

## Annotated Bibliographies of Recent Research Related to Academic Advising

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Bolle, M. B., Wessel, R., & Mulvihill, T. (2007). Transitional Experiences of First-Year College Students Who Were Homeschooled. *Journal of College Student Development, 48*(6), 637–54.

Homeschooling is on the rise. Per the National Center for Educational Statistics (1999), the number of homeschooled students was nearly 805,000 in 1999 and according to Cox (2003) nearly 30,000 homeschooled students per year begin attending college. Yet, research investigating homeschooled students' college experience has been scant. In this article, Bolle, Wessel, and Mulvihill's report on the transitional experiences of 6 first-year college students attending a midsized public university in the Midwest; each of the students had been homeschooled during their high school years. The three research questions were as follows:

1. What transitional issues did homeschooled students encounter?
2. How did these issues relate to Tinto's (1988, 1993) model of transition?
3. What institutional interventions facilitated or hindered homeschooled students' transition?

The authors used admission applications to identify potential candidates for the study. They sought second-semester, first-year students who had been homeschooled in high school. Nine students met these original criteria; two, were deemed ineligible, however, because they had accrued enough prior credits at a community college to have reached sophomore status by the time the study was executed. Because the initial study population was small, all of the remaining seven were invited to participate. Six students, four females and two males, participated. Five lived on campus and one commuted. More demographic information, including descriptions of the participants' homeschooling experience, is provided in the article.

Data were gathered via semi-structured interviews based on an instrument designed by Lattibeaudiere (2000). Participants were asked questions such as "Describe what things were like for you during the first few weeks of college" and "describe how you have dealt with the pressures of college life." The instrument was modified, with Lattibeaudiere's permission, to address the research questions in the present study. Interviews lasted about an hour and were recorded and transcribed. While conducting the interviews, the primary investigator took field notes.

Eleven themes related to transition were investigated: leaving home, independence, contact with others with differing values and worldviews, identity development, cocurricular involvement, confidence, making friends, spirituality, reaction to being homeschooled, academics, and commuting. With regard to leaving home, all five students who resided on campus indicated varying degrees of loneliness. Two expressed nervousness and reluctance about leaving home. At the same time, all five residential students viewed their newfound independence favorably. In particular, respondents enjoyed being able to manage their own time. After living on campus for a period, participants began to view college as a type of home.

All of the students who were interviewed, and particularly those with a Christian background, encountered others with value systems different from their own. For those who had not had much contact with people with other values, this experience was eye-opening and enlightening. Some of them were challenged by the new encounters to reevaluate their own belief systems. Samples of student responses indicate that students were able to maintain successful friendships despite differences with peers and without compromising their own values.

With regard to identity development, one student reported that living in the honors residence hall helped her feel like she belonged: "You walk down the hall and everybody's studying, and I love that. And it was like, 'good I'm where I belong.'" Another student indicated that she appreciated what her parents had taught her, but welcomed the chance to explore her own moral values. Still another student recognized how her identity was evolving as she developed new social networks at school while still making home visits to be with her other friends and family. Participants were involved in cocurricular activities to varying degrees including sports, Greek life, volunteerism and activism, and academic clubs.

Respondents' confidence grew with time and college experience. The issue of time management emerged in the responses. Jeff (all names are pseudonyms) gained confidence from being able to do his work, keep up with class, and maintain a schedule even though, according to Jeff, his parents initially doubted his ability to do so. Sidney, the older, commuter student took pride in being able to distribute her time among studying, family, work,

and sleep.

Participants made friends in a variety of ways such as in orientation and other classes, during special programming for new students, by participating in cocurricular activities, and by associating with roommates. However some students noted that meeting friends took initiative and effort. One student believed that his homeschooling experience had not prepared him well for this effort because he was accustomed to entertaining himself. The sole commuter student felt being older than most first-year students and having family responsibilities were obstacles to building friendships, but she indicated that in one of her classes, fellow students were very welcoming and had thrown her a baby shower.

For the participants who identified themselves as being Christian, spirituality was a meaningful factor in their transition. For some students, meeting students with different worldviews challenged them to reflect on their upbringing and belief system. For some this served to define their own values and faith. For at least two of the participants, meeting fellow Christian students was important.

Participants described both their own and others' reactions to homeschooling. All students but Sidney reported enjoying the homeschooling experience and the benefits it provided. Participants reported often needing to explain the homeschooling experience, and some participants had faced negative stereotypes about homeschooling. Rebecca and John both recounted episodes of being perceived as the exceptional homeschooled student who did not conform to the stereotypes. Both mentioned that for a time they viewed those who were not homeschooled as "normal," but over time they realized that they too were "normal."

