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Narrative Transportation Effects In Relationship With Empathy, Compassion For Students, And Self-Compassion In Student Affairs Professionals

Miriam Margarita Wood Alameda

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NARRATIVE TRANSPORTATION EFFECTS IN RELATIONSHIP WITH
EMPATHY, COMPASSION FOR STUDENTS, AND SELF-COMPASSION IN
STUDENT AFFAIRS PROFESSIONALS

by

Miriam M Wood Alameda
Bachelor of Science, Mayville State University, 2006
Master of Science, University of North Dakota, 2010

A Dissertation

Submitted to the Graduate Faculty

of the

University of North Dakota

In partial fulfillment of the requirements

for the degree of

Doctor of Philosophy

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2020

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This dissertation, submitted by Miriam Wood Alameda in partial fulfillment of the requirements for the Degree of Doctor of Philosophy from the University of North Dakota, has been read by the Faculty Advisory Committee under whom the work has been done and is hereby approved.

DocuSigned by:

Kathy Smart

A9F4EEC81B424A1...

Kathy Smart, Chairperson

DocuSigned by:

Martin Short

75138EAF7A0246C...

Martin Short

DocuSigned by:

Bonni Gourneau

565B5BCB95341B...

Bonni Gourneau

DocuSigned by:

James Whitehead

C55A8685E11F400...

James Whitehead

This dissertation is being submitted by the appointed advisory committee as having met all of the requirements of the School of Graduate Studies at the University of North Dakota and is hereby approved.

DocuSigned by:

Chris Nelson

13D0457409424B1...

Dr. Chris Nelson, Associate Dean
School of Graduate Studies

4/17/2020

Date

PERMISSION

Title Narrative Transportation Effects in Relationship with Empathy,
 Compassion for Students, and Self-Compassion in Student Affairs
 Professionals

Department Teaching and Learning

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Miriam Wood Alameda
March 23, 2020

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ABSTRACT

Prior studies found that audiences can become more empathic and form a positive view of a character as a result of Narrative Transportation (NT). Thus, the purpose of this quantitative study was to investigate the effects of NT on Student Affairs (SA) professionals. 78 SA professionals were randomly assigned to one of two narrative groups (text or video). The results of this study indicated that participants in the video group show greater transportation than those in the text group. Furthermore, SA professionals showed that being familiar with the student experience was more important than sharing an identity with the student in the story. This study also measured compassion toward students and self-compassion (SC), where overall, the participants scored high. An important finding was the association found between NT and the SC subscale of common humanity. This ultimately, indicated that becoming transported into the student's story can have an association with wanting to reflect on how the SA professional can alleviate the suffering and become part of the student's story. Most importantly, the results of this study provide evidence of the impact of a student story as a tool for SA professional development and wellbeing. Moreover, this study proposed how a student's narratives can be used to enhance institutional data, and the need for SA professionals to strengthen their digital identities via narrative.

Keywords: narrative, storytelling, student affairs, advising, digital story, narrative transportation, compassion, self-compassion, self-care.

CHAPTER I

INTRODUCTION

Student success is greatly impacted by the attitudes and knowledge of all the professionals they encounter during their university experience. Some of these professionals include faculty, counselors, program coordinators, and academic and career advisors' (CAS, 2005).

However, it is the student affairs (SA) professionals that are unique in as their job is to contribute to the holistic student college experience. Their job is “to foster and promote interactions, encourage an understanding and respect for diversity, and support student needs at all times on campus” (NASPA, 2017, n.p.). In the current political climate, many traditionally underserved students on campus learn to navigate divisive attitudes. Often the entire university is impacted by divisive issues within its faculty, professionals, students, and at times, the local community. This may challenge the institution to perpetually provide professional development opportunities that will help the professionals support students in all types of situations while taking care of themselves.

Many national-level institutions are learning how to respond and support students when racially motivated incidents arise (Dickerson & Saul, 2016). The electronic journal, *Inside Higher Ed*, reported less than 48 hours post- 2016 presidential election,

they had counted ten racially motivated incidents against traditionally underserved students on college campuses across the nation (Jaschik).

In the Midwest, the Minnesota Daily indicated that one of the main campuses in the region reported an increase of reported eighty-two bias incidents dating from September 2016 to February 2017, and those numbers increased by forty percent in the 201-2019 academic year (Kennedy, 2018). Those incidents included: anti-Semitism, attacks targeting gender identity, Islamophobia, racism, and sexism. The source also stated that similar events were reported on other campuses in the region.

Background

According to the American College Personnel Association (ACPA), student affairs is a broad field that:

consists of any advising, counseling, management, or administrative function at a college or university that exists outside the classroom... [they] perform a varied mixture of leading, educating, individual and group advising, counseling, supervising, teaching, training, planning, program development, inquiring, managing, financial management, and assessment and evaluation. Emerging functions include resource attraction and grant writing, entrepreneurship, outcomes assessment, political negotiation, and cultural assessment. (ACPA, 2015)

Student Affairs (SA) professionals are represented across departments, and evidence shows that SA professionals often struggle when advocating for students. As an illustration, Towle (2016) stated that academic advisors strive to become agents of change, often resulting in exhaustion from “attempting to respond to toxicity in

constructive ways, feeling invalidated, ... and not fully understanding how to practice self-care” (Activism Fatigue Section, para.1).

Overall, researchers in the field recognized that the job is not one-dimensional, and it requires advisors to serve in dual roles of mentor and educator (Miller, 1994; Ryan, 1992; Scull, & Lama 2010; cited on Singer, 2010). Therefore, other factors impact the quality of SA professional-student relationships, including student ratios, burnout rates, and compassion fatigue (Robbins, 2013; Towle, 2016). This implies that some SA professional’s job experiences on the job negatively impact their wellbeing. This research alluded that they need to adopt new strategies that will improve both their personal and job wellbeing.

Nowadays, it is not uncommon for SA professionals to mentor students when experiencing hate or bias incidents while at the university. For instance, when a divisive issue occurs and impacts the campus climate, university professionals many times are in reaction mode instead of looking at a developmental approach. Perhaps the cultivation of empathetic skills would translate into SA professionals feeling more in control when they are put in situations to support students affected.

The National Academic Advising Association (NACADA) Survey 2011 revealed that SA professionals are past learning the necessary skills of advising, suggesting that there is a significant interest in personal development topics. Thus, it was imperative to find strategies that will promote an ability for SA professionals to nurture a healthy relationship with self while maintaining their wellbeing.

Duslak and McGill’s (2014) experiential model for SA professionals training proposed to look for tools that will advance them on a continuum of knowledge. Thereby,

the SA professionals were exposed to a narrative of a traditionally underserved student without asking the student to relive a traumatic experience in front of strangers.

The incorporation of a digital story aimed to offer a more positive attitude toward the student and to promote empathy without experiencing burnout, which had been documented to negatively impact SA professionals (Baggerly & Osborn, 2006; Barkhuizen, 2004). Outside academia, a narrative has shown to have a positive impact on audiences regarding the development of a positive view and empathy towards a character (Busselle & Bilandzic, 2009; Green & Brock, 2000; Mozzoco, Green & Sasota, 2010).

Statement of the Problem

During tumultuous times on campuses, it is common for SA professionals to experience less job satisfaction, less motivation, and have difficulty achieving a work-life balance (Epps, 2002). This suggested that it is important to explore options for the SA professional to feel more in control when empathizing with students, experience less burnout, and obtain professional-personal life balance while having empathy for their students. Storytelling has been shown to be an effective strategy across disciplines. Public health researchers have found storytelling to be an effective communication strategy between patients and physicians (Pathel & Pathel, 2017). Further, narrative researchers pointed out that the audience tend to develop a sense of empathy and positivity toward the character (Green & Brock, 2000; Green, 2008). Little was known about the development of empathy through Narrative Transportation (NT), and a possible connection with compassion. Prior research in NT and compassion compared the two constructs with other constructs to show the effects of both. The last point will be

elaborated in chapter two, regarding how similar empathy and compassion are or how they may complement each other when it comes to a narrative perspective.

Why is this important? Scientifically, the brain needs to be trained to be more compassionate, and not all humans can react to others pain in the same way. According to Chiao & Mathur (2010), in a brain imaging study, scientists found that humans do not see everyone as equal. Furthermore, Caramazza (2014) explained that individuals are unable to see others humanity when they cannot relate to others experiences. Additionally, in a study conducted by Avenanti, Sirigu, & Aglioti., (2010), the researchers found that racial biases can be a factor towards showing empathy from others with different racial identity. In the study, they tested the level of empathy among White and Black individuals when they saw images of different colors of hands (black, white, and purple) getting poked. Interestingly, both groups experience empathy with the purple hand (cited in Schairer, 2016).

For that reason, it is difficult to feel empathy towards an individual whose life experiences and circumstances are associated with negative stereotypes, such as being "poor, homeless, and drug addicts" (cited in Schairer, 2016, p. 202). Additionally, Schairer (2016) stated that a consistent finding in brain research indicates that some individuals are unable to feel empathy for individuals whom they view through a negative stereotype. In these situations, the brain scans showed that the parts of the brain responsible for empathy did not activate. However, there is hope that compassion can be learned.

There was relatively little literature related to the importance of self-compassion and compassion for others in higher education professionals. According to Schairer

(2016), several studies had shown the benefits of compassion at the individual level and societal level (Jazaieri et al., 2013; Jazaieri et al., 2014; Neff, Kirkpatrick, & Rude, 2007). However, Schairer (2016) noted that "we do not know how to create compassion when it may be lacking" (p. 199). In higher education, it could mean that compassion research and awareness had not been fully explored as a tool for SA professionals to improve their wellbeing and their work with students. More importantly, the question is, how do we create a compassionate perspective towards a student that was brought up or has a background that looks significantly different than the SA professional? Therefore, this research aimed to find out if Narrative Transportation (NT) can evoke a compassionate response from the participants.

Theoretical Framework

Narrative Transportation (NT) underpinnings come from Gerrig's (1993) Transportation theory. In Gerrig's theory (1993), he used the analogy of a traveler, where the traveler will return home changed as a result of the traveling experience. Therefore, Green & Brock (2000) defined "transportation into a narrative world as a distinct mental process, an integrative melding of attention, imagery, and feeling" (p. 701). In short, researchers concluded that NT could change the attitude of the reader towards the character, and implicitly adopt new behaviors as a result of getting transported into the narrative read.

To date, NT has been successfully applied in public health (Murphy, Chatterjee & Moran, 2015; Patel & Patel, 2017) and advertising (Kim, Lloyd & Cervello, 2016). These authors confirmed that using narrative stories helped persuade viewers to adopt new behaviors. Kim and colleagues (2016) attributed that having a good story informs the

reader/viewer processes of identification with the character(s), in some instances overseeing personal biases, and to the individual's extent to be transported into the story.

Similar to studies by Murphy et al. (2015), Murphy et al. (2017), and Kim et al., (2016) this study used a narrative to investigate the effects of NT (text or video) as tools for SA professionals to adopt a more compassionate outlook toward traditionally underserved student. Green & Brock (2000) explained that for a reader or viewer to be transported into the story, the character must show some resilience to overcome a dark period or a difficulty. In this case, the primary investigator selected a story that portrays a resilient student going through a difficult period in his life due to the political climate.

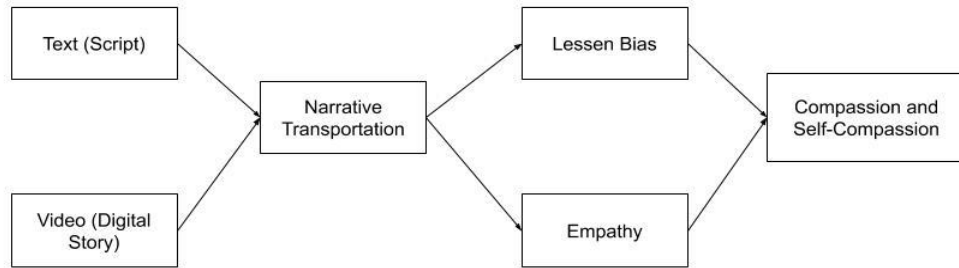
Green & Brock (2004) specified that some elements like having a compelling story, a quality script, and familiar situations are important factors to enhance the degree of NT. Based on this research, the study provided a narrative (text or video) that met those criteria.

Conceptual Framework

The conceptual framework on this research is largely based on the Transportation Imagery Model (TIM) discussed in detail in the next chapter. This research explored the possible effects that NT could have on specific outcomes, such as forming a more positive view, developing empathy, and developing compassion for students.

Figure 1

Narrative Transportation Effects



Need for the Study

According to the National Academic Advising Association (NACADA) recommendations there is a need for constant training and development. NACADA (2013) suggested that adequate training and development of SA professionals must include an experiential learning component to make an impact. Most of the research in personal narratives or digital stories in higher education focuses on the self-authorship of the student when creating a digital story (Benmayor, 2008 & Cisneros, 2016). Nonetheless, it was yet to find out how a student's narrative in a digital story format could impact SA professionals. Thus, this study explored NT as a method to promote better understanding and empathy of traditionally underserved students by SA professionals.

Conceptually, a digital story made sense, because it established a novelty for the viewer, and it was experiential as the participants had to reflect on the content of the video (digital story) and text (script) to be transported. Digital storytelling aligned with

the recommendation from Bresciani Ludvik (2016) to provide original opportunities to engage in materials that will disrupt the linear self-reflection process. Further, Miettinen (2000) challenged other educational researchers to examine the underpinning of Dewey's experiential learning, particularly Dewey's conceptualization of reflection paired with action. Miettinen's (2000) analysis of experiential learning concluded similarly to Dewey's statement: "There is no reflective thought without disturbance in the habits and ways of doing things, without hypotheses and testing them in practice" (p.70).

Therefore, this study looked at the effects of NT paired with action towards compassion for the student, self-compassion awareness overall, and examined how the narrative could affect the SA professional's ability to be empathetic for students within the context of a story. Especially during turbulent times, it is vital to train SA professionals to treat traditionally underserved students with kindness, adopt views that promote equity, and emphasize mindfulness with both students and SA professionals.

Schairer (2016) recommended that a strategy for compassion training is by exposing others to heartfelt stories that are intended to move them. The story chosen for this study was selected because it conveyed a powerful message as well as due to the fact that gender identification could potentially intersect with self-compassion and compassion in SA professionals.

EDUCAUSE is an organization whose "mission is to advanced higher education through information technology" (n.p.). EDUCAUSE (2007) indicated that for digital stories to have an impact in higher education, "it must provide what other tools lack, including an effective integration of technology with learning, an emotional connection to content, and increased ease of sharing content" ("Where is it Going" Section, para. 2).

Therefore, this study aimed to capitalize on the possible cultivation of compassion in SA professionals when viewing student's digital stories.

Purpose of the Study

This study was to investigate the impact of NT on SA professionals to promote empathy and compassion toward traditionally underserved students and assess self-compassion awareness. The research examined the impact on the SA professional experiencing transportation into a student narrative story. Furthermore, this study investigated if the format of the narrative (text or video) served as a mediator to achieve greater transportation and evaluate the SA professionals' assessment of self-compassion and compassion for students.

Research Questions

This quantitative study focused on investigating the effects of NT and the possible similarities with the constructs of compassion and self-compassion. Given that higher education experts like Schairer see empathy as the first step toward compassion, this study also measured possible correlations between NT and the compassion subscales. In the analysis of SA professionals' data:

1. Was there a difference in effectiveness in the means of telling the story (video versus text) to the SA professionals, and in the compassion to the subjects, and the self-compassion of the SA professionals?
2. Did the SA professionals' race/ethnicity and/or gender identity make a difference to how receptive they were to the narrative?
3. Did the years of experience of the SA professionals correlate with their compassion for the student in the story, and with their self-compassion scores?

4. Did the SA professionals' receptivity to the story correlate with their compassion towards students, and with their self-compassion?
5. Did the SA professionals' compassion towards students correlate with their self-compassion?

Significance of the Study

This study provided empirical evidence of the value of NT used in SA professionals' development to promote empathy toward traditionally underserved students, compassion skills, and self-compassion awareness. As noted, prior studies saw changes in behavior as a result of being highly transported. In the medical field, researchers found that narrative films can have positive effects on attitudes, knowledge, and behavior (Murphy et al., 2011; 2015). Considering previous findings in the identification, absorption with the character(s), and development of a more positive view of the character (Green & Brock 2000, Murphy 2015). The current study used a digital story (video and text) to measure the narrative outcomes on the viewer/reader.

