance, while significant, is relatively small.

The most influential predictor of Celebrity Enjoyment is the nostalgia sub-scale focused on tradition. This result may not be surprising as Wildschut et al. (2006) contend that nostalgia can be seen as a coping mechanism in which individuals respond to negative moods with positive memories. Another predictor that was significant in the prediction of Celebrity Enjoyment was gender, which may suggest that there is a consistent gender effect on dead celebrity worship; however, there is still the question of whether this would hold for living celebrities. Finally, risk also displayed a significant relationship in this regression equation.

Table 1
Scale Measurement Properties

Scale Items	F1	F2	F3	F4	F5
Celebrity Identification Scale					
I consider MFDC[1] to have been my soul mate	.907				
MFDC and I have our own code so we can communicate with each other secretly	.854				
If someone gave me several thousand dollars to do with as I please, I would consider spending it on a personal possession (like a napkin or paper plate) once used by MFDC	.853				
I would gladly die in order to have saved the life of MFDC	.838				
When I learn MFDC failed or lost at something I feel like a failure myself	.752				
When MFDC died I felt like dying too	.737				
I am obsessed by details of MFDC's life	.640				
When I learn of something good that happened to MFDC I feel/felt like it happened to me	.579				
The successes of MFDC are my successes too	.565				
When I learn of something bad that happened to MFDC I feel like it happened to me	.268				
Celebrity Enjoyment Scale					
I like watching and hearing about MFDC when I am with a large group of people		.900			
I love to talk with others who admire MFDC		.798			
My friends and I like to discuss what MFDC has done		.788			
I enjoy watching, reading, or listening to MFDC because it means a good time		.766			
It is enjoyable just to be with others who like MFDC		.740			
Learning the life story of MFDC is a lot of fun		.726			
Keeping up with MFDC in the media is an entertaining pastime		.428			
Nostalgia - Tradition Scale					
Technological change will insure a brighter future*			.861		
Steady growth of GNP (Gross National Product) has brought increased human happiness*			.789		
History involves a steady improvement in human welfare*			.750		
Modern business constantly builds a better tomorrow*			.696		
Nostalgia – Progress					
Things used to be better in the good old days				.783	
They don't make 'em like they used to				.775	
Products are getting poorer and poorer in quality				.760	
We are experiencing a decline in the quality of life				.696	
Risk Scale					
I like to take a chance					-.741
I like people who are a little shocking					-.546
*Reverse score item					
[1]MFDC = Most Favorite Dead Celebrity Mean	18.97	17.68	13.29	15.76	12.01
Std. Dev.	8.21	7.52	6.36	6.52	4.15
Coefficient Alpha	.92	.90	.80	.83	.73
Variation Explained (%)	21.1	16.1	12.7	10.6	7.1

Table 2
Regression Model Results

	Outcome Variables	
Predictor Variables (Table entries are std. coefficients)	**Celebrity Identification**	**Celebrity Enjoyment**
Risk	-.478**	-.109**
Nostalgia - Tradition	.307***	.304***
Nostalgia - Progress	.288***	.006
Gender	-.156**	-.195**
R^2	.166	.144
Adj. R^2	.142	.121
Model F-ratio	6.958***	6.211***
N	144	152
* p≤ .10; ** p≤ .05; *** p ≤ .01		
Gender coded as dummy variable (male = reference category)		

In order to determine the overall popularity of the celebrities included in the survey, the respondent's selection for their respective celebrities were weighted according to the position listed. For example, if a respondent listed a celebrity in the first position (CELEB1), that celebrity would receive a score of seven (7), and if a celebrity was listed in the last available position (CELEB7), that celebrity would receive a score of one (1). These scores were summed for all celebrities across all respondents to calculate the overall popularity of the celebrities in the survey as well as to rank order the celebrities. This resulted in a list of all the included celebrities ranked from 1 to 60. Respondents viewed Chris Farely as the most popular dead celebrity, followed by Heath Ledger, Bernie Mac, Bob Marley, Tupac Shakur, and Elvis Presley. These results can be found in Table 3, but, due to space limitations, only the top 30 are listed.

Discriminant analysis is used to determine which variables discriminate between two or more naturally occurring groups (Hair et al. 2006) and was used in this study to determine what factors contributed to predicting whether or not the respondent mentioned the most popular celebrity in the survey (Chris Farley). Table 4 shows the results of the discriminant analysis. The discriminant model for Chris Farley is significant ($X^2 = 17.8$, df=7, p≤. 013). However, the classification results are marginal, with the correct classification of 67.1% being somewhat better than the predicted 51% as displayed in Table 5.

The structure matrix of the discriminant analysis shows that gender of the respondent has the greatest influence on the discriminant function, followed by age difference, and then by the respondent's response to the Celebrity Enjoyment scale. There are also differences in the means of these measures for individuals who did select Chris Farley and those who didn't chose him, further showing the differences between the groups is strong.