With regard to academics, all of the participants who lived on campus indicated that homeschooling had equipped them with the necessary time-management and study skills. At the same time, students mentioned needing to become acclimated to the traditional classroom setting and some students received lower grades than they had expected or were required to do more work than expected. Sidney, the only respondent who did not view her homeschooling experience favorably, felt that it inhibited her ability to succeed academically. In addition to other pressures arising from the need to balance work, school, and spending time with family, commute time was a barrier for her: "Sometimes I think it's harder living away from school because it's so much farther away; like, I have to get up this much earlier and get dressed and drive all the way

there, and then I have to make sure I have the gas to get there and to get back . . ." She also felt it was harder to remain motivated without the academic atmosphere of the residence halls.

In addition to being asked about types of transition issues, respondents were asked to identify institutional interventions that facilitated their transition to college. In general, all students had a positive view of the institution. They appreciated social programming, the school's size and diversity, the residence halls, ease of the admissions process, professors' accessibility, efforts to build community, and opportunities for study abroad. Orientation, resident assistants, and student organizations were mentioned by some as helpful to their transition. Sidney found campus resources to be useful. She made extensive use of the library and planned to use the day care service when her daughter reached an appropriate age.

Along with these positive assessments, students noted some hindrances. One mentioned that she would have liked to know who the other homeschooled students were. Another felt that during orientation, social events like Greek life, concerts, and carnivals were exaggerated and not as commonplace as implied. Another one observed a lack of team spirit due to the poor performance of the university sports teams.

The transitional issues of homeschooled students were, in general, very similar to those reported in the literature for non-homeschooled students. The issues discussed above, loneliness, living away from home, independence, meeting people with different value systems, and so forth are the same ones that typically concern traditionally schooled college students. Like their counterparts from traditional schools, homeschooled students made friends, and over time, began to feel that college was like another home. One issue that did stand out, however, was the need to adjust to traditional academics and teaching style. While some found college classes to be easier than their high school work, others struggled academically initially. However, no student reported taking advantage of academic support services to help them adapt.

The authors determined that the transitional issues experienced by participants in this study conformed to Tinto's (1993) three stages of institutional departure: separation, transition, and incorporation. The homeschooled students who lived on campus experienced separation and periods of loneliness when they left home to begin college, but as time passed they began to enjoy their independence and to disassociate themselves from their

homeschool experience. Sidney, the commuter student, did not experience this separation.

Transition occurred at different levels for the participants. Some disassociated from their previous life and home and made friends quickly while others needed more time. The level of transition was related to degree of difference between normal behavior patterns at home and those at college (Tinto, 1993). Some students quickly found a network of friends that was similar to their group of friends in their home community, lessening the grade of transition. In Sidney's case, transition involved adjusting to being in classes with younger students and coping with being the only person in her immediate family attending college.

Students progressed toward the third stage, incorporation, in different ways, but friends were very important to the process. Academic incorporation was accomplished by becoming familiar with professors' expectations and modifying studying habits and developing tools and methods for preparing assignments. Sidney's experience was, again, different from that of the other respondents. While she found it difficult to relate to fellow students, she felt accepted and made regular use of campus resources. Overall, students appeared to move through Tinto's (1993) model with persistence in the second semester, providing evidence of successful transition.

Bryant, A. N., & Astin, H. S. (2008). The Correlates of Spiritual Struggle during the College Years. *Journal of Higher Education*, 79(1), 1–27.

Spiritual struggle, defined by Bryant and Astin as a "construct that reflects intrapsychic concerns about matters of faith, purpose, and meaning in life" is a common experience among college students. In a study of nearly 5,500 college students, Johnson and Hayes (2003) found that 44% of their sample experienced at least "a little" bit of spiritual or religious distress. They also found correlations between religious or spiritual concerns and confusion about beliefs and values, loss of relationships, sexual assault, homesickness, and suicidal thoughts. Some researchers (e.g., Hill & Pargament, 2003; Pargament, Murray-Swank, Magyar, & Ano, 2005) have found associations between spiritual struggle and psychological health and outcomes such as depression, anxiety, negative mood, and low self-esteem. Other research has found positive outcomes for spiritual struggles such as greater open-mindedness (Hill & Pargament, 2003) and spiritual growth (Pargament et al., 2005). Bryant and Astin reexamined these previous findings and tested new hypotheses concerning college students and

their spiritual struggles.

Data were gathered via two national surveys of college students developed by the Higher Education Research Institute at the University of California: *The 2000 Cooperative Institutional Research Program Freshman Survey* (CIRP) and the *2003 College Students' Beliefs and Values Survey* (CSBV). The CSBV is a newer questionnaire designed to investigate issues of meaning, purpose, and spirituality. For the present study, the CSBV was administered to a subset of students from 46 institutions who had participated 3 years earlier in the 2000 CIRP survey. Two hundred and fifty students from each of these institutions were invited to complete the CSBV for a total of 12,030 potential respondents. A response rate of 32% (3,680 of 11,547) was calculated after surveys that were returned as undeliverable were discounted. Completed surveys with more than 17 items left blank were not included in the data set, leaving a final sample of 3,493 responses. Responses were weighted to correct for errors associated with removing the surveys with 17 or more blank items.