Duslak and McGill's (2014) study recommended the use of case studies as an efficient method to train and develop academic advisors. This study proposed a digital story as a low-risk method, where the digital story recreated the students' experience without having to bring the student into a room with strangers. Davis and Weinschenker (2012) observed that one of the premises of digital storytelling is: "its potential for democratization and empowerment ...drawing in postmodern critical theorists including Foucault (1980)" (p. 50). Concisely, this study investigated the possible impact of NT in Student Affairs (SA) professionals to promote empathy, compassion for students, and self-compassion awareness.

Regarding compassion and self-compassion, it is unknown if other studies used higher education professional as participants. Neff (2011) operationalized compassion as "being open to and moved by the suffering of others, so the one desires to ease their suffering" (p. 251). This study measured the level of compassion towards students and self. Pommier (2011) described compassion towards others as being attributed to the practice of the three following components: 1) kindness towards others, 2) ability to see common humanity in others, and 3) mindfulness. Similarly, to the compassion definition, Neff (2003; 2011) suggested that self-compassion requires individual self-reflection. In sum, it requires experiencing the three main components of compassion for others, yet applied to self.

When it comes to compassion for others and self-compassion, researchers commonly found gender discrepancies (Neff, 2003; Levant, 2011; Salazar, 2015) and lived experiences as common predictors of achieving self-compassion and compassion for others (Neff & Pommier, 2012). It was interesting to find out if there were gender identity differences when it comes to compassion for others and self.

Experts in Higher Education best practices recommended regular experiential opportunities for the training and development of the professionals. This research contributes to the body of inquiry of NT and SA professional development.

Delimitations

This study was delimited by certain factors. First was regarding participants' recruitment and data analysis. The participants were current SA professionals at a Midwestern research university in the United States. Both full-time and part-time employees were allowed to participate in the study. Additionally, it was anticipated that a

random selection of narrative format (video or text) could possibly limit SA transportation. The student appearing on the narrative, self-identified himself as a man of color and a first-generation (FGEN) student, which means that he is the first one in his family to pursue obtaining a college degree in the United States. He also talked about being culturally rooted in his ancestor country of origin. It was foreseen that the background of the student could potentially be a limitation for participants, who were not used to socializing or working in diverse environments.

Second, decisions involving the modes of video and text from the same digital story were meant to serve the purpose of the study. In digital storytelling, the process is intense and utilizes community-based learning practices to capture the attention of an audience (Warren, 2016). Other modes, like book stories or films, were not considered for this study. Independently, of what others utilized to measure NT in prior studies, this study used of a digital story was purposeful because the principal investigator is in close familiarity with the creation of digital stories at the participants' institution.

Limitations

In addition to the delimitations presented, the results of this study are meant to be interpreted cautiously because of the following limitations. The participants of the study role and expectations guiding university students may be limited to the institution they are currently employed. It is known that different universities in the same region are structured differently. That said, the sample of this study is not meant to be generalized across higher education institutions.

Second, the design of the study (video or text) only allowed seeing which mode has better outcomes in terms of NT, especially in terms of the visual accessibility that the

video organically presented in comparison to the text. The lack of a control group is a limitation of this study.

Assumptions

1. Scores in NT will be fairly positive partly because of the participant's familiarity with students like the one on the digital story or script.
2. All narrative modes can benefit the sense of empathy and positivity for the student; all would show some effects.
3. NT will continue to be utilized in institutions to honor student's stories and for professionals to start from a place of good when guiding students.
4. Compassion for others and self-compassion awareness will be practices adopted by the participants to improve their personal and work wellbeing.
5. The sample used in this study is representative of the larger student affairs field in Big 10 universities and research one institution's structure.

Definitions

- Compassion: Recognizing one's own or another's distress and making an attempt to alleviate it (Gilbert, 2009).
- Self-Compassion: Entails being kind and understanding toward one-self in instances of pain or failure rather than being harshly self-critical (Neff, 2003).
- Self-Kindness: The first component of self-compassion. It refers to the tendency to be caring and understanding with oneself rather than being harshly critical or judgmental (Neff & Pommier, 2012).

- **Common Humanity:** The second component of self-compassion. It is central to self-compassion involves recognizing that all humans are imperfect, that all people fail and make mistakes (Neff & Pommier, 2012).
- **Mindfulness:** The third component of self-compassion. It involves being aware of present moment experiences in a clear and balanced manner so that one neither ignores nor ruminates on dislike aspect of oneself or one's life (Neff & Pommier, 2012).
- **Digital Storytelling:** A short personal narrative enhanced by music, pictures, and clips used to recreate a particular time in their life, a place that defines who the person is, or a tribute to someone the digital storyteller admires (Lambert, 2000, Powell Browne, 2016).
- **Student Affairs Professional:** At its broadest definition, student affairs consist of any advising, counseling, management, or administrative function at a college or university that exists outside the classroom. Definition provided by ACPA (www.myacpa.org/considering-career-student-affairs).
- **Underserved Students:** in higher education are diverse in multiple ways—gender, race/ethnicity, generational status, class, residential and immigrant status, academic preparation, religion/spirituality, age, language needs, ability and disability, learning style preference and worldview. These students enroll in diverse learning contexts both on and off campus and access courses and programs of studies in multiple ways. (Rendon, 2006, p. 1)

Summary

This study compared two methods NT on SA professionals to promote empathy, compassion toward students, and self-compassion awareness. Earlier studies done using NT indicated that audiences could experience an emotional response to the characters in the story (Busselle & Bilandzic, 2009; Green, 2004; Green, Strange, & Brock, 2002). Further, according to NT research in education, there is a belief that through narrative, educators have the potential to become more empathetic. Thus, it was critical to determine how transportation into a narrative may correlate with the SA professionals' compassion toward students and self.

This chapter provided an introduction to the research problem with a brief overview of NT theory, self-compassion awareness, and compassion for others. Evidence was provided to explain the needs of the study, and a study purpose statement was indicated to justify the intent of this investigation. Research questions were presented, along with the definition of delimitations, limitations, and assumptions of the study. The next chapter will offer a comprehensive literature review that informs the formulation of the current study.

CHAPTER II

LITERATURE REVIEW

The purpose of this study was to examine the effects of Narrative Transportation (NT) (text or video) in Student Affairs (SA) professionals to promote compassion towards students and assess self-compassion awareness. Green & Brock's (2000) Narrative Transportation theory was adopted as a theoretical framework because it addresses that highly transported individuals can develop a more positive view of the character. This study examined the effect of NT in the two groups of SA professionals. Additionally, the current study measured compassion toward students and the self-compassion of SA professionals. This literature review will consist of the following sections:

1. *Student Affairs Wellbeing in the Workplace*, which describes some of the known stressors for student professionals, and what others have proposed to help cope in particular for better training and development.
2. *NT theory*, which establishes an overview of the theory, including the known effects of being transported into a story: imagery, affection, and attentional focus.
3. *Compassion for Others*, which presents an overview of prior study findings on the benefits of having compassion for others.

4. *Self-compassion*, which offers an introduction to self-compassion studies and its personal effects in improving wellbeing.

The next part of this chapter will provide an overview of the literature to bring together relevant research to establish the conceptualization of narrative as a tool to improve current SA professional practices. Further, it will build an argument for the need of the study, methodology, and possible outcomes.

Wellbeing of the Student Affairs Professionals

Workplace

Over time, researchers had suggested that good health status is associated with career satisfaction. Daley (2006) has also emphasized that health status depends on the "interactions between people and their environments in the process of everyday life: where people live, love, learn, work, and play" (p. 235). This concept also applies to higher education professionals, and it can be quantified by the assessment of the student professionals' health status as dependable on the quality of interactions with students and colleagues, the process of their daily work, and what they do to live a happier life. Therefore, it is essential for SA professionals to find ways to cultivate and sustain a positive health outlook that can foster great relationships with their students while remaining in control of their wellbeing. Note that this study did not assess direct job satisfaction or burnout rates, nor health status in SA professionals. Instead, this study proposed to examine wellbeing constructs like self-compassion, compassion for others, and the examination of their emotional views when getting involved in complex student's story to promote wellbeing.

Higher education institutions are not commonly known as a place where the employees tend to engage in excessive behaviors like drinking or smoking. According to several studies done in the last twenty years, the percentage of student professionals who leave their field remains consistent. Loren (1998) and Tull (2006) revealed that 50 to 60 percent of new SA professionals leave their employment in education within five years. Similarly, in a recent study, researchers found that 60 percent of new (SA) professionals tend to leave within ten years (Marshall, Gardner, Hughes, & Lowery, 2016). Although it is at the same rate of attrition, the *Chronicle Vitae* also documented eighty-three articles of tenured professors leaving academia, not because they do not love teaching, but more so because of the rigid structure of higher education (2013). These departures are telling because even though academia is not known as a toxic workplace, evidence suggests that this high turnover rate is not necessarily viewed as normal.

Researchers in the field of higher education personnel attributed the high attrition rate primarily to burnout and a number of other challenges (Lorden, 1998; Marshall, 2016; Tull, 2006). One of the working definitions of burnout, cited in the Hooper, Craig, Wetsel (2010) study, stated that Figley defined burnout as a “physical, emotional, mental exhaustion caused by long-term involvement in emotionally demanding situations” (p. 4.22). This is similar to compassion fatigue, which is often a condition among helping professionals, and refers to the exposure to constantly traumatic situations, and as a result, sometimes individuals can feel helplessness (Hooper et al., 2010). It is important to promote wellbeing in the workplace and support the practice of self-care prevent student professionals from burnout and compassion fatigue (Barkhuizen, 2004).

Outside academia, recent research conducted with student midwives found that burnout rates and compassion fatigue could be avoided by practicing self-compassion and wellbeing (Beaumont, Durkin, Martin, & Carson, 2016). The authors stated that the goal of their study was to learn how to go about neutralizing the high stress environment typically experienced in this position due to the “high activation” requirement of the job (Beaumont et al., 2016, p. 240). Consequently, Beaumont and colleagues (2016) pointed out that prior research done on midwives found a link between stress and unhealthy behaviors such as smoking, drinking, or binge eating. With that in mind, this could be relevant to higher education settings because of the high activation environment. Moreover, it could potentially be compared to the times where the job of SA professional has high demands placed upon them in regard to the student ratio per professional, meetings, training and development, and programming.

Need for New Self-Care Practices

There is a challenge when working directly with hundreds of students a month and the direct impact that student needs have on faculty and staff. Various studies indicate that there is a correlation between personal wellbeing and job performance (Despres, Almeras, & Gauvin, 2014; Vilela, Silva, & de Lira, 2015). This is especially true when the high demands of the job may impact their wellbeing. For instance, it can be complicated for SA professionals to sustain high-quality interactions or meetings with students when the content of the meeting can impact the student professional’s physical and mental health.

In a recent analysis of literature, Towle (2016) concluded that in higher education, some advisors tend to be social justice champions. Subsequently, in their

attempt to be agents of change, advisors are likely to experience exhaustion that is manifested in feelings of invalidation, frustration, and an unclear path of how to deal with their wellbeing. Consequently, the author recommends the practice of intentional self-care which:

allows advisors to maximize effective critical self-reflection; their work with students and staff; their efforts to foster an inclusive campus culture; their ability to influence personal, departmental, structural and systemic changes for social justice; and most importantly, their ability to develop their skills as agents for social change in the role of academic advisor in our society. (Towle, 2016, n.p.)

Similar to Towle (2016), other higher education experts believed that there was and continues to be a need to incorporate new topics and training tools that can aid and cultivate the relationship between student and professional without taking a toll on any of the parties. Schairer (2016), in her book, highlighted the importance of training students, faculty, and staff in compassion. Recent studies found that compassion is fundamental to wellbeing because “it helps us feel more connected to others and enriches our interpersonal relationships” (p. 198). Other studies found that cultivating self-compassion among young adults promotes positive and healthy relationships (Mikulince et al., 2005; Piff et al., 2010, cited in Salazar, 2015). In short, this study aimed to contribute to the body of literature by promoting self-compassion and compassion for others because it promotes a positive concept of self and those around us. Therefore, compassion can be categorized as both a personal and collective wellbeing enhancer.

As the evidence illustrates, it is critical for institutions of higher education to find ways to promote and train employees on the importance of self-reflection practices as a means to reduce burnout rates and compassion fatigue (Barkhuizen, 2004). Hence, the goal of this study was to examine the importance of compassion and self-compassion in SA professionals as it relates to seeing or reading a story about a traditionally underserved student facing a campus climate issue. Similar examples of campus climate issues include students facing discrimination on campus because of their faith or experiencing isolation in the classroom because of their ethnicity. SA professionals can be hard on themselves when they do not have answers to help students involved in a campus climate issue. The idea of introducing self-compassion to SA professionals originated from the evidence that showed that the practice of self-care regularly is associated with better energy (Dorian & Killebrew, 2014).

Regarding compassion for others, Salazar (2015) indicated that it is still unknown how self-compassion can improve interpersonal relationships. The author stated that others found that having a low level of self-compassion was linked to an individual's willingness to act and seek positive change to improve the relationships with others (Salazar, 2015). However, contrary to prior research, Salazar stated that when it comes to same-sex interpersonal relationships, having a low or high self-compassion score did not make a difference in wanting to improve. This inconsistency in the literature highlights the importance of providing spaces for SA professionals to assess their self-compassion and use it as a motivation to improve the quality of the relationships with their students. In this study, the SA professionals examined compassion towards others. Likewise, NT was assessed to determine the SA views and attitude had a positive view of the student.

Thus, the current study aimed to investigate two indirect methods as a possible strategy to cope with the demands of the job: 1) the power of narrative to process student stories, and 2) the incorporation of self-compassion and compassion for others.

In line with the purpose of a powerful story, Schairer (2016) recommended that educators' train in self-compassion by reading a book on their own time that contains a compilation of heartfelt stories, like *Tattoos on the Heart*. Even though not all digital stories are heartfelt, it is common for the subject to write about a vulnerable time. In some instances, digital stories with sensitive topics are presented as a group of stories done by multiple authors to achieve a greater impact on a certain topic. That is the case of the [Silence Speaks project](#), which is a two-part series that advocates for women's rights through digital storytelling. A digital story is as "a short personal narrative enhanced by music, pictures, and clips" used to recreate a particular time in their life, a place that defines who the person is, or a tribute to someone the digital storyteller admires (Lambert, 2000; Powell Browne, 2016). Digital storytelling has been widely used in and out of the classroom, particularly in communities that have been traditionally marginalized. Similarly, the current research investigated the magnitude of narrative impact on the viewer and reader.

Theoretical Framework

Green & Brock's (2000) Narrative Transportation (NT) theory emerged from Gerrig's (1993) metaphor that equated transportation with having the ability to travel through a reader's experience. The authors pointed out that Gerrig described this as when:

Someone (“the traveler”) is transported by some means of transportation, as a result of performing certain actions. The traveler goes some distance from his or her world or origin, which makes some aspects of the world of origin inaccessible. The traveler returns to the world of origin, somewhat changed by the journey. (cited in Green & Brock, 2002, p. 324)

Interestingly similar to Gerrig’s (1993) traveler’s metaphor, the same concept of the “traveler” is taught about when teaching a digital storytelling process. The student in the digital stories selected was also taught through a metaphor used by Story Center, which was done to help the digital storyteller to define their type of story. Then, the storyteller learned to write a story from a traveler perspective or the perspective of a traveler that they met along the way and changed his personal story (Facilitators DS). Consequently, the student’s story utilized in the current study was scripted using the “traveler” teaching principal. It is unknown if the metaphors from both Gerrig’s and the Story Center are connected. Thus, this is just a mere observation, rather than an attempt to operationalize both metaphors connections.

Initially, Green & Brock (2000) attributed the transportation to three components: “imagery, affect, and attentional focus” (p.701). Subsequently, other studies had followed the assumption that becoming a “traveler” in the narrative by reading or viewing is a synonym of experiencing transportation. The reader or viewer gets lost in the story, and as a result the reader/viewer changes (Van Laer, Ruyter & Visconti, 2013). In short, NT experts see it as getting lost in the story or unplugging from reality to be completely absorbed in the story.