Table 3
Overall Celebrity Popularity

Celebrity	Overall Popularity	Age at Death	Year Since Death
Chris Farley	395	33	11
Heath Ledger	356	28	0
Bernie Mac	317	50	0
Bob Marley	314	36	27
Tupac Shakur	299	25	12
Elvis Presley	265	42	31
Marvin Gaye	201	34	24
Jimi Hendrix	183	27	38
Marilyn Monroe	166	36	46
Kurt Cobain	164	27	14
Aaliyah	160	22	7
Johnny Cash	157	71	5
Richard Pryor	146	65	3
Lucille Ball	144	77	19
Audrey Hepburn	143	63	15
John Lennon	128	40	28
George Carlin	103	71	0
John Wayne	88	72	29
Paul Newman	81	83	0
Lisa 'Left Eye' Lopes	81	31	6
Redd Foxx	80	69	17
Mitch Hedberg	72	37	3
Selena	67	23	13
Anna Nicole Smith	59	39	1
Judy Garland	56	47	39
James Dean	52	24	53
Phil Hartman	34	49	10
Gilda Radner	28	42	19
Jerry Garcia	26	53	13
Janis Joplin	24	27	38

Discussion

The hypotheses for this study proposed that: (a) the age of the celebrity at the time of their death; (b) the number of years that have passed since the celebrity's death; and (c) the gender of the celebrity will have a significant impact on respondents' attitudes towards that celebrity as the similarity between the celebrity and respondent increases. Discriminant analysis results suggest that the primary influence on respondents' dead celebrity worship is gender,

followed by difference in ages between the dead celebrity and the respondent, and finally response to the Celebrity Enjoyment scale.

Table 4
Overall Model Fit: Canonical Discriminant Functions for CELEB9 - Chris Farley

		Group Membership	
Predictor Variables			
(Table entries for group membership are means)	**Structure Matrix***	**Did not mention (n=70)**	**Did mention (n=73)**
Gender	.682	.643	.397
Age Difference	-.521	14.200	20.795
Celebrity Enjoyment	-.457	15.443	17.575
Risk	.125	12.471	12.096
Nostalgia-Tradition	.087	19.700	19.192
Celebrity Indentity	.050	13.543	13.301
Nostalgia-Progress	.037	17.486	17.288
Eigenvalue	.138		
Canonical Correlation	.348		
Wilk's Lambda	.879		
Chi-square	17.773		
df	7		
p-level	.013		
*Variables ordered by absolute size of correlation within function.			
Gender coded as dummy variable (male = reference category)			

The overall strength of the regression model for Celebrity Identification was low, but significant (i.e., adjusted R^2 = .14, F=6.958). Regression analysis results suggest that for the dimension of Celebrity Identification, gender, nostalgia-tradition, nostalgia-progress, and risk were all significant. Gender was significantly related to the identification of the respondent's MFDC, however, it is not known whether this finding would hold true for living celebrities.

Table 5
Prior Probabilities for CELEB9 – Chris Farley

		0	**1**	
Count	**0**	46	24	70
	1	23	50	73
%	**0**	65.7	34.3	100
	1	31.5	68.5	100
67.1% of original grouped cases correctly classified, 0 = Did not mention, 1 = Did mention				

The results of the regression for Celebrity Enjoyment were low, but significant (i.e., adjusted R^2 = .12, F=6.211). Regression analysis results suggest that for Celebrity Enjoyment,

only gender and nostalgia-tradition were significant. This may suggest that similarity in gender between the dead celebrity and respondent could influence the choice of MFDC. Further, nostalgia-tradition suggests that individuals may be attracted to dead celebrities who exhibit qualities they associate more with traditional values.

There is no doubt that the earning power of dead celebrities shouldn't be underestimated. Despite being dead for over 30 years, Elvis Presley earned $52 million dollars (www.forbes.com/deadcelebs) this past year. This amount outpaces the earnings by some of the most popular current celebrities with Justin Timberlake earning $44 million and Madonna earning $40 million in the same time frame. And, although the success of Warner Brother's movie *The Dark Knight* cannot be attributed solely to one individual, living or dead, the appearance of Heath Ledger in the film could have pushed the box office figures beyond those which were projected.

This study produced some valuable knowledge about the nature of attitude formation toward dead celebrities. Based on our results, marketing of dead celebrities to fans needs to emphasize gender-relevant information and highlight nostalgia-relevant aspects for the intended market segments. In other words, there should be similarity in gender between the target market and dead celebrity chosen to endorse a product or service. Also, depending on the type of product or service being offered, the various components of nostalgia should be emphasized.

This study certainly has its own limitations. There are no studies, known by the authors, addressing attitude formation towards dead celebrities. The utilization of measures designed to capture the attitudes toward living celebrities may not transfer completely to the concept and measurement of dead celebrity worship. Second, the utilization of a student sample to measure the concept of nostalgia may be weak due to the contention that Holbrook (1993) states that nostalgia may not become prevalent until the early 20's.

Finally, as with the early study of any concept, the clear demarcation of concepts and definitions surrounding dead celebrity worship need to be modified and refined over time as more research is performed on the subject.

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