The weighted sample was 53% female. The majority (84%) of respondents was White. The remaining students were Black (5%), Asian (4%), Latino/a (4%), American Indian (2%), and other (2%). Forty-eight percent of the sample reported being Protestant, 31% Roman Catholic, 2% Jewish, and 1% Islamic. Four percent indicated "other" on the survey, 12% reported having no religious preference, and the remaining 2% of the sample did not select any of these categories.

The research questions were a) what are the personal characteristics, orientations, and beliefs; environmental influences; and college experiences that predispose students to spiritual struggles? and b) what are the potential consequences of spiritual struggles for students' self-rated physical well-being, self-esteem, psychological distress, growth in religious or spiritual tolerance, and growth in religiousness and spirituality? Bryant and Astin formulated six hypotheses related to these research questions and they were tested principally via multivariate regression.

The first hypothesis that identity factors related to discrimination and maltreatment, such as being female, a person of color, a member of a religious minority, or a low socioeconomic background, would be linked to an increase in occurrences of spiritual struggle was supported. Students whose religion was reported as "other" (i.e., Buddhist, Unitarian, or Hindu) or Eastern Orthodox were more likely to experience spiritual struggle, as were

female students.

The second hypothesis predicted that students who are religiously engaged, as indicated by attendance at religious services, affiliation with campus-based religious organizations, and involvement in activities such as reading religious texts, will be less likely to experience spiritual struggle as will students who are attending private religious colleges. This hypothesis was only partially confirmed. Results suggest that students who are religiously engaged and involved in the activities noted above are indeed less likely to experience spiritual struggle. However, contrary to expectations, students who attend Evangelical, Roman Catholic, or other Christian church-affiliated institutions are more, not less, likely to experience spiritual struggle than their counterparts attending public and private non-sectarian institutions.

In hypothesis three, Bryant and Astin estimated that certain college experiences involving personal vulnerability and extensive exposure to differing ideologies and ways of life would be correlated with greater spiritual struggle. Findings indicated that conversion to another faith, spiritual questioning, and engaging in discussions about religion or politics were associated with greater spiritual struggle. Another variable explored with regard to this hypothesis was that majoring in certain disciplines that require critical evaluation of religious frameworks (e.g., science, psychology, and sociology) would also be associated with higher rates of spiritual struggle. This bore out for students majoring in psychology.

In their fourth hypothesis, Bryant and Astin speculated that students with compassionate self-perceptions and orientations toward social activism and charitable involvement would experience more spiritual struggle as this type of engagement inevitably results in encounters with social wrongdoings and oppression and calls attention. The authors only found minimal support for this hypothesis.

The fifth and final hypothesis in which spiritual struggle was the dependent variable predicted that conceptions of God as mysterious, unknowable, and less benevolent would be positively correlated with spiritual struggle. This hypothesis was supported. Students who conceptualized God as “teacher,” “divine mystery,” or “universal spirit” as opposed to “beloved,” “protector,” “part of me” or “none of the above” experience more struggle.

The sixth hypothesis addressed the second research question, outcomes of spiritual struggles. It was predicted that spiritual struggle, now the independent variable, would be correlated with

both undesirable outcomes such as lower self-esteem and declines in physical and psychological well-being and more desirable outcomes such as perceived religious or spiritual growth and greater acceptance of others with differing faiths. This hypothesis was only partially confirmed. Spiritual struggle was associated with all of the undesirable outcomes and it was also related to the positive outcome of greater tolerance of faiths. However, spiritual struggle was not significantly correlated with perceptions of spiritual or religious growth.

The authors assert that because many students experience spiritual struggle, which can result in negative outcomes, administrators, practitioners and faculty members in higher education must pay attention to these issues so that students do not face them alone. Students need to be reassured that their concerns are legitimate and justified. Mentors, counselors, and professors can lend support by listening, recognizing the significance of spiritual struggle, and providing a space and climate for contemplation.

Gordon, C. F., Juang, L. P., & Syed, M. (2007). Internet Use and Well-Being among College Students: Beyond Frequency of Use. *Journal of College Student Development, 48*(6), 674–88.

Large numbers of college students are using the Internet. They use it more often than any other age group (Birdsell, Muzzio, Krane, & Cottreau, 1998; Cole, 2001). The presence of the Internet has influenced campus environments. Most colleges and universities providing free E-mail accounts and 24-hour access to the Internet in designated campus labs and residence halls. However, the impact of the Internet on college students' psychological well-being is complex and still not clear. This study contributes to the growing knowledge base by documenting types of Internet use by college students and examining the relationship between these behaviors and four indicators of well-being: depression, social anxiety, loneliness, and family cohesion.

Gordon, Juang, and Syed proposed that the type of Internet use would have a greater impact on well-being than frequency of use. Specifically, they hypothesized that using the Internet for communication such as E-mailing friends and family would be positively associated with well-being while using the Internet to cope with stress would be negatively associated with well-being.