Selection of Narrative Transportation Theory

NT theory does not stand alone when it comes to theorizing the effects of a story or narrative. Over the years, researchers suggested that the comprehension of a story occurs because a narrative tends to stick in the reader's comprehension more quickly and for a longer period of time. In 2002, Graesser, Olde, & Klettke explained that "the situations and episodes in narrative have a close correspondence to everyday experiences, so comprehension mechanisms are much more natural than those recruited during comprehension of other discourse genres (such as argumentation, expository text, and logical reasoning" (p. 229). Thus, it was instrumental to find out how transportation may affect the SA professional's empathic views toward the student in the narrative.

NTT was first examined by Green and Brock (2000). Subsequently, other researchers used transportation to explain the phenomena that coexists between the reader/viewer experience and some of the elements of transportation (Green, 2010; Green et al., 2004; Johnson, 2012; Kim et al., 2016; Mazzoco & Gree, 2010; Murphy et al., 2015). Green and Brock (2000) argued that NT theory stands out because, unlike other theories in narrative persuasion, NT theory offers a testable model.

According to Green (2004), transportation is defined as "an integrative melding of attention, imagery, and feelings, focused on story events" (p. 248). Transportation was operationalized as a result of their first study, *The Role of Transportation in the Persuasiveness of Public Narratives* (Green & Brock, 2000). Ultimately, NT theory was selected for this study because of the consistent findings in attitudes or belief change (Green & Brock, 2000; Green, 2004; Kim et al., 2016; Murphy et al., 2015).

Overview of Narrative Transportation Theory

Green & Brock (2002) acknowledged that the theory was formulated in response to the “lack of testable theory: theory may help organize experimental approaches to increase scientific understanding” in the topic of narrative persuasion (p. 316). As a result, the authors created and tested the Transportation-Imagery Model (TIM), which encompassed five postulates that frame the notion that narrative persuasion is meant to occur when certain criteria are offered and the reader then accepts them (Green & Brock, 2002). The authors postulated that being exposed to a meaningful script with rich imagery-evoking content is most important when aiming to induce narrative persuasion, well as to allow the reader’s cognitive abilities to get involved with the story (see Appendix A). It is important to note that the narrative format of the text in this study was written in a way that the student function as a storyteller painted a picture of the feelings and events narrated in the story.

According to Green & Brock (2000), TIM was conceptually operationalized and tested to postulate a theory by conducting a series of four experiments to test the effects of NT on the reader when controlling for different variables such as affection for the main character, text homogeneity quality, fiction vs. nonfiction, ability to identify false statements within the narrative, and the overall story-consistent belief. In their research, Green & Brock (2000) formulated four studies to manipulate and test the variables individually and/or in combination. Green & Brock’ (2000) experiments were as follows:

Experiment 1: Structurally, the authors tested transportation by assessing the role of the main character and the consistent beliefs in the story. The results suggested that the reader’s beliefs and the judgments of the main character were affected by the story type

and events. As a result, this yielded that a transported reader tends to have a more positive outlook on the character.

Experiment 2: Next, the researchers aimed to investigate external factors like manipulation of the reader's perception of the story depending on a fiction or nonfiction genera. Most importantly, researchers elaborate on external factors. They measured text quality to investigate if the "surface" elements of a story, genera, and popularity of the books made a difference in the reader's transportation. The results indicated that transported individuals were invested in the narrative and unable to distinguish weak arguments. Based on this evidence, the researcher concluded this could mean that highly transported individuals are likely to be persuaded to changing beliefs by the story's strong arguments.

Experiment 3: This part of the experiment was a sequential experiment of 1 and 2. A co-variable was added to be able to predict how the reader would respond to fiction and nonfiction manipulation of variables when some of the participants were told that the story was a dream. The researcher's aim was to re-test the participants' story-consistent beliefs taking the variable and confining variable. The results revealed that fiction and nonfiction did not make a difference in the reader's transportation. Regarding the main character and story, the reader's response was the same despite the genera. In short, experiments 1-3 confirmed the story's consistent positive beliefs repeatedly, concluding that when a story presented an element of realness it does not necessarily affect the viewers or reader's beliefs of the character in the story. Most importantly, the identification with the main character showed the most positive effects.

Experiment 4: The authors aim to bring it all together; they examined transportation as a mechanism to mediate character evaluation and beliefs about the characters. To do so, the authors used three different types of stories that varied in written content and genera. The participants were assigned into two groups: one received instructions, and the other did not. Conversely, in this study, the instruction variable did not influence the level of transportation. The results indicated that highly transported individuals have more consistency of beliefs and a more positive attitude toward the character.

Ultimately, Green & Brock's (2000) findings of their first experimental study in NT suggested that across the four experiments, audiences reported multiple effects on transportation regarding character evaluation and attitude changes. These findings aided in establishing that highly transported individuals are more likely to have a positive outlook on the main characters. Thus, this study aimed to explain, through the theoretical lens of NT, the possible effects of a traditionally underserved student story in transportation, and the evaluation of comparing it to compassion for the student with the positive outcomes of transportation scale. This meant that as a result of being transported into the narrative (video or text), the overall concept of compassion toward the student would have a link with those who score high on the emotion (empathy) items of the transportation scale.

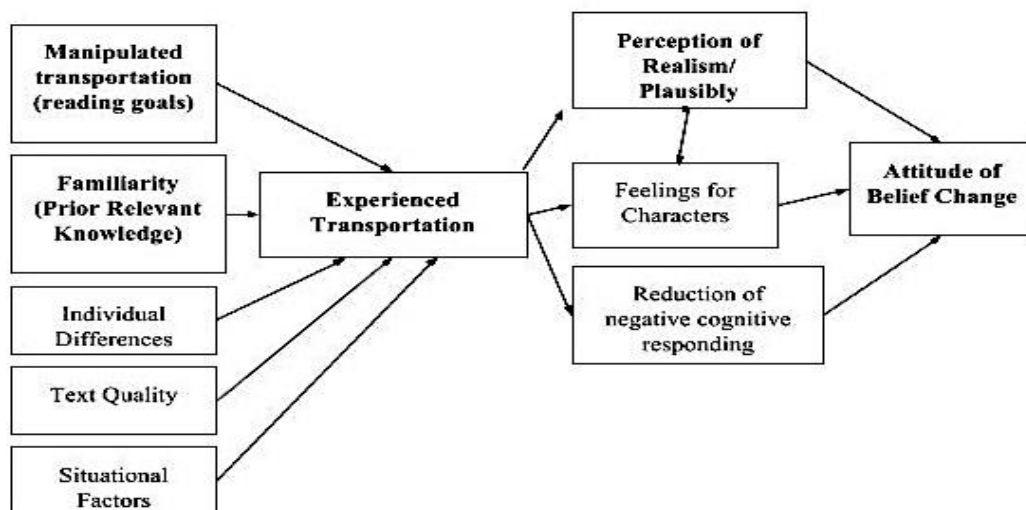
Antecedents and Consequences of Narrative Transportation

According to Green (2004), NT theory established that in order for the reader or viewer to experience a degree of transportation into the narrative, the reader must be able to identify the following antecedents: "prior familiarity with the story themes, that

transportation is associated with a greater perception of realism, and that transportation is associated with endorsing more story-consistent beliefs” (p. 260) (see Figure 2). Because of these NT antecedents, it is essential to find out if the student story selected is compelling enough and perceived as realistic to a SA professional to be transported into the narrative story and if there might be a shared view with compassion for the students. A caveat of this study is that the principal investigator looked for a compelling story of a traditionally underserved student who created a good (digital) story that could be delivered via video and text. The student completed the story as a participant in a digital story workshop. Prior studies pointed out that the antecedents of transportation (see Figure 2) such as reading goals, familiarity, individual differences, text quality, and situational factors aid individuals in attitude change as a consequence of transportation (Green, 2004).

Figure 2

Antecedents and Consequences of Transportation into a Narrative World (Retrieved from Green, 2004)



Aside NT theory, there was an interest in this research study to investigate an individual's self-compassion awareness and compassion towards the students through the lenses of compassion research and NT. This section focuses on the transportation aspect, the possible association with characteristics that highly transported individuals tend to have (Green & Brock, 2000), and establishing if there were similarities with the compassion characteristics. This was particularly important because Green (2000) suggested that empathy is one of the side effects of transportation (see Figure 1).

According to Busselle and Bilandzic (2009), highly transported individuals can understand the emotions portrayed by the main character; they also argued that the audience could understand the emotions “even if they do not share those emotions” (p. 324). From their first experimental study, Green & Brock (2000) established that part of the transportation process is linked to identification with the character, this does not mean that the reader wants to be the character. Even so, a transported reader can experience it by putting themselves in the main character's shoes. More recently, Iguarta & Fiuza (2018) also emphasized that “characters are a basic ingredient in any narration, and therefore their design, characteristic, or attributes can condition reception processes” (p. 502). For instance, the authors attributed identification as a or the mediator of the process by explaining that:

[it] takes place during reception (reading, viewing) of the narrative message, and that is linked to perspective –taking or cognitive empathy (putting oneself in the shoes of the character), emotional empathy (feeling the same emotions as the character), and the temporary loss of self-awareness (the receiver of the narrative

imagines being the character, taking on his or her identity, and becoming merged with the character). (Iguarta & Fiuza, 2018, p. 503)

Similarly to Iguarta et al. (2018), identification has served to developed other scales like the Narrative Engagement Scale by Busselle & Bilandzic (2009). The authors pointed out that identification with the character played a role in audience members who were transported into the narrative. They were more likely to understand the story of the main character because of their ability to reflect on their life experiences, and to a certain extent, experienced *familiarity* with stories. An interest of the current study was to see the *familiarity* of SA professionals with the type of challenges told in the students' narrative and the challenges they see in their daily meetings or other interactions with students. Hence, the question became if *familiarity* with the student narrative serves as a mediator to evoke transportation.

Attitude Changes and Beliefs

Previous findings in narrative research established that transportation is not linked to the causation of attitudes or belief changes in the reader. Nonetheless, it seems consistent across research studies that an outcome of highly transported individuals shared some change in character identification and emotional responsiveness (Busselle & Bilandzic, 2009; Green, 2004; Green, Strange, & Brock, 2002, Mozzocco, Green & Sasota, 2010). Often, researchers like Mazzocco and colleagues (2010) had selected stories of traditionally marginalized communities to get to the core of readers' emotions. Following the same practice, the current study selected a student story from a traditionally marginalized community.

That said, the Mozzoco et al. (2010) study is important because they were able to delineate a comparison between the impact of narrative and non-narrative stories. In a way, their study contributed to a body of literature in NT by including the rhetoric format. Interestingly, the authors separated the narrative from rhetoric. Phelan (1996) cited that using narrative as rhetoric means that a: “narrative is not just a story but also action, the telling of a story by someone to someone on some occasion for some purpose” (p. 8). Indeed, if coupled with a narrative component, it is known that it can affect the audience. Mozzocco and colleagues (2010) found this by exposing half of their participants to a narrative that aimed to promote tolerance toward a gay male and having the other half of the participants read affirmative action factual information with two different argumentations in either a narrative or a rhetoric format. The researchers found that highly transportable participants respond better to narrative messaging, and as a consequence, their empathy attitude changed.

In short, this study aimed to investigate whether or not highly compassionate SA professionals were more likely to be transported with one or both of the mediums (video or text) and investigated a possible link between being highly transported SA professionals and compassionate individuals. Either way, the idea was to find out if highly compassionate individuals were also highly transported. In the case that they were not, it would also be a positive outcome because it meant that through NT, individuals might not need to be compassionate to have a positive outlook on the students. Then, if it turned out that compassion and NT were both high, it would show how important it is to include training and professional development that cultivate compassion toward the student story.

Narrative Format

This study aimed to provide a good story. The principal investigator selected a student story created in a digital story training workshop, and it was utilized to measure transportation. It is important to point out that the story was meant to be a digital story, meaning that follows the instructional curriculum developed by Lambert (2006). In other words, part of the creative process of a digital story involves writing a text (script) that is meant to center the final product in a digital format, thus serving the two mediums to explore in this study: the text and the video.

The current student story was selected because digital story researchers and practitioners endorsed a digital story process as well-crafted stories. When creating a story in digital story workshop participants:

learned that it takes courage to share their stories publicly; they risk judgment from others. But once they develop confidence and commitment to the storytelling process, ...[they] can generate many insights related to media production as a vehicle for engagement with culture identity work through producing short videos, and by remixing and repurposing existing media content [personal pictures] to tell new stories. (Raimist, Doerr, & Jacobs, 2010, p. 282)

Overall, Green and other NT researchers concluded that a “well-crafted story would be expected to elicit more transportation than a poorly written story” (p. 361). An assumption of this study is that a not-so-well-crafted story will be illustrated by the text of the video. It was anticipated that the text of the story would not seem as impactful because when teaching digital storytelling, the text (script) is inevitably less explicit and supplemented by visuals and audio. For instance, in digital story workshops, participants

learned the concept of the show vs. tell, meaning that images and visuals effects would substitute words in the text (script). The student appearing in the story shown then followed the same teaching principle when drafting his story. Henceforth, it was anticipated that some information would be unavailable for the SA professional and may be difficult to fill the gaps when only reading the text. As a result, the text presented to the SA professionals in this study had some gaps to fill in that would only be accomplished by using the reader's imagination.

Researchers established empathy as one of the effects of NT. For instance, in Van Laer and colleagues (2013) meta-analysis, the authors recognized that audience members in NT could be categorized as consumers. Hence, they were 'selling' the idea and highly transported individuals are then consumers of stories. The researchers noted in their extensive research that transportation occurs by empathy and imagery process (Van Laer, et al., 2013). It is known that a good text is supposed to provide image-evoking exposure to the reader. As a result, this suggests that it is most likely empathy that influences the audience member's ability to process the imagery of the text.

Consequently, it was an interest of this study to find out if the narrative format like a video (digital) or the text (script) worked as mediators of NT to a story. The story selected included personal pictures of the student. It was unknown if through personal pictures and the visual effects used by the student when crafting the story would serve a purpose beyond complementing the text, specifically when it came to the effect on the viewer. Phillips & Mcquarrie (n.d.), cited in a prior study, stated that they were able to distinguish that there was a difference between transportation and immersion in the story. The authors elaborated that transportation was associated with elements beyond

aesthetics like “the plot and characters” (cited in Van Laer et al., 2013, p. 800). Some of the concepts mentioned earlier had been studied to define differences with transportation and other constructs in an aim to explain long-lasting changes in specific attitudes and belief changes as a result of narrative exposure.

Text and Video Comparisons

The purpose of this section is to provide a comparison of current evidence that delineates differences in narrative medium formats (text or video) to analyze prior studies that included a media medium (text or film) as part of their research. Historically, most studies measured NT using text (Green & Brock, 2004; Johnson, 2011; & Mazzoco et al., 2010). The text version varied from a fact sheet to a best seller book. It was central to this research to note that there was a limited number of NT studies that used film as their main medium to research NT (Brusselle & Bilandzic, 2009; Green et al., 2008; & Sestir & Green, 2009). To today’s knowledge, there was limited research that compares NT difference between text and video. Furthermore, there were not many studies that can provide conclusions about format differences.

According to Greens et al., 2008 study, the authors found a more significant effect when the participant had repeated experiences with a narrative (book, video, or film). For instance, those who read the Harry Potter books before watching the movies experienced greater NT than those who only did one of the activities: read or watch. Initially, the authors thought that the movie would aid further transportation, then Green and colleagues study explained that:

Although print and film differ in a variety of ways, there are at least two primary differences between the modes that are important to consider: vividness or

sensory richness (higher for film) and the effort required from mental imagery ... but it remains an open question whether it is important for that imagery to be self-generated (as in print) versus provided by the medium (as in film). (Green et al., 2008, p. 516)

The current study is also examining the potential differences in the medium or delivery format. This study is unique and distinguished from Green's et al., 2008 study as it used a real story, crafted by the storyteller, to be presented in a digital story format as a finished product. Both the text (script) and the video were crafted by the same student when participating in a digital story workshop. A specific purpose of the selected student story was to spark familiarity among both groups of SA professionals: the readers and viewers.

In a way, the realness of the character could potentially influence the NT because, unlike other studies in NT, the assessment of the viewer or reader's NT is not based on the story of a fictitious character. Therefore, a component of this study aimed to explore the comparison between text and video of a real student. The story was self-authored by the student from beginning to end. Contrary to Green's et al., (2008) study where the main character was Harry Potter; and the story's delivery format was created by multiple people: writers, editors, producers, directors, etc. The next section will cover the details about the selection of the student-written and crafted text and digital stories.