A survey was administered to 312 students taking introductory psychology at a large, urban, commuter university. Respondents voluntarily participated in the study for course credit. Alternative activities

for course credit were provided for students who did not wish to participate. Students' ages ranged from 18 to 49 years with a mean age of 21.34 years. Sixty-seven percent of the sample was female. Freshmen comprised 31%, sophomores 30%, juniors 14%, and seniors 11%. Forty percent of the sample was Asian American, 30% European American, 12% Latino/a, 6% African American, and 8% other. Sixty-seven percent of the participants were born in the United States. Forty percent of the students reported living with their parents; the remaining 60% either lived on campus, off campus, or did not report their living situation.

The survey elicited information in seven categories: demographics, computer use, Internet use, family cohesion, depression, social anxiety, and loneliness. In the demographic section, in addition to typical questions about age, gender, ethnicity, and college level, participants were asked to supply information about the number and age of their siblings, past and current living situations, and parents' educational levels and occupations. Questions in the computer use section included how many computers participants had in their homes, whether participants used the Internet, and if so, at what age they had begun using it, how often they use it, and how much time they spend during each sitting.

Types of Internet use were measured using 21 items selected and adapted from two preexisting Internet-use scales: the *Internet Attitudes Survey* (Weiser, 2000) and the *Internet Motivation Scale* (Wolfradt & Doll, 2001). Participants rated from 1 (*never*) to 5 (*always*) statements such as "I use the Internet to meet and interact with others who share interests that are similar to mine," "I use the Internet to help me with my school work," and "I use the Internet to cope with personal problems." A factor analysis was performed on the Internet Use scale to derive five types of Internet use: meeting people, information seeking, distraction, coping, and E-mail. Multiple regression analyses were performed to determine associations between these different categories of use and the four indicators of well-being selected for the study.

The first indicator of well-being, family cohesion, consisted of a 16-item subscale from the *Family Adaptability and Cohesion Evaluation Scales II* (Olson, Sprenkle, & Russell, 1979). Participants assigned a Likert-ranking of 1 (*almost never*) to 5 (*almost always*) to statements such as "Family members feel very close to each other" and "Family members go along with what the family decides to do." The second indicator of well-being, depression, was measured with *The Center for Epidemiological*

*Studies-Depression* survey (Radloff, 1977). Respondents were asked to indicate how often during the past week, from 1 (*rarely* [less than 1 day]) to 4 (*most of the time* [5 to 7 days]), they behaved in certain ways, such as "I was bothered by things that usually don't bother me" and "I enjoyed life." The Social Anxiety Scale for Adolescents (La Greca & Lopez, 1998) was used to measure the third indicator, social anxiety. Respondents indicated their level of agreement from 1 (*strongly disagree*) to 5 (*agree*) with statements such as "I only talk to people I know really well" and "I worry about what other people say about me." The final indicator of well-being, loneliness, was assessed using the *Revised UCLA Loneliness Questionnaire* (Russell, Peplau, & Cutrona, 1980). Participants were asked to indicate how often, from 1 (*never*) to 4 (*often*) items such as "I lack companionship" and "I feel part of a group of friends" were true for them.

The majority of the sample (84.6%) reported using the Internet by age 18 years, with the mean years of use 5.19 years. Ninety-one percent had Internet access at home, and 2% of the respondents had never used the Internet. Data for these few nonusers were not employed in the remaining analyses because the goal of the study was to investigate the relationship between Internet use and well-being. The final sample size was 308.

On average, most participants reported accessing the Internet with a frequency of once a day and once every other day. However, frequency did not turn out to be significantly correlated with any of the well-being measures. Average sitting times per session fell between 30 and 45 minutes and 45 and 60 minutes. Males used the Internet for significantly longer periods of time and with greater frequency. The amount of time spent per sitting turned out to be significantly related to social anxiety ( $p < .05$ ), but  $p < .09$  when types of Internet use were considered.

The top five reasons females reported for using the Internet were to E-mail friends, get help with school work, talk with friends, E-mail family, and send instant messages. The reported use for females reflected the overall trend. In lieu of E-mailing family, males listen to and download music. The five categories of Internet use, meeting people, information seeking, distraction, coping, and E-mail, accounted for significant variance for the well-being indicators of family cohesion, depression, and social anxiety. Internet use for coping, for example, was significantly associated with lower levels of family cohesion, higher levels of depression, and higher social anxiety. By contrast, infor-

mation seeking and E-mail were positively associated with family cohesion. None of the types of use were associated with the indicator loneliness.

The relationship between types of Internet use and psychological well-being has implications for student affairs practice. First, Internet behaviors are another factor to assess when assisting students with mental health problems. Second, an awareness of motives for Internet use may help students recognize that they are not alone in using the Internet to cope with stressful social and academic situations. Finally, university personnel can use knowledge of Internet behaviors to reach out to students who may be experiencing mental health issues by providing information via the Web about appropriate actions that they can take to improve their well-being.