Fiction vs. Nonfiction

Another important factor to consider when reviewing the effects of NT was the type of story: Fiction vs. Nonfiction (see Table 1). Originally NT researchers believed that fiction stories could play an important role in promoting empathy. Contrary to the

initial assumption, the Green et al., 2004 study pointed out that there is not a significant difference between fiction and nonfiction stories. Furthermore, there was little evidence in the literature to support that nonfiction is better than fiction, or vice versa. Regardless of the genres, both tend to be scripted by a team of professionals. Unlike prior research that has been done in NT, this study stands out because it proposed a real story, crafted by a student for a digital platform. That said, this study is contributing to the body of literature in NT studies by examining and reviewing the effects of a student’s story via text and video.

Table 1

A Comparison of Studies Measuring Narrative Transportation Utilizing a Fiction vs. Nonfiction Text or Film

Authors	Fiction	Nonfiction
Mazzocco, Green, & Sasota (2010)		Y
Kim, Lloyd, & Cervellon (2016)		Y
Green, Brock, & Kruglanski (2000)	Y	Y
Murphy, Frank, & Chatterjee (2015)	Y	Y
Busselle & Bilandzic (2009)	Y	
Green (2004)		Y
Green, Kass, & Carrey (2008)	Y	
Escalas, (2007)	Y	
Sestir, & Green, (2010).	Y	
Slater, Buller, & Waters (2003)		Y
Winterbottom, Bekker, & Conner (2008)		Y
Johnson, (2012)	Y	

First-Person Narration

One may have a question: Why is this research using a student’s story (in text and video) instead of bestselling books or Hollywood movies, which can be argued is better? According to Graesser, Olde, & Klettke (2002), when it comes to first-person narration,

(e.g., digital story) the comprehension level of the reader and viewer experience is linked to the character perspective:

The narrator takes the point of view of one of the characters...and speaks to the narrative through the character's eyes. The one who comprehends ends up viewing the world and experiencing consciousness from the perspective of the first character.

(Graesser et al., 2002, p. 237)

This suggests that a first-person narrative, like a digital story, is easier for the reader and viewer to relate to the character because of the *familiarity* of the reader with the real-life events, and the fact that the main character is narrating scenes and personal emotions. The *familiarity* with a story certainly added value to how someone like a SA professional could relate to the student story. For instance, Story Center and some of their research partners found that digital stories inspired people to take action for change (Warren, 2016), and influenced public policy and legislative decision-making (Niederdeppe, Roh, & Shapiro, 2015; Moreland-Russell, Barbero, & Andersen, 2015). Similar to the Story Center research partners, this study measured the possible effects a student's story may have on SA professionals.

Storytelling

Further, this section provides additional support for why storytelling has a long history of being used been used among vulnerable populations. Most importantly, the selected student story was crafted using the storytelling curriculum. Moreover, storytelling gives a voice to those whose stories are not often heard (Lambert, 2006; Raimist et al., 2010). According to Weinshenker (2012), the author concluded that the benefit of a digital story is to provide an organic process of "self-representation...identity

developing through the process of constructing, presenting, and reflecting” of their own story (p. 68). This illustrates that the main character in the student’s story (video and text) went through a process to build his voice and experiences into the digital story.

A digital story is a short personal narrative enhanced by music and pictures or clips where the narrative is considered the core of the digital storytelling (Lambert, 2000; Powell Browne, 2016). It is considered a powerful process for the storyteller and the audience due to its creative process (Lambert, 2010). The construction of a digital story is an intense introjected process deliberately explained by the seven steps of digital storytelling. Along with the seven steps, digital story workshop participants address one or more questions that are meant to complement each step with the intent of helping the storyteller keep the story concise (Lambert, 2010).

According to Lambert (2010) Digital Storytelling Steps and Prompt Questions are as follow:

Step 1: Owning your insights. What’s the story you want to tell?

Step 2: Owning your emotions. As you shared your story, what emotions did you experience?

Step 3: Finding the moment. What was the moment when this change?

Step 4: Seeing your story. What images come to mind when recalling the moment of change in the story?

Step 5: Hearing your story. Would the story and the scenes within be enhanced by the additional layers of sound?

Step 6: Assembling your story. How are you constructing the story?

Step 7: Sharing your story. Who is your audience?

The current research used the student's story focused on the reflection component. More so, it provided a self-reflection opportunity for SA professionals to understand their ability to empathize with a traditionally underserved student. This connects to Wenger's research (1998), which focused on enriching community experience when the knowledge is situated as a reflective practice to learn from the experience. According to Wenger (1998), the learning experience is developed "in the context, tools, and social interaction of the learners" (p. 120, Cited in Merriam & Bierema, 2014). Furthermore, Wenger stated that in a community of practice, learning "belongs to the realm experience and practice. It follows the negotiation of meaning; it moves on its own terms. It slips through the cracks; it creates its own cracks" (cited on Merriam & Bierema, 2014, p. 121). Similarly, the design of this study was to expose the SA professional to one of the two available delivery formats in the randomized groups. Overall, the student in the story wrote about being an immigrant, a man of color, and a religious man at a predominately white institution. Moreover, he reflected on his own intersectionality and how the political climate and campus climate has impacted his college experience.

Selection of the Story

The story selected is meant to convey a powerful message - and because it was in the interest of the study to investigate how gender identification could potentially intersect with self-compassion and compassion in SA professionals. The selected student story for this study was explicitly chosen to examine the impact that they might have on compassion among SA professionals. The story conveyed and gave insight into personalized details about a traditionally underserved college student's experience. A

male story was intentionally selected, as this research also investigated possible gender differences related to compassion.

Interestingly, prior research in compassion found that women were less self-compassionate than men, and instead were more compassionate toward others (Neff, 2003; Salazar, 2015). It was interesting to determine the responses of the SA professionals after viewing or reading the text of the story of a male student, how it influenced their self-compassion score and the compassion toward students score. This was especially interesting when taking into consideration the identities of the student. The story introduced a male, traditionally underserved college student questioning some of the struggles that students of color face in their communities, yet he found strength in positive role models like his dad and the less fortunate in his country of origin.

Recent research has also suggested the need to investigate the effects of stories produced following the digital storytelling curriculum on the enlightenment of the audience (Barber 2016). Similarly, EDUCAUSE (2007) proposed to investigate how digital stories can impact higher education. Therefore, this study aimed to capitalize on the possible cultivation of compassion in SA professionals as a result of viewing a student's digital stories.

Audience

Most recently, Eric Liu, a civics educator, explained on his blog for [TED Ideas](#) why it is so important to tell and listen to personal and other stories to combat power and how it works both ways. Liu elaborates by saying: “When you want to challenge the powerful, you must change the story. You can use a story to organize people and then allow them to organize themselves into the story. Your narrative has to offer an

alternative to the dominant storyline of why things are the way they are. You have to stir a new sense of us” (TED Talk, March 28, 2017). Similar to Liu’s philosophy on how to change the traditional narrative, this study aimed to organize SA professionals to listen to the student’s story, see how a personal story written and narrated by the student elicits understanding on becoming compassionate, and to think of next steps. This illustrates that SA professionals challenged themselves to ask and what could potentially be their role.

Indeed, the student’s story was chosen because there is evidence on the effects of audiences. Scholars and authors like Livingston, (2005), Lambert (2010), & Vivianne (2016) described the power that an audience has in the process of making a digital]story, most directly by the members of the workshop participating in the story circle process (Lambert, 2006; Davis & Weinshenker, 2012). This is especially true during the story circle, which is a component of writing the story in the digital story workshop. Some scholars have recognized digital storytelling as a community learning experience (Cisneros, 2016; Lambert, 2006; Raimist et al., 2010). Lambert (2006) wrote that it is common for the participants of the workshop to share stories that they are comfortable sharing without affecting mental health by reviving a traumatic experience. In short, he described the process as “sharing the story that you are ready to tell” (Lambert, 2010). Therefore, the student story used in this study was selected because the principal investigator concluded that the student is comfortable sharing a personal story with SA professionals and obtained permission to show it in research and educational settings.

Even though researchers and scholars wrote about the direct experience of an audience while in the digital story-making process, researchers in fields of public policy and public health are using the stories produced in workshops and classrooms to change

perception, stories, and attitudes (Warren, 2016). The next section will provide a review of the literature of current studies that are showing effects on the audience.

Narrative Findings Over Time

The power of a story has been measured in education and medical research alike. Educational researchers like Caine, Huber, & Stevens (2013) conducted a meta-analysis of the literature on narrative inquiry as pedagogy to teach traditionally underserved children. A takeaway of the meta-analysis is the discussion of a Narrative Inquiry framework. Huber and colleagues (2013) noted that narrative inquiry could be an asset for the social scientists because it allows the researchers to “learn from stories, narrative of experiences, as the phenomenon of interest” (p. 217). This model views the researcher as an active participant where the analysis of the narrative changes as the researcher processes the narrative with the so-called turns to unfold the knowledge of the story (Pinnegar & Daynes, 2007). In short, this current study operated under the assumption that SA professionals gained knowledge about a student story.

Even so, there is limited quantitative research done focusing on the use of narrative impact of student’s stories in educational settings. Murphy, Frank & Chatterjee (2015) used stories (films) as a health intervention to modify behavior. The Murphy et al. study used the term “film” because the videos were created to deliver a public health message purposely. It is important to emphasize that the stories in Murphy’s research were different from the current study regarding the number of characters, the content of the story, narration, and realism. In their study, Murphy and colleagues investigated the impact that a narrative can have on women. They had two groups that viewed either a fiction story or a nonfiction story that included content (film) about cervical cancer.

The results of the study revealed that the fiction group showed significant effects on women over time. This indicates that women in the fiction group increased knowledge, attitudes, and behavior toward scheduling routine exams to test for cervical cancer. In conclusion, Murphy et al. (2015) attributed the effects on the participants to the narrative's principles of identification with the characters through NT.

A caveat of this study was that the majority of the participants were of Latinx heritage, the same as the main characters in the film. Given this information, authors attributed the results of their study to the cultural aspect of the story, where the audience was able to identify with the characters in the film. As a result, the participants of the study demonstrated "lasting shifts in knowledge, attitudes, and behaviors" (p. 6). Consequently, it was in the interest of this study to find out how a student story could serve as a tool to promote compassion toward students and self-compassion among SA professionals.

Similarly to the identification principle in Murphy's study (2015), other researchers argued that the power of student story lies in the validation and honoring of the storyteller's journey and experiences (Bickel, Shewbridge, & Suess, 2012; Drotner, 2008). That said, this study aimed to measure the effectiveness of a student story as a tool to cultivate NT; it also investigated the NT possible similitudes with compassion characteristics and self-compassion awareness. Unlike the film used in public health research (Murphy 2011; 2015), the story presented in this study was not fictional. In this case, it was the student's personal story narrated by the student who created the story.

Next, it is important to note that the current study used NT to foster the validation of the student story as a means to evoke quantifiable self-compassion and compassion by

having SA professionals view or read a specific student's story. Salazar (2015) claimed that "compassion toward self and others is about feeling kindness towards self and others recognizing the humanness of all individuals and including self without judgment" (p.16). As a result, the SA professional would be able to recognize the humanistic or personal side of the student and lessen their judgments similar to the identification experience when a film was utilized to change behavior. In this instance, the purpose was to find out if a SA professional showed compassion toward college students. Compassion research findings suggested that people often have a hard time feeling empathetic for others that they do not see as part of their "inner circle" (Schairer, 2016, p. 201), meaning that they cannot relate to their experience. Thus, this study hypothesized that SA professionals who score high on compassion toward students would be able to relate to the specific student experience by showing a high score in the construct that accounts for the "just like me" experience, or common humanity.

Self-Compassion

Kristin Neff is the pioneer researcher in the field of self-compassion. The author acknowledged that before her, other psychologists paid little attention to how self-compassion may affect mental wellbeing. As a result, Neff's studies on self-compassion came to be from the need and lack of resources to find a more positive and healthier way of thinking of self in western cultures.

Self-compassion was conceptually formed by merging the traditional compassion practice originated by Buddhist practices with prior work done in self-concept and self-attitudes (Neff, 2003). To validate self-compassion (SC) as a construct, she compared it with other constructs with similar outcomes, yet not compassion related: self-compassion

vs. self-concept, self-attitudes, and self-esteem. The author's rationale for the need for the study in self-compassion, at the time, was to find a self-contract that will battle the effects of having high self-esteem.

Neff (2003) elaborated on self-esteem stating that prior research conducted by Baumeister, Heatherton, & Tice, (1993) pointed out self-esteem can lead individuals to a negative view of self because, in reality, individuals tend to set for performance. The tendency is to then establish "inappropriate goals that are beyond [one's] capabilities" (Baumeister et al., 1993-cited in Neff 2003, p. 93). Self-compassion (SC) provides a healthier outcome to individuals because SC is associated with one's "greater knowledge and clarity about one's limitations" (Neff, 2003, p. 93). In other words, a negative and unrealistic perception of self can be decreased by practicing self-compassion and compassion for others.

The Dalai Lama wrote that humans "often confuse actions of a person with the actual person" (Lama, 2002). This habit leads to individuals determining that because of a particular action or statement, a person is our enemy. Yet people are neutral" (p.113). In academia, it is of particular importance to not form an opinion based on stereotypes or cultural assumptions. This study aimed underline the importance of this belief, and to validate that purposefully encountering traditionally underserved students' stories can lead to a more positive image of the student by investigating the participant's degree of NT and comparing it with the status of self-compassion and compassion toward students.

Neff (2003) insisted that self-compassion presents a positive outlook because it requires the individual to situate and analyze the relationship between self and others' experiences. The author stated that someone engaging in a self-compassion process

would gain perspective on others' suffering by being able to relate without experiencing over-identification. In a way, the identification piece would potentially be an important piece of the results of this study. Neff explains that self-compassion helps with the balance of identification. Likewise, Green (2000) suggested that identification is a healthy outcome of NT because the reader or can see the positive characteristics of the main character. Therefore, this study aimed to investigate how self-compassion can be used as a strategy to improve SA professionals' connection with self to understand better their knowledge about students and their limitations in the job.

According to Neff's (2003), the basic components of self-compassion are:

- 1) Kindness and understanding of oneself rather than harsh self-criticism and judgment.
- 2) Seeing one's experiences as part of the larger human experience rather than separating and isolating.
- 3) Holding one's painful thoughts and feelings in balance awareness rather than over-identifying with them. Meaning that one is able acknowledge mistakes or negative thoughts yet having the ability to look past them. (p. 224)

It is important to recognize that NT and compassion have something in common. Both require and see empathy as a vehicle to accomplish NT and compassion.

Higher education practitioners and researchers like Hendersen & Cascini (2007) argued that it is common to experience fear of failure in both novice and experienced SA professionals. Accordingly, it was critical to investigate how self-compassion can help to cope with those negative feelings. According to Neff, Hsieh, & Dejitterat's (2005) study, which conducted with college student's questions, self-compassion outdoes the fear of

failure and enhances perceived competence. Therefore, by cultivating a more positive notion of self, it could potentially give agency to the student professional. This research illustrates that it was important for SA professionals to develop and practice self-kindness, self-understanding, and compassion toward the student.

Germer and Neff (2014) cited that in Buddhism, the practice of self-compassion includes setting the intention of liberating the mind from fear to embrace “loving kindness” (p. 45). The authors then elaborated that mindfulness and self-compassion enabled action. Thus, it is critical for SA professionals to go beyond analyzing reflection and move into SC practice by being kind to self rather than harshly critical about mistakes at the job, finding community to connect with others, and the mindfulness that comes with being aware of experiences, “rather than ignoring pain or exaggerating it” (Neff, 2011, p. 42).

The current study was looking at the student’s story to promote reflection of what it is like being a traditionally underserved student, and learn how to be mindful of the student’s experiences, yet enhance the SA professional’s ability to help out the student without feeling overwhelmed. Aside from investigating SC, the real question was: how does self-compassion correlate with having compassion toward students? To investigate that aspect, Neff and Pommier (2012) were the first to attempt to look at SC and compassion for others. This is pertinent to Higher Education according to ACPA SA professionals. ACPA future includes learning “how to make colleges supportive, learning-rich environments for all students, including traditional-age students, adult students, graduate students, part-time students, commuters, students of color, students

with disabilities, and poor and otherwise disadvantaged students” (Love, 2003). The job of a SA professional is to help students achieve academic and personal wellbeing.

Compassion for Others

SA professionals’ broad job description fits under the umbrella of helping professionals (Trede, Macklin, & Bridges, 2012); then, it was important to investigate their level of self-compassion and compassion toward students. Overall self-compassion and compassion research are relatively new.

Education research stressed that the importance of taking action or being compassionate could increase job satisfaction and relationship building (Baggerly, & Osborn, 2006). Schairer (2016) cited in her *compassion and empathy* article that “compassion includes action” (p. 198). To illustrate the point, the author proposed that having compassion towards others has some benefits in the micro-level: psychological and physical. Shairer then stated that a common sentiment across peace world leaders is at the macro-level: “Compassion is the antidote to violence and can bring peace” (2016, p.198). Realistically, the current study aimed to investigate the compassion and self-compassion at the micro-level.

It was equally important is to find how and what format may influence the SA professionals. A number of researchers have investigated the effects of narratives in diverse groups of viewers or readers and in realms like college settings, medical fields, and business studies (Green, 2004; Kim, Lloyd, & Cervellon, 2016; Murphy, Frank, & Chatterjee, 2015). Ford (2007) acknowledged that often when training and implementing professional development workshops for student professionals, it is hard to find a model

that gets to the “relational component” (n.p.). Thus, it was important to investigate how the introduction of narrative could bridge the gap in training and development sessions.

The rationale of the study was to expose SA professionals to a student’s story in the format of text, or video narrated by the main character: a “real” college student. Ultimately, this study aimed to help SA professionals recognize their level of self-compassion awareness while reflecting in a low-risk environment on how to increase their compassion toward college students with an inspirational story. The piece of “low risk” refers to SA professionals learning about the traditionally underserved student experience by using a story to internalize said story without having to ask the student to retell it in front of strangers. It could also lessen the professionals feeling judged when responding to the story. Green and colleagues (2000) found that showing or reading a story fosters a more positive view of the main character. Therefore, the goal for the SA professional was to embrace a positive view of the traditionally underserved student. This study aimed to examine the SA professionals’ experience when viewing or reading a story about a traditionally underserved student overcoming a series of life obstacle.

Schairer (2016) recommended training to embrace common humanity and “relate or identify with others” (p. 202). Similar to the construct identification on Murphy’s narrative film studies, this study was particularly interested in the theoretical constructs of Common Humanity (Neff & Pommier, 2012), where compassion is defined as feeling common humanity for those in pain and difficult times. In other words, SA professionals could enhance their ability to see students as equals through understanding their story via text or video. Hence, the primary interest of this study was to assess the effects of the student’s story on SA professionals, and its use as a tool to enhance empathy and promote

compassion toward students. This study aimed to measure the efficacy of the narrative format of the student's story in the SA professionals' compassion toward students. As a result, the goal was to find out if those who were highly transported in NT were also more compassionate toward students and themselves.

Given that emotional maturation is linked to being able to have compassion for others (Schairer, 2016), the principal investigator argued that showing a student's story is a natural fit for SA professionals training because 1) most of the participants were in their late twenties or beyond, thus emotionally mature, and 2) the study aimed to draw connection between student's story and the learning experience in terms of compassion and self-compassion. Perhaps an opportunity to challenge individuals' emotions and perspectives about the student in the story. Bresciani Ludvik and colleagues (2016) emphasized that the brain needs to be stimulated with transformative learning experiences to develop new strategies. The authors elaborated that a takeaway from Goldin's regulation research is the role that emotions played:

"Emotions dictate perception, and thus emotions dictate how one respond to events. If left untrained, these emotions interfere with... [the] cognitive processing ability" (p. 75).

Similarly, in Mezirow's reflective discourse, the SA professional need to have emotional maturity to experience transformative learning. Consequently, this study assumed that SA professionals who had been in their job for many years would be able to score higher in compassion for others because of the wealth of student knowledge, experience, and personal knowledge they have gained through the years. In conclusion, emotional maturation is a critical component of having learned from lived experiences that can influence the level in which one acts compassionately to self.

Comparisons between Self-compassion and Compassion

Age

The findings Neff and Pommier's (2012) study suggested that self-compassion and compassion for others wellbeing are associated when the person has demonstrated some level of emotional maturation. In their study, two out of the three groups (community members and regular meditators) that participated showed a correlation. These two groups, which had a high self-compassion score, were associated with their level of compassion for others. The researchers attributed this finding to the wealth of life experiences, which was related to age and practicing mindfulness. The third group was made of undergraduate students, which did not show a correlation of self-compassion with compassion for others. This finding suggested that at the college level, many students have not had clear opportunities to reflect on the wellbeing of others. Therefore, emotional maturation outcomes were critical and observed carefully in the results of this study.

An important aspect of the self-compassion construct and scale is meant to foster positive action for the self. However, Neff (2016) addressed that a few researchers had been critical of the measurement of self-compassion as its results tend to show only the positive components of self-compassion. Hence, the author responded by explaining that the positive and negative parts of the scale are not mutually exclusive. They elaborate by explaining that a self-compassionate person can experience negative thoughts about self on any given day, but at the end of the day, they can see past the negative thinking (Leary, Tate, Adams, Allen, & Hancock, 2007; Neff 2003). The same also applies to acknowledging failure, when imperfection and healing can be found in the thought that

others also make mistakes, and that is what is known as “common humanity”. At the same time, one can experience isolation during the process. Last, mindful people can also experience a degree of identification, and it is okay if the individual can move toward the positive sight of self-compassion.

Gender

A well-documented issue of self-compassion and compassion is the gender gap differences. In men and women, self-compassion and compassion seemed not to correlate directly. For example, if women score lower in self-compassion, they will score high in compassion for others. Prior research has found that women are less self-compassionate than men (Neff 2003). Thus, the point of incorporating self-compassion and compassion for others in SA professionals is to cultivate a more balanced outcome between the self-compassion and compassion score. Contrary to the scores of women in self-compassion and compassion for others, men’s lower scores to compassion for others is attributed to “emotional restrictiveness, which reduces their motivation to practice compassion because they are uncomfortable being vulnerable toward others” (Levant, 2011; cited on Salazar, 2015, p. 18). Indeed, Salazar’s (2015) study confirmed the same gender differences that others had found. The author attributes gender differences to the traditional approach men and women tend to learn to socialize. Moreover, Salazar explained that women are less self-compassionate due to society’s high expectations and stereotypes of beauty.

A key finding of Salazar’s (2015) study were the implications of compassion for others and self-compassion in same-sex friendships. The author found that self-compassion did not associate with compassion for others, closeness, trust, and social

support, which is a plus to engage and maintain a relationship. Furthermore, he explained that scoring low in self-compassion typically has an effect on the individual to act and seek positive change to improve the relationship with others. In turn, this finding highlights the importance of providing spaces for SA professionals to assess their self-compassion. Researchers have also stated that women tend to care more for others than themselves. Thus, it was fundamental to investigate if having more knowledge through a student's narratives perspective had an effect on the SA professional's identification with the student's story from the same gender. It was equally important to find out if gender in NT shows similar outcomes when it comes to compassion toward student and self-compassion.

This chapter sheds light on the fact that SA professionals job responsibilities can affect their wellbeing. Thus, it is important to investigate how a student narrative can be help SA professionals learn more about a student story in a safe environment. In conclusion, this chapter provided an extensive literature review of the research done in Narrative Transportation (NT), delineated the gap in the literature in narrative mode effects, and pointed out how this study will also add to the body of literature in digital storytelling as an educational tool. Besides, this chapter aimed to illustrate how compassion and self-compassion can contribute to the wellbeing of SA professionals based on prior research.

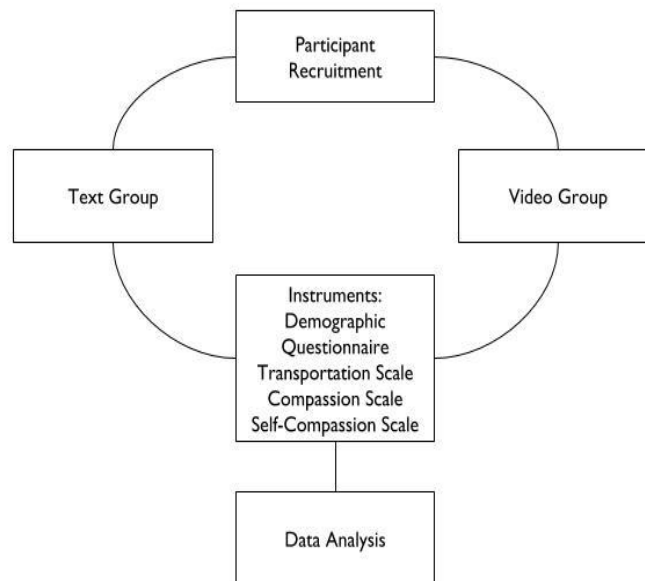
CHAPTER III

METHOD

This study addressed the possible impact of NT in SA professionals; NT was selected because it measured identification with the character and empathy towards the character in the narrative. Along the same lines, this study also assessed the participant's compassion toward students and SA self-compassion. The primary investigator invited participants of the study. Once recruited, they were randomly assigned to a text group or video group.

Figure 3

Overview of the Research Design



Participants

Participants for this study were recruited via email. The participants were SA professionals such as academic advisors, career advisors, student success professionals, counselors and undergraduate administrators. Participants responded to an online Qualtrics survey that was delivered via email.

Measures

Demographics

The demographic area of the questionnaire contained standard questions about gender identity, age, race, ethnicity, and the number of years working in higher education. Following this, the Narrative Transportation (NT) scale, Self-Compassion Scale (SCS), and the Compassion Scale (CS) were administered.

Narrative Transportation Scale

The transportation scale was developed by Green & Brock (2000). The scale contains twelve items (3 cognition items, 3 emotion/empathy items, and 6 imagination items) related to the original text used in *Murder at the Mall*, an adaptation to a best seller book titled *How We Die*. This study intended to utilize the twelve items and modified specific items related to the student in the story. As stated in Green (2008), the scale “measures cognitive engagement, affective reactions, and the experience of mental imagery... it has shown good internal consistency, as well as discriminant and convergent validity (p. 256)”. Green and Brock’s (2000) study found that highly transported individuals are more likely to have a positive view of the main character and more consistent beliefs (see Appendix E where scale is found).

Participants responded using a Likert-type scale of 1 (*not at all*) to 7 (*very much*). The scale items were adapted to be able to use the same test with the different groups (text or video). For instance, in Green & Brock's study, a general item on the transportation scale reads: "While I was reading the narrative, I could easily picture events in it taking place" (p. 704). For the purpose of this study, a general item was modified and would read "While I was following the story, I could easily picture the events in it taking place". The scale utilized remained, what would change is the group taking it (text or video). The purpose was to establish if there was a difference in the overall NT of the participants when using a video versus a text story. There was a specific item was added to the scale: "*While reading the narrative, I had a vivid image of Omar*" in the group of participants who read the text and using "*while viewing*" in the group of participants who saw the video.

The scale aimed to measure narrative transportation beliefs and transportation through evaluation of the characters. Furthermore, the scale was selected because of its internal consistency. Overall, the scale Cronbach's alpha is .76.

Compassion Scale

The compassion scale comes from the self-compassion scale. Similarly, to the self-compassion scale, the scale includes 24 items to measure the following constructs of kindness, indifference, common humanity, separation, mindfulness, and disengagement. Participants in the study responded using a Likert-type scale of 1 (*almost never*) to 5 (*almost always*). An example item is: "If I see someone going through a difficult time, I try to be caring toward that person". The scale internal consistency is .90. The scale was compared with similar constructs to show a good discriminatory validity. The total

compassion score was done by taking the mean of each subscale (after reverse coding) and computed a total mean (see Appendix F where compassion scale can be found).

Self-Compassion Scale

The self-compassion scale was developed by Neff (2003). The original scale contains 26 items, and the scale measures the following six subscales: self-kindness, self-judgment, common humanity, isolation, mindfulness, and over-identification. Participants in the study responded using a Likert-type scale of 1 (*almost never*) to 5 (*almost always*). An example item is: “I try to be understanding and patient towards those aspects of my personality I don’t like”. The scale internal consistency Cronbach’s alpha is .92. The scale also demonstrated good validity. Neff (2003) explained that the scale did not show a significant correlation with the social desirability measures. Moreover, Neff (2003) cited that self-compassion scores had a significant negative correlation with the counter self-compassion subscales like self-criticism, anxiety and depression, and neurotic perfectionist (see Appendix G where compassion scale can be found).

Procedures

The recruited participants were invited via email to participate in the study. There were split into two groups. Before the invitation, the principal investigator gathered emails from staff at the that met the criteria of a SA Professional using the Midwestern University directory. Then, the principal investigator logged the SA professionals’ emails into an Excel spreadsheet to assigned a randomized number. The participants with an even number received the link to the text version of the survey, and participants with the odd numbers received the link to the video version of the survey, randomized by sex to see if there are any differences. In the email invitation, the participants were asked to

respond via Qualtrics to a questionnaire package that included an informed consent form, a demographic questionnaire, the Narrative Transportation Scale, a Compassion Scale, and a Self-Compassion Scale. Using the Qualtrics site, the principal investigator sent follow-up emails to participants who had not completed the survey. Clicking on the Qualtrics link indicated consent to enter the survey. After participants consented to the survey and read or viewed the narrative story, they continued in the Qualtrics site and completed the Narrative Transportation, Self-Compassion, and Compassion scales (in that order).

Data Analysis

A Multivariate Analyses of Variance (MANOVA) was employed to assess possible differences between groups (text and video) on the scales' scores. Univariate analysis was used to follow-up in any significant multivariate effects indicated. In addition, a separate factorial ANOVA to investigate any possible difference in gender and race and ethnicity in terms of receptivity to the story. Correlation analyses were also employed to investigate the overall relationship between variables, including compassion, self-compassion, years of experience, and receptivity. The results of the data analysis will be discussed in detail in the next chapter.

CHAPTER IV

RESULTS

The purpose of this study was to examine the effects of Narrative Transportation (video versus text) in Student Affairs (SA) professionals to promote compassion towards students and assess self-compassion awareness. Green's (2000) Narrative Transportation theory was adopted as a theoretical framework because it addresses that highly transported individuals can develop a more positive view of the character. This study examined the effect of NT in the two groups of SA professionals. Group 1 (video) $n=47$; Group 2 (text) $n=31$. Additionally, the current study measured compassion toward students and self-compassion in SA professionals. A total of 78 participants finished the Qualtrics survey; 6 participants were deleted from the final data analysis due to a low response rate.

After standard checks of the psychometrics of the instruments used in this study, descriptive statistics were calculated, followed by analyses chosen to answer the main questions of the data from the study. Specifically, the questions asked, and the statistical methods used to answer them were as follows:

1. Was there a difference in effectiveness in the means of telling the story (video versus text) to the SA professionals, and in the compassion toward students, and the self-compassion of the SA professionals? (One-way ANOVA and MANOVA)

2. Did the SA professionals' race/ethnicity and/or gender make a difference to how receptive they were to the narrative? (Factorial ANOVA)
3. Did the years of experience of the SA professionals correlate with their compassion for the student in the story, and with their self-compassion scores? (Pearson correlations)
4. Did the SA professionals' receptivity to the story correlate with their compassion towards students and with their self-compassion? (Pearson correlations)
5. Did the SA professionals' compassion towards students correlate with their self-compassion? (Pearson correlations)

This chapter reports the findings for each of the five research questions listed above. The chapter includes the statistical analysis to answer each of the research questions, the interpretation of the report, and the initial assumptions of the study. This chapter will conclude with a summary of the results.

Scale Descriptive and Psychometrics

Before all subsequent analyses, a problem with the scoring of the Narrative Transmission Scale (NTS) had to be resolved. Specifically, because of an unfortunate error in setting up the Qualtrics package that the SA professionals responded to, it was discovered that half of the NTS items were scored using an incorrect Likert-type response scale (1-5 “Almost never” to “Almost always”) instead of the correct response scale (1-7 “Not at all” to “Very much”). Because the NTS was designed as a unitary scale (i.e., no subscales), the scores and reliability coefficients of the two 6-item subsets were

compared. The subset (items numbers 5, 6, 7, 10, 11, 12) that used the correct 1-7 response scale had a superior Cronbach's alpha coefficient (.74 versus .64), so it was decided to use those six items for the NT Scale scores for all subsequent analyses.