Iverson, S. (2008). Capitalizing on Change: The Discursive Framing of Diversity in U.S. Land-Grant Universities. *Equity & Excellence, 41*(2), 182–99.

In this article, Iverson points out the disparity in the higher education goal to “build human capital” and the reality that inclusive education is still a “sought after goal.” Despite a commitment to excellence and equity, very little research has been done with respect to institutional policy and its ability to address access and equity to postsecondary education. Iverson sought to understand how diversity policy contributes to the cultural environment and how it may compromise the ability to achieve higher education goals.

Iverson analyzed 21 diversity action plans to discern how they frame diversity and the resultant impact. Allan’s method of policy discourse analysis was used to investigate diversity problems as outlined in the action plans. This methodology is described as an approach that seeks to “... make visible the powerful discourses framing policy initiatives.” To that end, four questions guided this study:

1. What are the predominant images of diversity in diversity action plans?
2. How are problems related to diversity represented in diversity action plans?
3. How are solutions related to diversity problems represented in diversity action plans?
4. What discourse is employed to shape these images, problems, and solutions?

Multiple theoretical frameworks guided this research. They were employed to raise issues about the control and production of knowledge. Moreover, they were used to explore how policy can empower

people to challenge the dominant ideology. However, the focus on language found in action plans led to a focus on discourse theory. This is important to understand as discourse frames the way issues are viewed and approached. The sample consisted of 21 diversity action plans from 20 U.S. land-grant universities over a 5-year period. Four general discourses emerged: marketplace, excellence, managerialism, and democracy. The marketplace discourse had two strands: discourse of excellence and discourse of managerialism.

In marketplace discourse, the institutions defined education as a “highly competitive market.” Here, action plans focused on competition for recruitment and preparing students to compete in a global economy. Therefore, the predominant diversity problem is not being able to meet the challenge of diversity and not being able to compete in the marketplace.

In the discourse of managerialism, images of “efficiency,” “productivity,” “accountability,” “using all available management tools” to develop “business case” for “managing and leveraging diversity” are the topics. Developing these processes would enable the university to better compete in the marketplace.

The discourse of excellence focuses on quality and the reputation the institution has for success. Excellence is evident in all aspects of the institutional planning including that related to diversity.

The commodity action plans represent the idea that diversity increases educational possibilities. Therefore, to capitalize on diversity the institution must draw upon everyone. This, again, helps the institution to compete in the marketplace.

Discourse of democracy is concerned with “inclusion and opportunity.” Students are assured that their voices will be heard and that all facets of diversity will be represented. The action plans seek to address inequities. However, the dominance of marketplace discourses undermines the ability of the discourse of democracy to act as an agent of change.

In conclusion, the author wanted to educate policy makers about being strategic in their development of action plans. Though not stated in the article, a limitation of this study may be the focus on land-grant institutions that, by historical consequence, may have unique circumstances that shape their ideology around the concept of diversity. However, reading the entire article is strongly encouraged as the author offers very detailed and applicable descriptions of the resultant policy patterns and the possible influences they may have on the campuses where they are utilized.

Major, C. H., & Bray, N. (2008). Exam Scams and Classroom Flimflams: Urban Legends as an Alternative Lens for Viewing the College Classroom Experience. *Innovative Higher Education*, 32(5), 237–50.

Urban legends are widely circulated folkloric tales about ordinary people in contemporary times that are purported to be true (Mikkelson & Mikkelson, 2005). They are often partially based in fact and are typically presented as having happened to a “friend of a friend” (Brunvand, 1994, p.7). Urban legends generally take place in a local context, often the college campus. A common function of urban legends is to confirm an existing worldview or to serve as a cautionary warning (Mikkelson & Mikkelson, 2005). Because colleges and universities are popular topics and settings for urban legends (and these legends reflect a combination of truth and fiction), Major and Bray suggest that they be used to gain insights into students’ perceptions of institutional life and campus culture. In this article, the authors focus on one aspect of the college experience: the classroom.

Major and Bray adopted an unobtrusive approach, examining existing artifacts. Specifically, they selected legends that had been recorded by various scholars (Bronner, 1995; Brunvand, 1994; Fleming & Boyd, 1994) and those appearing on popular Web sites ([www.snopes.com](http://www.snopes.com); [www.warphead.com/urbanlegends/](http://www.warphead.com/urbanlegends/); [www.scambusters.org/legends.html](http://www.scambusters.org/legends.html)) and in mass-distribution E-mails (<http://science.howstuffworks.com/urban-legend4.htm>). Contributors to these repositories include students, faculty members, alumni, and folklorists.