Table 2

Narrative Transportation Scale Subset Items

Item	Subscale
After the narrative ended, I found it easy to put it out of my mind.	Emotion
I wanted to learn how the narrative ended.	Imagination
The narrative affected me emotionally.	Emotion
The events in the narrative are relevant to my everyday life.	Imagination
The events in the narrative have changed my life.	Emotion
While following the story I had a vivid image of the student?	Imagination

The means, standard deviations, and Cronbach alpha reliability coefficients of all scales are presented in Table 3. All scale means are the sum of the scores of the items in the scale divided by the number of items. All scales used had reasonable or good alpha reliability coefficients (.60 to .87), and in no case would the removal of an item from a scale have substantively raised the scale alpha.

Table 3

NTS, Compassion Scale (CS) Subscales, and Self-Compassion (SCS) Subscales Descriptives and Psychometrics

Scale	Number of Items	M	SD	Alpha
NTS (1-7)	6	3.96	.70	.74
NTS (1-5)	6	3.59	.57	.64
CS Kindness	4	4.43	.67	.80
CS Indifference	4	1.62	.63	.75

Table 3 cont.

Scale	Number of Items	M	SD	Alpha
CS Common Humanity	4	3.85	.72	.60
CS Separation	4	1.65	.64	.71
CS Mindfulness	4	4.20	.56	.64
CS Disengagement	4	1.46	.60	.67
SCS Self-Kindness	5	3.20	.84	.86
SCS Self-Judgement	5	2.49	.90	.87
SCS Common Humanity	4	3.32	.93	.83
SCS Isolation	4	2.41	.90	.83
SCS Mindfulness	4	3.57	.73	.72
SCS Over-Identified	4	2.48	.86	.83

Note: 78 participants (47video, 31 text). NTS subset had a possible range of 1(not at all) to 7 (very much). CS had a possible range from 1 (almost never) to 5 (almost always).

The SC had a possible range of 1(almost never) to 5 (almost always).

Research Questions

Question 1: Was there a difference in effectiveness in the means of telling the story (video versus text) to the SA professionals, and in the compassion to the subjects, and the self-compassion of the SA professionals?

The first research question was analyzed to test the effects of the means of telling the story (text versus video) on scores on the NTS. A one-way ANOVA was computed. There was a statistically significant effect ($F(1, 75) = 4.34, p < .05$), with the video narrative producing higher scores on the NTS (4.11 versus 3.78; $ES = .31$). The effect size would typically be described as “low-to-moderate” (Cohen, 1988). Furthermore, the effect size for this analysis ($d=.31$) was not found to exceed Cohen’s (1988) convention for a large effect ($d=.80$) when comparing the two groups (video and text) NTS scores. The results were consistent with Green & Brock’s (2002) Transportation Imagery Model

postulates indicating that NT occurs when the reader/viewer interacts with a powerful narrative with a meaningful script and imagery evoking content similar to the experience in both group (text and video).

Next, because NT could elicit consequences beyond being immersed in the story, like empathetic responses toward the main character (Green, 2000; Green & Brock, 2002), it was essential to investigate if returning from transportation influenced the SA professionals' Self-Compassion (SCS) and Compassion Scale (CS) scores. To ascertain if the means of viewing the story (text versus video) had an effect on the SA professionals' compassion towards students, or their self-compassion, separate MANOVAs were computed with the scores on the CS and SCS subscales respectively as the dependent variables. Initially, it was hypothesized that SA professionals with high scores in the NTS would show some effects on their compassion for students and self-compassion scores based on the premise that transportation can elicit to a more positive view, fostering a higher CS and SC scores. There were no statistically significant effects in either case. The results were as follows: first for the analysis using the CS subscales (Wilks' Lamda = .93, $F(6, 69) = .88, p > .05$), and for the SCS subscales (Wilks Lamda = .92, $F(6, 65) = .97, p > .05$).

Question 2: Did the SA professionals' race/ethnicity and/or gender make a difference to how receptive they were to the narrative?

Thus, the second research question proceeded to ascertain if their race/ethnicity and/or gender made a difference in the SA professionals' receptivity to the narrative. First, a one-way ANOVA showed no significant differences on NTS scores ($F(4, 67) = .51, p < .05$), but the small numbers of non-white participants (White 50, Black/African

American 6, Asian 7, Hispanic/Latino 7, Other 2) meant that there was little statistical power for the analysis. Thus, all non-white participants were combined into a “Non-White” group, and a factorial ANOVA was computed to test for possible White versus Non-White, gender, and race/ethnicity-gender interaction effects. Results revealed no statistically significant effects in each of the analyses: Race/ethnicity $F(1, 67) = .41, p > .05$; gender $F(1, 67) = .02, p > .05$; Race/ethnicity x gender interaction $F(1, 67) = .01, p > .05$.

Question 3: Did the years of experience of the SA professionals correlate with their compassion for the student in the story, and with their self-compassion scores?

The third research question was analyzed to ascertain if the years of experience in higher education accrued by the SA professionals (range 1 to 25+ years) was related to their compassion for students, and to their self-compassion. Pearson correlations were computed between years of experience, NTS scores, SC subscale scores, and SCS subscale scores respectively. None of the possible correlations were statistically significant.

Question 4: Did the SA professionals’ receptivity to the story correlate with their compassion towards students, and with their self-compassion?

The fourth research question analysis aimed to determine if the SA professionals’ receptivity to the narrative was associated with their compassion for students and to their self-compassion. Pearson correlations between their scores on the NTS with their scores on the CS and SCS subscales were computed. Two of the six possible correlation coefficients of the NTS and CS subscales were significant but insubstantial: NTS scores and the CS kindness subscale had a significant ($p < .05$) correlation of $r = .26$; and NTS scores and the CS disengagement subscale had a significant ($p < .05$) correlation of $r = -$

.24. One of the six possible correlation coefficients between NTS and the SCS subscales was significant; this was with the SCS common humanity subscale ($r = .33, p < .005$).

Thus, the above results support assumption number 3. It was assumed that students' stories would continue to be utilized in higher education to foster NT in SA professionals and cultivate meaningful relationships with students.

Question 5: Did the SA professionals' compassion towards students correlate with their self-compassion?

The fifth question analysis looked at sixteen of the possible correlation coefficients between the CS and SCS subscales. These were statistically significant, but all of those were essentially insubstantial. Only three correlations demonstrated more than 10% shared variance between variables, and those were between the CS kindness and SCS kindness subscales ($r = .36, p < .005$), the CS mindfulness subscale and the SCS mindfulness subscale ($r = .41, p < .001$), and the CS disengagement subscale and the SCS isolation subscale ($r = .33, p < .005$).

The following sub question was also examined: are there gender differences in Compassion and Self-Compassion? To ascertain if there were any differences between males and females on compassion, or self-compassion, one-way MANOVAs were run with the CS and SCS subscales as dependent variables. There was no difference between males and females in the multivariate analysis of CS subscales (Wilks' Lambda = .86, $F(6, 65) = 1.80, p > .05$), and similarly, there were no differences between males and females in the multivariate analysis of SCS subscales (Wilks' Lambda = .88, $F(6, 65) = 1.46, p > .05$).

Table 4*Compassion toward Students and Self-Compassion Subscales Correlation Matrix*

Subscales	SCS Kindness	SCS Self- Judgement	SCS Common Humanity	SCS Isolation	SCS Mindfulness	SCS Over- Identified
CS Kindness	.36**	-	.28 *	-	.26*	-
CS Indifference	-	.27*	-	.27*	-	.26*
CS Common Humanity	-	-	.25*	-	.28*	-
CS Separation	-	.25*	-	.29*	-	.30*
CS Mindfulness	-	-	.26*	-	.41***	-
CS Disengagement	-	.28*	-	.33**	-	.29*

Note: N=72 participants. * $p < .05$, ** $p < .01$, $p < .001$ ***.

CHAPTER V

DISCUSSION

The purpose of this study was to examine the effects of Narrative Transportation (NT) (video versus text) in Student Affairs (SA) professionals to promote compassion towards students and assess self-compassion awareness. NT theory was adopted as a theoretical framework because it addresses that highly transported individuals can develop a more positive view of the character (Green, 2000; Green & Brock, 2002).

The research design of the study was intended to find if a student's narrative (video or text) can serve as a tool that can aid SA professionals in creating a positive view of the student through NT. Additionally, prior research in compassion suggested heartfelt stories as a strategy to move the audience (Green, 2004; Schairer, 2016). Thus, the current study aimed to assess the impact of a student narrative in SA professionals' self-compassion and compassion toward students.

This chapter begins with a summary of the previous chapters, followed by an in-depth discussion of each of the research questions covered in this study. It moves on to the implications for the practice on Narrative Transportation, compassion, and self-compassion, and limitations of the study. This chapter will conclude with a section on recommendations for future research.

Dissertation Summary

Chapter I illustrated the need for finding innovative tools to promote empathy and compassion toward students by SA professionals. This study had the aim of exploring whether NT, in a specific format (video versus text), affected SA professionals NT scores. Green's (2000) NT theory was selected because of the viewers'/readers' outcomes of NT in terms of lessening biases and elicit empathy toward the main character. Furthermore, the proposed conceptual framework objective was to investigate a possible link between NT outcomes and compassion.

Chapter II captured an in-detail account of the body of literature. The first part reviewed studies about SA professionals' wellbeing in the workplace and highlighted studies that support the need for new self-care practices and concepts in higher education. Then, a comprehensive examination of the NT theoretical framework was provided. Including the rationale for the selection of NT and how it fits with the overall purpose of the study. The next part presented an overview of studies that investigated different characteristics of a story, such as the delivery mode, genre, and first-person narratives and their impact on the audience. It is important to note that narrative formats were simplified throughout the chapters. That said, the video format was not just a video, it was a digital story, and the text was the script of the digital story. The intention behind it was to help the reader to make it easy to follow throughout the study. The chapter concluded with a review of studies done in self-compassion and compassion, pointing out that age and gender can oftentimes be a factor in these subjects.

Chapter III delineated the methodology of the study. It provided an overview of the research design of the study, covered the quantitative measures, their validity, and

readability. Participants in the study completed the following: A demographics questionnaire, the NT Scale, the Compassion Scale, and the Self-Compassion Scale. The participants of the study were randomly assigned to one of two narrative formats, the video (n=47) or the text (n=31) groups. The chapter concludes with the procedures of the study and the proposed data analysis that will be implemented to answer each of the research questions.

Chapter IV reported the results of the study. It explained the statistical tests and data analysis implemented to respond to the five research questions and their findings. A significant finding of this study was that SA professionals who viewed the student's video show higher NT scores than those who read the student's text. Furthermore, the results suggested that there were no differences shown in terms of age and race/ethnicity when it comes to NT receptivity. The only substantial correlation found between NT and Self-Compassion was the common humanity subscale. Years of experience and gender did not correlate with compassion for others nor with self-compassion. Last, the study also examined the possible relationship between CS subscales and SC subscales. The results found that kindness, mindfulness, and disengagement subscales in CS and SC showed an association. Interestingly the common humanity subscales did not show an association between the scales.

This chapter will provide an in-depth discussion of the findings of the study concerning previous research, followed by a section on the implications of the study. An overview of the limitations of the study, including any problems that arise while conducting the research and data analysis, will be discussed. The chapter will conclude with recommendations for future research.

Research Questions

Question 1: Was there a difference in effectiveness in the means of telling the story (video versus text) to the SA professionals, and in the compassion toward students, and the self-compassion of the SA professionals?

The main finding of this study validates the power of a student's story as an educational tool. The results of this study established that a student's story can impact a SA professional's NT. Therefore, the finding implies that a student narrative can aid bridging the gap in between SA professionals and experiential learning and professional development, as previously noted by Duslak and McGill (2014).

Moreover, this result also addresses the impact that a digital story (video) can have on the audience previously pointed out by Barber (2016). The results of the current study revealed that the group of SA professionals exposed to the video score significantly higher in NT scores than the text group. It is important to note that the video selected for this study was created as a digital story format. A digital story is a short personal narrative enhanced by music, pictures and/or clips (Lambert, 2000; Powell Browne, 2016), whose process is guided by the seven-step model presented in Chapter II (See p. 48). Iguarta, Wojcieszak, & Cachón (2019) proposed that a first-person narrative can influence viewer perception when it comes to narrative persuasion models of character identification and narrative transportation when presenting an immigrant story. Hence, the results of this study are consistent with prior research in education and media studies (Green, 2004; Iguarta, 2018).

Theoretically speaking, the results of this study were consistent with Green & Brock's (2002) transportation imagery model postulates which helped as foundation of NT theory development. Consequently, this study further indicates that NT occurs when

the reader/viewer interacts with a compelling narrative (text or video). This means that SA professionals were transported into the narrative when experiencing immediate character imagery and were able to be immersed into the student's story by being exposed to a form of narrative (text versus video). The items of the scale measured imaginative, cognition, and emotional content.

The current study found that the majority of the SA professionals were transported into the narrative regardless of the format (text versus video). This finding is consistent for the most part with Green & Brock's (2002) NT moderators: artistic craftsmanship, adherence to the narrative, investment in the imagery, pacing, and self-pacing. However, it is essential to note that the video group scored significantly higher than the text group. This particular finding challenges the notion that self-pacing and transportation are more effective when using text. The authors elaborated that in text the reader's "self-pacing would appear to encourage transportation because the recipient can contribute to the development of the powerful images, and there is unlimited opportunity for participatory responses" (p. 330).

In part, this difference is attributed to the video used in this study, which was in a digital story format, and which follows a digital storytelling construction process. The student's story presented in this study was created following the guidelines of digital storytelling. Consequently, the number of images selected was limited for this story, as it was constructed adhering to these guidelines (Lambert, 2010). The guidelines encourage the careful selection of images that are not too literal to allow the audience to listen to the person's narration. The thoughtful curating process of images in digital storytelling is

meant to create space for the audience to fill in the blanks via imagery, removing the element of visual distraction.

The next section will discuss how familiarity, one of the antecedents of NT, emerged as an important factor in the study. Green (2004) argued that having prior personal experiences aids transportation. Green's study warns about a variation in familiarity. For instance, the author, in a prior study, examined undergraduate students' NT using the story of a queer man attending a fraternity reunion. In terms of familiarity, the study found that participants who had a queer friend or a queer family member seem more likely to experience NT.

Therefore, the finding of this study argues that SA professionals showed a NT effect because of their familiarity with how it is like working with college students. Prior studies in transportation showed that readers tend to encounter an emotional response towards the character in the narrative (Busselle & Bilandzic, 2009; Green, 2004; Green, Strange, & Brock, 2002). In this case, the result was also consistent with others, and the SA professionals showed an emotional response towards the young, male, first-generation immigrant, student of color portrayed in the story.

In turn, it was previously explained in Chapter II how NT theory establishes that to achieve higher narrative transportation, the antecedent of familiarity is essential (see p. 38-39). Again, this finding suggests that the direct effect in SA professionals NT scores are associated with their prior personal and professional experiences.

A caveat of Green's (2004) study is that the author also found that the individuals who were not close to a queer individual were still engaged in the story, yet could not relate from personal experiences. Therefore, their learning was more general, more about

understanding the meaning of being a queer person in this country versus experiencing higher NT as a result of their personal experiences with a queer person. This point illustrates that stories can provide an educational background to specific topics even when there is a lack of prior knowledge or experience.

The author therefore emphasized that it is easier to be transported when the reader/viewer relates to the main character. This indicates that when familiarities are present, it can be the factor to experience some of the NT outcomes, like forming a positive outlook of the character and empathizing with the character in the story. It is important to make the distinction that *familiarity* and *similarity* are not the same when it comes to NT effect (Green, 2004; Iguarta, 2019). Thus, the concept of *similarity* will be discussed later on this chapter.

Aside from measuring the strength of the narrative format, the current study also aimed to investigate the possible effects on compassion toward students and SA professionals' self-compassion. Therefore, the next section will address the results of the current study concerning compassion and self-compassion effects. Prior research in NT also elaborates on the shifts in attitudes and beliefs. It is known that NT can elicit consequences beyond being immersed in the story (Green, 2000; Green & Brock, 2002). Hence, it was essential to investigate if returning from transportation influenced the SA professionals' SC and CS scores of the student professionals. Initially, it was hypothesized that SA professionals with high scores in the NT would show some effects on their compassion for students and self-compassion scores based on the premise that transportation can elicit a more positive view, fostering higher CS and SC scores.