Initially, the authors identified 150 items related to higher education. Jokes such as “How many jocks does it take to change a light bulb at ‘Flagship University’? One, but 11 get one course credit for it.” Ghost and horror stories were eliminated from the item pool. The set was further refined to include only those legends that occurred in a classroom setting. After applying the following additional criteria, Major and Bray identified 38 college classroom-based urban legends for study:

- told from a student’s perspective;
- presented as truth;
- contained detailed descriptions;
- happened to a friend or friend of a friend;
- took student /professor as protagonist/antagonist;
- appeared in more than one data source.

After selecting the legends for analysis, Major and Bray grouped the legends into categories and

searched for recurrent themes. Four categories of classroom-based legends were identified: rules, teaching, risqué remarks, and evaluations. For each category, the authors provide sample legends and interpretations, relating the interpretations, when applicable, to existing literature on academic culture and student experience. For example, according to the authors, the following legend in the teaching category portrays, according to Boice (1996), an encounter between disenchanted, alienated students and a detached professor:

I knew a guy whose business professor was making a ton of money lecturing and consulting with private businesses. Since the prof still had to teach classes, he decided to tape his weekly remarks to his class so that he could prep for his outside work during class time. He’d come into the classroom, turn on the tape recorder, and then after class come back and pick up the recorder. One day, he got done with his other work early and decided to check on his students to see how they were doing. When he opened the door, he heard his tape recorder playing his lecture, but in the students’ desks sat 32 other tape recorders!

The professor, in the preceding legend, displays great disregard and disrespect for the students by prioritizing his for-profit work and leaving an “impersonal medium” to assume his teaching responsibilities. The students, in lieu of complaining to authorities, replicate with creative irony the instructor’s incivility with a disrespectful act of their own.

Major and Bray argued that urban legends, such as the one above, which are continuously retold, reinforce students’ experiences and shape their behavior, telling them how to act or react in a given situation. Quoting Bronner (1995, pp. 230–31), they suggested that “students . . . use their folkloric occasions to relate to one another and share their private fears, joys, and hopes, often at the expense of the organizational giant” (i.e., the university). These legends, which can shape perceptions of reality, reinforce stereotypes, and perpetuate misinformation, have the power to influence not only students, but also parents, alumni, and policy makers. Major and Bray call for professionals who work at and study colleges and universities to be aware of the potential of urban legends to shape mass culture perceptions of higher education and the college experience.

Pizzolato, J. E. (2008). *Advisor, Teacher, Partner: Using the Learning Partnerships Model to Reshape*

Academic Advising. *About Campus*, 13(1), 19–25.

This article addresses the challenges that all college students must face: deciding on a major. As depicted the students and articulated in Pizzolato's introduction, the process of choosing a major is, generally, not a process at all. Rather, the decision may be based on inadequate information such as a single index of the student's proficiency in a certain area. Because major declaration has important ramifications for students' success and financial situation, Pizzolato encourages stakeholders of higher education to allocate sufficient resources to academic advising. She points to NACADA's role in moving the profession to focusing on student learning and development.

Pizzolato described the advising as teaching and the learning partnerships models as "systematic advising that helps students develop the skills to effectively select and achieve academic goals...." She cites Nancy King's online seminar that requires advisors help students to a) identify and achieve realistic goals, b) make connections between academic courses, c) gain awareness of one's own academic experiences and their importance in her or his own life. The first goal of setting and achieving realistic goals begins with identity development. Many students come to college with goals inherited from family members or teachers. Therefore, examining the reasons for making their choices is imperative to student success and satisfaction. The second goal facilitates academic engagement and integrated learning. The third goal will encourage the practical application of learning.

Pizzolato described complex reasoning skills afforded by this model. Individuals are encouraged to see oneself as a person who can construct his or her own ideas and understanding. The model also suggests multiple ways to view any given situation or idea. Pizzolato supports this model by citing recent self-authorship research. Self-authorship is made up of three dimensions: cognitive, intrapersonal, and interpersonal. It is a way of knowing where students integrate the understanding that knowledge is socially constructed, dynamic, and contextual (cognitive dimension) with their own sense of self and their beliefs (intrapersonal dimension) in ways that can be mutually beneficial to themselves and others (interpersonal dimension). Self-authorship allows students to choose majors that are more interesting and engaging to them, develop critical thinking about their choices, and develop healthy and diverse relationships.

The three principles of the learning partnership models (LPMs) are to validate students as knowers,

situate learning in students' experiences, and define learning as mutually constructed meaning. Pizzolato believes this model is well suited for use among advisors because advising offers the opportunity for multiple one-on-one meetings and interactions over the course of a student's matriculation. She gives two examples of how LPMs are being successfully utilized at Michigan State University as well as references a book entitled *Learning Partnerships*. Both pieces of information should provide guidance to those seeking to learn about or implement LPMs.

Pizzolato turned the discussion to "Constructing Learning Partnerships in Academic Advising." She presented the basic constructs that questioning should be kept paramount, resources must be employed, and the advising process should be slowed down. Pizzolato explained that questioning forces students to examine their reasons for making the decisions and helps them better understand themselves. She also indicated the importance of advisors making appropriate referrals or getting students connected to the university as it helps students develop their ability to see multiple perspectives. She suggested slowing down to focus on the process and guide students toward self-authorship.

The article ends with "Creating Advising Programs that Employ the Learning Partnerships Model." Pizzolato stated that at least four types of support would be required to employ an LPM model. Advising loads need to be adjusted to accommodate the time dictated by LPM. (The slower pace and the multiple meetings need to be taken into account when allocating time.) The assessment of LPM programs should focus on changes in behavior as overall indicators of programmatic change would occur over time. (Therefore, I would also suggest that assessment be longitudinal.) Also, cross-divisional recognition of services should be advocated. Institutions should provide space for advisors to meet regularly so they can learn from each other. To that end, many institutions have supported advisors and other support staff in creating NACADA-allied organizations to promote professional development.

Other issues that should be considered when implementing LPM is the advising structure: Is it centralized or decentralized? Are advisors assigned? Is advising mandatory? This article gives solid ground for how LPMs work and ties the theory to the practice very well. For those interested in developing such programming, financing the possible increase to the infrastructure needed to support this type of advising model may be the greatest hurdle.

Rosser, V. J., Hermsen, J. M., Mamiseishvili, K., & Wood, M. S. (2007). A National Study Examining the Impact of SEVIS on International Student and Scholar Advisors. *Higher Education*, 54(4), 525–42.

After September 11, 2001, international student and scholar advisors (ISSAs) became part of the Department of Homeland Security's data collection infrastructure through the implementation of the Student and Exchange Visitor Information System (SEVIS), a national database for tracking international students and scholars in the United States. ISSAs are now expected to report more information to the federal government and to report more frequently than they had pre-9/11. Using Kotter's (1996) change model as their theoretical framework and a survey design, Rosser, Hermsen, Mamiseishvili, and Wood investigated the impact SEVIS has had on the work lives of ISSAs. Specifically, the authors were interested in examining the interplay between SEVIS, job satisfaction, and morale and the bearing these variables might have on ISSAs' decision to leave their profession or career.

The instrument was modified from a national survey on satisfaction, morale, and departure of midlevel administrators to include a number of items expressly related to SEVIS. Respondents were asked to rate their level of agreement with 20 statements regarding SEVIS and 44 statements about the quality of their professional and institutional work lives. In addition to the Likert items, participants were asked two open-ended questions, one that invited them to provide general comments concerning SEVIS and one that asked them to explain the factors that had attracted them to international education and a career as an ISSA. Additionally, participants were asked if they were in the office when the transition to SEVIS went into effect, the percentage of their day spent performing SEVIS-related tasks, and the percentage they spent advising international students and scholars. Finally, demographic information was collected.

The population included all members of the National Association of Foreign Student Advisers (NAFSA): Association of International Educators who identified themselves as working in international student and scholar services. The response rate was 45% (1,226 of 2,700). Nearly 76% of the respondents were female. Approximately 80% were Caucasian with the remaining 20% of the sample composed of ethnic minorities of varying backgrounds. Participants held their current position, on average, close to 10 years.

Seventy percent of the respondents indicated that SEVIS had made advising international scholars and students more difficult. Nearly all (91%) reported that their workload had increased with the implementation of SEVIS. At the same time, 86% reported that they now have less time for outreach and student programming because SEVIS requires more attention to administrative tasks and regulatory compliance. Participants reported spending, on average, 22.28% of their time attending to SEVIS-related tasks.

However, not all perceptions of SEVIS were negative. For example, 70% of the participants indicated that SEVIS helped them clean up their databases. The electronic format facilitates maintenance and monitoring of records. The majority (85%) felt confident in their computer skills for using SEVIS, although fewer (62%) felt that they had been adequately prepared.

When Rosser et al. examined the relationship between satisfaction, morale, and the decision to leave the profession and SEVIS along with other variables such as career support, perceptions of discrimination, working conditions (e.g., salary, work environment, parking), intradepartmental and external relations, and demographic variables, they found that SEVIS reporting was the only factor affecting the overall morale of ISSAs. Furthermore, lack of training and support for using SEVIS was directly associated with participants' intentions to leave the profession. With the implementation of SEVIS, the role of many ISSAs is being transformed from one of advocate for international students and scholars, an attractive aspect of the career per the open-ended responses, to an enforcer of government regulations. According to the authors, this change in roles resulting from implementation of SEVIS not only failed to accommodate Kotter's (1996) first four stages of change management (establishing a sense of urgency, creating a guiding coalition including ISSAs, developing a vision and strategy, communicating the change vision and generating buy-in) as proposed by Althen (2003), but also failed to adequately address stage five, empowerment resulting from effective training, and stage eight, securing the change in culture.