An essential finding of this study is that the results also showed that an actual story (like the one used in the study), independent of the format delivery, does not necessarily evoke the SA professionals towards action outside NT. According to Green (2000), NT does not necessarily translate to beliefs changes; in turn, it is considered a side effect of NT. It is important to note that this study did not include instructions as a manipulation of the possible effects of NT due to prior mixed results. In Green & Brock's (2000) study, they found that having a pre-set instruction did not change the transportation levels. However, the authors alluded to the result of the lack of specificity in the instructions. Recent evidence suggests that a way to achieve NT side effects is by using manipulation, i.e., pre-set instructions to influence the attention of the viewer/reader (Iguarta 2018, 2019).

Iguarta and colleagues (2019) concluded that using a story as an intervention for empathy is ineffective when the viewer endorses negative beliefs and attitudes towards the identity of the character. This point is critical to address, because it shows that the impact of a narrative on changing one's attitudes or behavior is not directly correlated to narrative alone, especially when measuring effects like acting towards empathy. Again, consistent with previous research, the current study concludes that the student's story is not enough to influence SA professionals' compassion for students and self-compassion (Green & Brock, 2002; Iguarta 2018).

According to Iguarta and colleagues (2019), instructions can serve as a mediator to gain empathy as a result of NT and identification with the character. The authors proposed that providing instruction before showing the story is essential to produce action when the viewer's perspective is mediated by identification and transportation. In

fact, in their study, instructions used manipulation. One group had a statement that asks the reader to "put yourself in that person's place and imagine how he feels," and the other group asked the reader to keep an objective view of the story. The authors concluded that empathy is an exposure condition, which means that providing empathy instructions can lead to an empathetic outcome on identification and transportation, and vice versa.

It is important to note that, unfortunately, this study did not provide pre-set instruction to the reader/viewer. Perhaps if instructions were included around compassion, an effect among SA professionals would be shown. This particular limitation of the study will be later addressed in this chapter.

In conclusion, this finding illustrates that narrative can be a powerful tool to create a positive view of the student's story and is consistent with prior research (Green, 2004; Iguarta, 2018). Similarly, to Green's (2004) study, the current study also establishes that at the very least, a student story can be used as an educational tool where SA professionals can learn more about the student's situation or moment in life. Nevertheless, the ability of the viewer/reader to create personal connections towards empathy and compassion toward the student, and self-compassion awareness remain to be investigated.

Question 2: Did the SA professionals' race/ethnicity and/or gender make a difference to how receptive they were to the narrative?

Given the identities of the main character -- a male college student and a student of color --, there was interest in investigating if SA professionals that share some of the identities of the main character score higher in NT. Iguarta (2019) defined *similarity* with the character as having "a situation in which the audience share certain demographic,

psychological, or social features with the protagonist of the message” (presented at the European Congress of Psychology, 2019).

No significant differences were found when sharing a similar identity to the character. Even so, it is essential to note that the majority of the participants self-identified as White women, whereas, the number of SA professionals that self-identified as male (n=18) was too small of a sample to show any effects. Again, prior research warns about the distinctions between familiarity as antecedents and similarities in NT (Green, 2004). Green clarified that one *could* believe that familiarity applies to identities as well; yet Green explained that sharing the same gender as the main character does not influence NT (2004). The study concluded that this is a "benefit of literature is that it can allow individuals to walk in someone else's shoes, to experience situations, times, and cultures outside one's narrow slice of history and circumstances" (Green, 2004, p. 262). This finding provides a rationale of why SA professionals, in their majority women, were transported into the student of color story, empathize, and learned from it regardless of their gender, race and ethnicity solely because of their prior experiences working with students.

In conclusion, the results of this study are consistent with prior research that indicates that sharing identities is not a factor for increased empathy (Iguarta, 2018). Evidence shows that having a similarity to the main character does not increase narrative transportation effects. Cohen, Weimann-Saks, and Mazor-Tregerman (2018) found that when exploring similarities between the main character and the reader, age similarity was the only factor that showed an effect on transportation and identification. The authors

stated that gender and residence identity did not show any effect of narrative transportation. Cohen and colleagues (2018) noted:

narrative exposure has to do with imagination and with narrative transporting us to alternative story world in which social reality matter much less than it does in real life. Thus, the similarity that matters to responses in real social interactions...much like the initial stereotypical responses toward stranger may be replaced with more individual responses as interaction becomes more meaningful.
(p. 523)

This particular finding is crucial because it shows that similarities with the students are not necessarily essential to be transported into the story. Perhaps it also shows that SA professional exposure to a narrative can be used as a step to foster more authentic relationships with students when meeting in person.

Question 3: Did the years of experience of the SA professionals correlate with their compassion for the student in the story, and with their self-compassion scores?

This question was formulated based on the fact that 50 to 60 percent of new SA professionals tend to leave higher education within the first five years (Tull, 2006; Marshall et al., 2016). Age and years of experience are often not the same in SA professionals. The current study revealed that 68 percent of SA professionals had more than five years of experience, and the majority of them self-reported to be in the 35-44 years old age range. In contrast, the younger professionals with less than five years of experience, the majority self-reported to be in the 25-34 years old range. This is telling because future research should explore what other mediators in transportation can aid younger professionals to help achieved personal and professional outcomes.

It is unknown how SA professionals' years of experience influence engagement in practices like compassion for others and self-compassion practices to cope with the demands of the job. Perhaps this finding illustrates that if the student in the story's age was similar to the majority of SA professionals' age it could potentially show an effect on compassion for students. Nonetheless, it also shows that years of experience is not a mediator for compassion for students. Although the years of experience of the SA professionals showed no association with the SC and CS scores, the overall scores without factoring years of experience could elicit to support assumption four, which talked about the adoption of regular practice to self-compassion and compassion for others to support the SA professionals' personal and professional wellbeing.

Prior studies have explored the effect of similarities in identification, transportation, and compassion. Ooms, Hoeks, and Jansen's (2019) study revealed that age similarities were associated with the level of compassion for others with the undergraduate group when perceived as the main character age was similar to the readers. However, no differences were found among the older adults' group. Similarly, Cohen and colleagues (2018) found that age similarity was the only factor that showed an effect on transportation as a moderator of similarity and identification.

One thing to consider when interpreting the results of this study is that the participants of this study came from an institution where ongoing training and professional development are at the forefront of SA professionals job responsibilities. The midwestern public institution with Carnegie research classification where the data was collected prides itself in offering programs that focus on professionals' development and wellbeing at the core. Some of the training offered to SA professionals before the

participation in this study included compassion fatigue for helping professionals, responding to student mental health, supporting student resilience, and the art of boundaries and letting go. Therefore, it will be interesting to find out whether or not other SA professionals, where there are not as many opportunities to engage in best practices, would score differently based on their years of experience.

Question 4: Did the SA professionals' receptivity to the story correlate with their compassion towards students, and with their self-compassion?

Diving into the receptivity to the story seems to be a positive outcome, and the next question looked for any possible associations. The fourth research question analysis aims to determine if the SA professionals' receptivity to the narrative was associated with their compassion for students, and to their self-compassion. The finding indicates that there were no substantial correlations between NT receptivity and compassion towards students' subscales.

Only one of the six possible correlations between NTS and the SCS subscales was significant and was with the SCS common humanity subscales. This finding indicates that becoming highly transported into the story can have a possible association with being able to self-reflect on the relationship with others. In terms of SC, Pommier (2010) suggested that if an individual has an "internal sense of connection with others (common humanity)," then they feel part of the collective group (p. 143). Moreover, Neff (2003) pointed out that an outcome of self-compassion is being able to create a healthy relatable image of others without crossing into overidentification. Indeed, this part of SC identification aligns with identification as an outcome of NT (Green, 2000).

Last, this study validates that seeing a student as a whole is essential for SA professionals because it expands on seeing their experiences as part of an inclusive society rather than segregated experiences. This is powerful because it conveys an essential message to students' sense of belonging. It is suggesting that SA professionals believe in their personal stories and that their experiences matter on university campuses.

Pommier (2011) described compassion towards others as being attributed to the practice of the three following components: 1) kindness towards others, 2) ability to see common humanity in others and 3) mindfulness. Similarly to the compassion definition, Neff (2003; 2011) suggested that self-compassion requires individual self-reflection. Using these definitions, it can be seen as experiencing the three main components of compassion for others yet applied to self. In conclusion, this finding suggests that having a positive view of a student's story can facilitate having a connection with the student. In other words, the finding indicates that the narrative could serve as a vehicle for SA professionals to possibly feel part of the student's story (SC common humanity). Lastly, the finding also supports assumption three that talked about the importance of including stories, compassion, and self-compassion to cultivate meaningful relationships with students.

Question 5: Did the SA professionals' compassion towards students correlate with their self-compassion?

The fifth question addressed the possible associations between the CS and SCS subscales. The findings of this study revealed that SA professionals CS and SCS had an association in terms of kindness, mindfulness, and disengagement/isolation. Contrary to some of the prior general assumptions of self-compassion and compassion for others.

Neff (2003) speculated that the application of SC and compassion for others could be different, alluding that people who tend to be compassionate can also be hard on themselves.

The results of the current study bridge a gap in the literature in terms of CS and SC subscales associations. The findings of this study revealed that SA professionals' CS and SC subscales showed statically significant association in terms of kindness, mindfulness, and disengagement/isolation. The mixed results aligned with some of Neff's (2003) conceptualization of self-compassion. Neff stated that to validate the construct of SC, in the process, it was paired with self-concepts like self-esteem. Neff further argued that self-compassion presented a more realistic expectation of self by knowing one's limitations. Therefore, the result indicates that SA professionals can experience positive outcomes for themselves and others while acknowledging that lesser positive experiences like disengagement and isolation are also part of their process.

The study conducted by Pommier (2010) addressed that compassion is often confused with other constructs like empathy, sympathy, and altruism. The author pointed out that the main difference among all the constructs compared with compassion is the positive orientation, because it tends to alleviate others suffering from kindness, seeing other's common humanity, and mindfulness. Moreover, Pommier's study aims to validate the Compassion for Other Scale. Thus, naturally addressing the conceptual underpinnings of compassion comes from Neff's (2003) SC scale validation. Interestingly, the researcher acknowledged that the only difference in the CS and SC concepts is the orientation to self and other.

Contrary to other results of the current study, common humanity was not associated with the CS and SC subscales. This finding revealed that SA professionals' ability to see the common humanity of others does not necessarily mean that they can recognize their own humanity. Naturally, this makes sense that SA professionals, to some extent, are helping professionals, and that they intend to help the students overcome any difficulties. Along those lines, SA professionals want to help students first before looking at their personal stories to alleviate their own issues.

There were some gender differences found in prior studies on compassion and self-compassion (Neff, 2003; Salazar, 2015), and race/ethnicity differences pointed out on Schairer's (2016). Consequently, these studies establish that a lack of empathy occurs when a person positions another human outside the inner circle due to not finding commonalities with the person. It was an interest of the current study to investigate if there were any significant differences in the level of receptiveness, given the identities of the student in the story.

Due to prior findings on gender differences on compassion and self-compassion, women are more likely to show higher compassion for others and lower self-compassion, and the opposite was found in male participants (Neff, 2003; & Salazar, 2015). There was no difference between males and females in the multivariate analysis of CS subscales. There were no differences between males and females in the multivariate analysis of SCS subscales. As pointed out earlier, the lack of gender difference could be possibly linked to the small group of SA professionals that self-identified as male.

Implications for Practice

The purpose of this study was to examine the effects of Narrative Transportation (video versus text) in Student Affairs (SA) professionals to promote compassion towards students and assess self-compassion awareness. Green & Brock's (2000) Narrative Transportation theory was adopted as a theoretical framework because it addresses that highly transported individuals can develop a more positive view of the character. This study examined the effect of NT in the two groups of SA professionals. Additionally, the current study measured compassion toward students and self-compassion in SA professionals.

The findings discussed in this chapter illustrate that narrative has the potential to be utilized as an innovative tool to advanced SA professionals' competencies of digital identity development, social justice, and personal foundations competencies. According to ACPA and NASPA (2015), the two major professional organizations for SA professionals, there is an increasing need for SA professionals to receive training and professional development in the ten competencies meant to guide their work to move the needle from foundational to advanced knowledge.

This is important because, according to a recent report, 75 percent of SA professionals nationally are White women (Pritchard & McChesney, 2018), and in the current study, 68 percent share the same identities. Moreover, the same report predicted a shift in student demographics by 2026, especially among the Latinx student population (Pritchard et al., 2018). Consequently, SA professionals will be challenged to understand and self-reflect on topics like oppression, power, and privilege (ACPA & NASPA, 2015) as the traditionally underserved student population increases. In this sense, the current

study established that a student's narrative (video and text) can be used to learn more about student experiences, and further study is needed to investigate how students' narrative can be included as part of the communication process with faculty and staff on university campuses.

In this study, the SA professional read/viewed a story of a male first-generation immigrant and student of color who sought motivation and resiliency from his dad's teachings. According to NT theory, a narrative is compelling because it challenges the reader to check any personal assumptions about the main character and facilitates empathy about the main character (Green, 2000).

Another benefit of considering using a student's narrative in training and professional development is that it can be used as a tool. This allows SA professionals to share best practices around more sensitive topics like mental health, resiliency, racism, and classism in the community without exposing the student to relive negative or traumatic experiences. Indeed, a student narrative (video or text) in training presents a low-risk method and is similar to the effectiveness of case studies in the community of practice proposed by Duslak and McGill's (2014).

In terms of technology and receptivity, the SA professionals in the current study seemed to accept student narrative (video and text). The findings of this study illustrate the need to advance the conversation of using the student narrative to foster deeper connections between SA professionals and students. As previously cited, transporting into a story can elicit future meaningful interactions (Cohen et al., 2018). This could potentially have the same effect on faculty and staff across university campuses. As a result, a practical implication of the current study is to propose that students have the

option of sharing a personal story (video or text) to be shared with university professionals. Borrowing from digital storytelling teachings, the student could record or type a narrative of something they want to share with faculty and staff. In turn, SA professionals could do the same. This way, it would allow both the student and SA professional to connect at a more profound level when meeting in person.

The following section will discuss more the importance of establishing a digital identity for SA professionals and students. This could be done by adopting Ahlquist's (2016) blended approach on SA professional's digital identity on social technologies. The author grounded the approach based on the American College Personnel Association (ACPA) and National Association of Student Personnel Administrators (NASPA) digital identity competences, where the intent is to adopt technology that supports equally: "student learning, development, and success as well as the improved performance of student affairs professionals" (2015, p. 15). Ahlquist's blended approach states that SA professionals have the opportunity to build an online presence that connects with students based on three basic philosophies: leadership, a community of care, and whole life leadership. A caveat of this study is that it was developed to feature the digital identity of SA professionals using social media. It could also be argued by the results of the current study that similar to a social media presence, and the same study could be duplicated by the SA professional sharing a digital story or video about themselves for the students to learn more about them. In short, it would propose another way for SA professionals to establish a digital identity presence.

However, the direction of this study is the opposite of what (Ahlquist, 2016) blended approach proposes, which means that the execution of the blended approach

would look different. In essence, the results of this study indicate that SA professionals can learn from the student narratives (video or text) to cultivate in-person relationships with students and advance the SA professional's community of practice and care.

Ahlquist's (2016) endorsement of social media tools to develop a digital identity also brings up the idea to review current digital platforms that can lead to meaningful interactions between SA professionals and students, similar to the video used in this study. Ahlquist explains that content could be as simple as a tweet. This poses the question: how can social media tools be used to portray a student narrative when effective methods have to incorporate elements like craftsmanship and a quality text? (Green, 2004). Based on the narrative transportation results of the current study, it will be recommended to analyze social media tools, going beyond accessibility to students and SA professionals. Therefore, when an institution adopts a digital technology, they will need to consider the technology that has embedded narrative content in it — for instance, selecting a digital tool where students can select from and answer a list of prompts or questions before a meeting with their advisor about major exploration. After all, at the very least by incorporating some sort of personal narrative could help students and SA professionals increase their communications and engagement with one another and with the institution. Then, the goal is to have the SA professional support and connect at a deeper level with the student.

Another important implication for practice could be the enhancement of institutional data. It invites institutions to adopt visually rich data in the form of student narrative. This is important because it shows that students are more than quantitative metrics like their GPA, major, and enrolled courses. Additionally, it will show an

institutional commitment toward equity by giving students the opportunity to voice their own stories. Williams & Stassen (2017) proposed to look at qualitative data to provide “contextual intelligence that can help administrators and faculty develop answers to complex questions—and facilitate their ability to utilize the abundance of quantitative data available to them effectively” (p.68). Meaning that by incorporating student’s testimonial or stories in conjunction with quantitative metrics, faculty and staff would be able to better informed. In short, adopting quantitative methods in institutional research will provide educated evidence where the numbers (such as GPA or credits the students have taken) are enhanced with students’ stories.

The caveat to this practice will be to respect the student’s will on how and with whom the personal stories can be shared. This means that it may be only for the advisor, or the student may open to sharing with other faculty and staff for data analysis and training purposes. In the next section, further implications for practice about a community of care, particularly in self-compassion of SA professionals and compassion for students, will be discussed.

Compassion and Self-Compassion

The Compassion and Self-Compassion construct were selected because, according to Neff, it provides a healthier outlook to self and others (2003) as the two concepts can evoke the reflection of limitations of self and in positionality with others. The findings of the current study indicated that overall, SA professionals had a high tendency to show compassion for students and themselves. Therefore, the positive outlook of SA professionals in the study calls for the following implications for practice.

First, it addresses that exposing SA professionals to a student narrative in a safe training environment will help SA professionals practice SC by liberating their fears. Through a facilitated discussion with peers, it will allow them to make mistakes, learn from them, and embrace self-kindness (Germer & Neff, 2014). From prior research, we know that fear of failure is very common among SA professionals (Hendersen & Cascini, 2007). In a way, the findings of this study suggest that it is crucial for institutions to adopt training models where SA professionals do not feel judged.

It is important to note that the current SA professionals are part of an institution that heavily values training and professional development. ACPA and NASPA (2015) personal and ethical foundations competencies state that to achieve an advance standard, SA professionals need to "build regular reflection into one's daily work schedule [and] integrate reflection into positive action" (p. 27). Moreover, those personal reflections can also be centered in group work to form a supportive community of care for students and themselves. This again emphasizes that having formal programs for SA professionals' continuous experiential knowledge is critical to improve student understanding and job performance.

Last, it also important to note that the findings of this study suggest that SA professionals can have a more significant effect to improve attitude or change behavior when the narrative meets the criteria of situational knowledge or specificity of the content and when clear instruction is provided (Iguarta, 2019). For instance, in the medical field, a narrative that's been used is focused on intervention as a way to increase the number of women getting cervical exams (Murphy et al., 2015). The researchers use fictional stories that promoted the adoption of preventative health measures in women. Similarly, in

academia, SA professionals will view student stories centered around the desired positive outcome, if it is about mental health have a story of a student that mentioned struggling. Advisors could learn together how to help a student in such a situation and how to support each other when helping a student.

However, there are other ways to foster change or action when the facilitators provide clear pre-set instructions before showing the student narrative (Iguarta et al., 2019). For instance, if the goal of training is to increase compassion for students, Iguarta and colleagues suggest the facilitator could prime the audience by stating the following instructions:

You are going to examine a brief story, in which a student shares personal experiences related to his personal life. While viewing, try to put yourself in that student's mind, and imagine how he feels about the events he describes. Try to experience the emotional impact of the situation narrated. (adapted from Iguarta, 2019)

In conclusion, it is important for practical training and professional development to include relevant and compelling student stories related to the topic of study, and the facilitator must guide the SA professionals to immerse into the narrative via instructions.

Limitations

A significant limitation of the study arose after the data was collected. An unfortunate error was found in the set-up of the NT Scale in Qualtrics. The recorded responses for items numbers (1, 2, 3, 4, 8, 9) were deleted from the data analysis due to having a 5-point Likert scale as opposed to a 7-point Likert scale. Evidently, this limitation could minimize the results obtained.

Another limitation was the missed opportunity in the research design. Even though this study did not aim to measure a pre- and post-test, it would be necessary for this study to incorporate the pre-set instruction to possibly manipulate the effect of narrative transportation into action-driven outcomes, i.e., compassion for students and SA professionals' self-compassion. Perhaps if this study had included pre-set instructions, the distinction between video or text could be more significant.

Furthermore, the result of this study should not be generalized, given the characteristics of the sample. This is mainly because the number of participants that self-identified as male and a person of color was too small to draw general conclusions. Further research should look at a more diverse sample representation to be able to conclude terms of cultural identity.

Future Research Recommendations

Given the findings of the current study, future researchers and practitioner-scholars should investigate how a student narrative can impact SA professionals when instruction about specific learning outcomes are provided. Similar to Green's 2004 and Iguartas' 2018, 2019 studies, the next step when using a student's narrative (video or text) is to center (manipulate) the introduction of the story with behavior or attitude change in mind. As in prior studies, it can potentially help the SA professional transition to action change attitudes towards their current practices supporting students or toward self. Especially, when it comes to topics of student trauma.

It will be important to investigate how and if other social media tools and technology can have the same effect as the student narrative used in this study. According to Ahlquist (2016), a SA professional sense of digital identity can help foster values like

leadership, community, and whole-life leadership. In a way, by adopting a digital identity, the SA professionals show that they can be vulnerable and display more than the professional experiences. However, it is still unknown how using social media can foster continual professional and developmental opportunities for SA professionals and students; the caveats in this being that the interactions in social media occur post per post. Therefore, future research should look at how those social media posts can be incorporated into trainings to help create space for in-person conversations.

Along the same line of social media, it will be important to investigate the capabilities of social media tools to increase or decrease narrative transportation when viewing a student story. Green and Brock's (2002) study suggested that the story has to have certain moderators to be able to help the reader/viewer be transported into the narrative. This is important because the current study used a digital story where the student created the story following guided instructions and feedback. Therefore, it will be interesting to see if using a personal social media presence instead of a community learning process like digital storytelling will impact the attention and learning experience of the viewer in terms of transportation. In addition, it puts some onus on SA professionals to come with a plan on how to guide students interested in sharing their narrative.

Moreover, it will be interesting to replicate the current study with university professional staff who are more in the outer circle in the university campuses like civil services employees to see if they are able to relate with a vulnerable student's story. Perhaps this population would gain a better insight and deeper understanding of the

situation or topic as they sit in the periphery of the student experience when it comes to interaction with students.

Conclusion

The purpose of this study was to explore the effects of a student's narrative (video and text) in SA professionals' narrative transportation. The results of the study indicated that SA professionals who viewed the student's video show a higher degree of narrative transportation than those who read the student's script. Furthermore, the results of this study also highlighted that using a student narrative can be a useful tool to introduce or discuss sensitive topics with peers. More importantly, it invites future researchers to explore how a student narrative can cultivate their job performance and relationship with students. Overall, future research should look at how to incorporate student narratives into institutional data and dashboards.

The results showed that there were no differences in gender, age, nor race/ethnicity when it comes to NT receptivity. Indeed, this result built upon prior research that states that having similarities with the main character is not a mediator of transportation. Also highlighted is that having a personal experience to draw from is more relevant than sharing an identity. This is good for higher education because, based on the demographic shift, a student narrative can be used as a tool to understand the different student experiences regardless of the identity of the SA professional. Along the same lines, this study suggested that SA professionals experienced greater compassion for students, and more importantly, that there was an association between NT scores and the SC subscale of common humanity. These results imply that SA professionals want to be a part of the student story.

The current study can have multiple implications for practice. The reality is that in the present times, where the world seems to be fractured, it is essential for SA professionals, faculty, and staff to find new ways that are going to enhance interpersonal communications between the student and SA professional. This study is contributing to the body of literature by proposing that there can be a greater understanding of each other when using a compelling narrative like the student story in this study.

Furthermore, study also proposed ways a student narrative can be used as an intake before meeting in person with the student. Perhaps counting on a student's story will give the time and clarity to SA professionals to process the narrative and put together a plan with goals for the meeting to better help the student.

Lastly, this study aimed to bring wellbeing practices like compassion and self-compassion to the awareness of the SA professional. As previously noted, it is known that often times advisors experience fear of failure, they are afraid of saying the wrong thing to a student and do harm. Thus, it is essential to embrace concepts like compassion for students and self-compassion to better serve students and be kind to themselves.

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APPENDICES

Appendix A

To Feel Again

Inspiration leads to risk when one leaves a severely poor country because of violence, and civil war, to give his family a better shot at life.

Baba [Dad] traveled and brought me to Minnesota in 1999. But unlike many who immigrated, he left his impoverished country with a promise that he would not forget the suffering. He did return, and he now treasures every minute he spends alleviating suffering in the Horn of Africa.

Baba's heart is wired differently. Baba's heart feels for the families affected by air strikes in Yemen, Syria, and Iraq. Baba's heart weeps for the kids without parents in Somalia, Sudan, and Kenya. Baba's heart weeps, again, for the homeless in our small neighborhood. Can a heart take that much?

You think that with a father like that, I would innately share his values of care and selflessness. But no! I just couldn't take it all in. How does one do that? The war in the Middle East, the malnutrition, police brutality, mass deportations, racism, and the sexism have left my senses numbed, and desensitized to all the suffering.

What is suffering? Is it something normal? I was tired of hearing it all!

Summer 2015, the sun is burning as I walk tiredly through the crowded markets of Sudan. I see a kid that looks too much like myself; round head, funny ears, with a familiar smile on his face. It was me! Sure, he was raggedy, dusty, and poor, but he was me!

I saw myself so clearly in this kid and it hit me that he was only one lottery ticket away from having his dreams fulfilled! I see his dreams and goals as mine. He didn't deserve any of this! I begin to feel again--powerful feelings of sympathy and guilt. I learned that to feel for suffering is to actually imagine you can experience it or see yourself in the victim's shoes.

Baba has never stopped feeling, and hopefully, I never will either.

“Be the change you want to see in the world”- Gandhi.

Appendix B

Digital Story: To Feel Again

Link to digital story: [Student Story](#)



Appendix C

7 Steps of Digital Storytelling and Reflection Prompts

Step 1: Owning your Insight

- What are you trying to say?
- Who are you saying it to?
- Why are you saying it now?
- “I have been...I am becoming...I am... I will be”

Step 2: Owning your Emotions

- How do you feel when you are telling the story?
- Think about who you are telling the story to
- How can you convey your emotions to your audience?

Step 3: Finding the Moment

- Think about your A-ha moment. What was the moment of change?
- How did you feel when you realized there was a change?
- Were you aware there was a change or maybe you realized there was no change.

Step 4: Seeing your story

- Think about...
 - Images/Video
 - People
 - Settings
 - Emotions
- What do you want your audience to see?

Step 5: Hearing your story

- The script is key to your digital story
- Think about word choice
- Tone of voice you want to use

Step 6: Assembling your story

- Think about the structure of your story (Beginning, middle, end)
- Where is your A-ha moment?
- Find balance (too much information vs. not enough)

Step 7: Sharing your story

- Think about who you want to share the story with
- What was the purpose of this story?
- Have you changed as a result of going through this process?

Appendix D

Transportation Postulates

Postulate I	Narrative persuasion is limited to story texts (scripts) (a) which are in fact narratives, (b) in which images are evoked, and (c) in which reader (viewers) beliefs are implicated.
Postulate II	Narrative persuasion (belief change) occurs, other things equal, to the extent that the evoked images are activated by psychological transportation, defined as a state in which a reader becomes absorbed in the narrative world, leaving the real world, at least momentarily, behind.
Postulate III	Propensity for transportation by exposure to a given narrative account is affected by the attributes of the recipient (for example imagery skill).
Postulate IV	Propensity for transportation by exposure to a give narrative account is affected by attributes of the text (script). Among these moderating attributes are the level of artistic craftsmanship and the extent of adherence to narrative format. Another conceivable moderator, whether the text is labeled as fact or fiction (as true or not necessarily true), does not limit transportation.
Postulate V	Propensity for transportation by exposure to given narrative account is affected by attributes of the context (medium). Among these moderating attributes may be aspects of the context or medium that limit opportunity for imaginative investment and participatory responses.

Appendix E

Narrative Transportation Scale (adapted)

General Items:

1. While I was following the story, I could easily picture the events in it taking place.
2. While I was following the story, activity going on in the room around me was on my mind.
3. I could picture myself in the scene of the events described in the story.
4. I was mentally involved in the story while reading it.
5. After finishing the story, I found it easy to put it out of my mind (Reverse).
6. I wanted to learn how the story ended.
7. The story affected me emotionally.
8. I found myself thinking of ways the narrative could have turned out differently.
9. I found my mind wandering while following the story (Reverse).
10. The events in the story are relevant to my everyday life.
11. The events in the story have changed my life.

Extra:

12. While following the story I had vivid image of the [male] student?

Appendix F

Compassion Scale (ADAPTED)

HOW I TYPICALLY ACT TOWARDS STUDENTS

Please read each statement carefully before answering. To the left of each item, indicate how often you behave in the stated manner, using the following scale:

**Almost
Never**

**Almost
Always**

1

2

3

4

5

- _____ 1. When students cry in front of me, I often don't feel anything at all.
- _____ 2. Sometimes when students talk about their problems, I feel like I don't care.
- _____ 3. I don't feel emotionally connected to students' pain.
- _____ 4. I pay careful attention when other students talk to me.
- _____ 5. I feel detached from students when they tell me their tales of woe.
- _____ 6. If I see a student going through a difficult time, I try to be caring toward that person.
- _____ 7. I often tune out when students tell me about their troubles.
- _____ 8. I like to be there for students in times of difficulty.
- _____ 9. I notice when students are upset, even if they don't say anything.
- _____ 10. When I see a student feeling down, I feel like I can't relate to them.
- _____ 11. All students feel down sometimes, it is part of being human.
- _____ 12. Sometimes I am cold to students when they are down and out.
- _____ 13. I tend to listen patiently when students tell me their problems.

- _____ 14. I don't concern myself with student's problems.
- _____ 15. It's important to recognize that all students have weaknesses and no one's perfect.
- _____ 16. My heart goes out to students who are unhappy.
- _____ 17. Despite my differences with students, I know that everyone feels pain just like me.
- _____ 18. When students are feeling troubled, I usually let someone else attend to them.
- _____ 19. I don't think much about the concerns of students.
- _____ 20. Suffering is just a part of the experience of being a student.
- _____ 21. When students tell me about their problems, I try to keep a balanced perspective on the situation.
- _____ 22. I can't really connect with other students when they're suffering.
- _____ 23. I try to avoid students who are experiencing a lot of pain.
- _____ 24. When students feel sadness, I try to comfort them.

Appendix G

Self-Compassion Scale

HOW I TYPICALLY ACT TOWARDS MYSELF IN DIFFICULT TIMES

Please read each statement carefully before answering. To the left of each item, indicate how often you behave in the stated manner, using the following scale:

Almost Never					Almost
	Always				
1		2	3	4	5

Item

1. I'm disapproving and judgmental about my own flaws and inadequacies.
2. When I'm feeling down, I tend to obsess and fixate on everything that's wrong.
3. When things are going badly for me, I see the difficulties as part of life that everyone goes through.
4. When I think about my inadequacies, it tends to make me feel more separate and cut off from the rest of the world.
5. I try to be loving towards myself when I'm feeling emotional pain.
6. When I fail at something important to me I become consumed by feelings of inadequacy.
7. When I'm down and out, I remind myself that there are lots of other people in the world feeling like I am.
8. When times are really difficult, I tend to be tough on myself.
9. When something upsets me I try to keep my emotions in balance.
10. When I feel inadequate in some way, I try to remind myself that feelings of inadequacy is shared by most people.

11. I'm intolerant and impatient towards those aspects of my personality I don't like.
12. When I'm going through a very hard time, I give myself the caring and tenderness I need.
13. When I'm feeling down, I tend to feel like most other people are probably happier than I am.
14. When something painful happens I try to take a balanced view of the situation.
15. I try to see my failings as part of the human condition.
16. When I see aspects of myself that I don't like, I get down on myself.
17. When I fail at something important to me I try to keep things in perspective.
18. When I'm really struggling, I tend to feel like other people must be having an easier time of it.
19. I'm kind to myself when I'm experiencing suffering.
20. When something upsets me I get carried away with my feelings.
21. I can be a bit cold-hearted towards myself when I'm experiencing suffering.
22. When I'm feeling down I try to approach my feelings with curiosity and openness.
23. I'm tolerant of my own flaws and inadequacies.
24. When something painful happens I tend to blow the incident out of proportion.
25. When I fail at something that's important to me, I tend to feel alone in my failure.
26. I try to be understanding and patient towards those aspects of my personality I don't like.