Although it is too late, the authors argue, to reimplement SEVIS, work life changes can be made to improve ISSAs' morale, satisfaction, and their decision to stay in the profession. Rosser et al. call for collaborations between the government, university officials, and the ISSAs. Government policy makers need to be attentive to the impact of SEVIS reporting requirements, training, and sup-

port issues on ISSAs, who are not government employees, but educational administrators working in a variety of institutional settings. Institutions need to reexamine ISSA staffing, training, and professional development activities. ISSAs need to resolve internal conflicts concerning their dual responsibility of advocating for international scholars and students and complying with federally mandated procedures related to national security.

Tan, D. L., & Pope, M. L. (2007). Participation in co-curricular activities: Nontraditional student perspectives. *College and University: The Journal of the American Association of Collegiate Registrars*, 83(1), 2–11.

Cocurricular participation has been associated with positive outcomes including increased retention and degree attainment as well as greater employability. Furthermore, research shows that cocurricular involvement may contribute to cognitive development and improve interpersonal and communication skills. Because enrollment by nontraditional students, defined by Tan and Pope as those aged 25 years or older, is increasing, investigation into this population's beliefs about and participation in cocurricular activities is important. Using a Web-based survey, Tan and Pope sought answers to five key questions:

1. What were nontraditional students' views of the role of cocurricular activities in their collegiate experience?
2. What were their levels of participation in these activities?
3. What factors influenced their decision to participate?
4. What factors hindered their participation?
5. What were nontraditional students' perceptions of the impact of cocurricular participation on their cognitive and affective development?

The authors received responses from 307 undergraduate students enrolled in a public institution in the Midwest. Participants' mean age was 28.3 years. Thus, they were all nontraditional according to the authors' definition. Sixty percent of the sample were female, 66% were white, and 37% were first-year students. Apart from class rank, in which underclassmen were underrepresented in the study, the sample reflected the general characteristics of the university population.

More than 70% of the sample believed that cocurricular participation was either "very important" or "somewhat important," with no signifi-

cant differences by gender, class rank, commuting distance, or high school or college grades. White students attributed a significantly higher level of importance to cocurricular participation than did minority students. Residential students attributed less importance to cocurricular involvement than did students living off-campus. As age increased, so did the attribution of importance to cocurricular activities. Finally, working on campus was inversely related to respondents' ranking of importance to cocurricular activities. The more hours a student worked on campus, the less important cocurricular participation was perceived to be.

On a 3-point scale, with 3 being the highest score, students reported frequent participation in six cocurricular activities: out-of-class interaction with faculty members about academic matters (2.46), association with clubs and organizations (2.16), attendance at campus-wide events and activities (1.95), out-of-class interaction with faculty members about nonacademic matters (1.79), participation in religious organizations (1.48), and participation in student government or political action committees (1.47). Students reported somewhat less involvement in Greek life (1.26) and intramural or recreational sports (1.25). Activities that received high frequency scores for participation also were more highly ranked as important by the respondents.

On a scale of 1 (*little to no influence*) to 3 (*lots of influence*), participants rated 16 factors influencing their participation in cocurricular activities. Factors that achieved a rating higher than 2.00 included "to learn something new" (2.31), "to prepare me to get a job of my choice" (2.24), "encouragement from peers and friends" (2.23), "something fun to do" (2.21), "to socialize or make new friends" (2.06), and "quality of co-curricular activities" (2.03). Respondents indicated that the best sources of information about cocurricular opportunities were E-mail and Web sites, friends and students on campus, postings on campus, and freshman orientation programs.

Factors that most impeded participation, on a scale of 1 to 3, with 3 indicating the highest level of hindrance, included "my off-campus work commitments" (2.43), "my family commitments" (2.37), and "my academic life is too demanding" (2.30). Other factors that received lower scores, but which indicated discouraged participation included lack of support for participation; attributes of quality, quantity, and variety; lack of opportunity to give input; commute time; no encouragement from faculty to get involved; and a disconnect between

interests and cocurricular offerings.

With regard to the potential impact of cocurricular participation on cognitive and affective development, participants reported, with 3 being the highest rating, that cocurricular participation “made them more well-rounded individuals” (2.54), “helped them become better students academically” (2.45), “opened their minds to diverse opinions and lifestyles” (2.41), “increased their commitment to the university” (2.31), and “changed their academic outlook or occupational choice” (2.14).

The study shows that, like their traditional counterparts, nontraditional students value cocurricular participation. However, Tan and Pope voice concern

that non-White students attributed less importance to cocurricular activities than White students because previous research shows a positive association between cocurricular involvement and persistence. The authors recommend conducting needs assessments to determine what types of programs might increase minority students’ participation in cocurricular activities. Needs assessments could likewise be used to discover solutions to barriers, such as off-campus work, academic demands, and lack of interest, that generally affect nontraditional students’ involvement in cocurricular life. Tan and Pope also recommend providing child-care services and family-oriented events as well as increasing on-campus work opportunities.

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The bibliography is compiled by Jessie Carduner and Barbara Miller.