

# CREATING A NEW PROFESSIONAL AND ACADEMIC GENERATION WITH INTEGRITY BEYOND THE BAGGAGE OF DIVISION

Prof FJ Bezuidenhout  
Nelson Mandela Metropolitan University  
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Mr / Ms Chairperson  
Ladies and Gentlemen

## INTRODUCTION

In accepting your invitation to speak to you today, I have been allowed once again to revisit my own life. A topic such as this encourages self-reflection. In terms of the focus of this topic, i.e. **INTEGRITY**, I have become conscious of two associated thoughts: **one**, that I have always had a need to align the personal (i.e. what I am and believe in) and the academic (i.e. the actual content of what I was taught or allowed to discover) with the principles of Christian living contained in the Word of God, and **two**, that integrity should be a way of life and not just a characteristic sought after for whatever reason. I have again become aware of the fact that if we are not alert, either intrinsic or extrinsic factors cause us to ignore the demand for a life characterised by **INTEGRITY**. Therefore, I would like to state right at the beginning of this paper that while **INTEGRITY** is viewed as an important virtue, we must commit ourselves every day to nurturing it within us. In so doing, we will allow it to guide our feelings, thoughts and decisions in such a way that others will experience this in their relations with us, creating a need within them to follow our example and more importantly, that we as Christians will allow God to continue establishing His **INTEGRITY** through us.

Returning to the **title of this paper**, one can observe certain message intent. For example:

- There is a **current professional and academic generation** that needs refurbishing (thus developing their existing roots of integrity and assisting them to off-load or work through their 'baggage of division').
- There is an **upcoming generation** (and not the current one) that will eventually enter both academic and professional life and needs to be assisted in riding themselves of the legacy of the past divisionary baggage to prevent a lack of integrity.

- There is a generation that **lacks integrity** and that action needs to be taken to ensure that the cause of their dishonesty (baggage of division) is obliterated, and replaced with integrity and union thus creating a new professional and academic generation.

**Such statements as these, lead to a number of questions, irrespective of where the focus of this topic lies. These are:**

- What is integrity?
- When do we have integrity and how is integrity obtained?
- What is the difference between personal, academic and professional integrity?
- What is the opposite of personal, academic and professional integrity?
- Why do people lack integrity?
- Why do people lack professional and academic integrity?
- What encourages integrity?
- What encourages professional and academic integrity?
- What happens when integrity is absent?
- What happens when professional and academic integrity is absent?
- What can be done to improve your academic and professional integrity?
- How can a 'baggage of division' create a generation with a culture characterised by a lack of integrity?
- How can a 'baggage of division' create a generation with a culture characterised by a lack of professional and academic integrity?
- What criteria should be developed to assure a 'new professional and academic generation' characterised by integrity?
- Is a 'generation with or without integrity' at all possible?
- Is a 'generation with or without integrity' only possible within the 'Christian community'?
- Do you and I have the right to 'create' this new generation of integrity?
- Who should be involved in creating this generation?
- What characteristics should these creators of a 'new generation with integrity or with professional and academic' possess?

Needless to mention that an attempt to answer these questions would not be within the scope of this paper, neither will there be sufficient time to deal with each of them. However, while I will try to deal with some of the pressing issues relating to integrity and the lack thereof, I will attempt to keep my focus on the student cohort that in essence forms part of the academic and professional generation. I will also provide a brief perspective on the impact of the so-called 'baggage of division', while attempt, from a layman's point of view, to give insights from the Bible.

### **DYNAMICS OF TOPIC**

Perhaps the most obvious starting point would be is to try and define the **dynamics** contained within the concepts used in the title of my paper. These are:

- **New**
  - Movement away from the old or the established
  - Movement towards the future
  - Something that needs to be re-established

**Meaning:** movement towards something that does not exist
- **Professional**
  - Expert / specialist
  - Proficient
  - Skilled
  - Trained
  - Practiced
  - Certified
  - Authority

**Meaning:** Either a specific role or role-specific behaviour
- **Academic**
  - Scholastic
  - Learned
  - Research
  - Tutoring / mentoring / coaching
  - Assessment

**Meaning:** Either a role or place where this role can be performed
- **Generation**
  - Cohort group
  - Production
  - Initiate / originate

**Meaning:** Specific grouping of persons within time, place

- **Integrity**
  - Honesty and openness
  - Truth (accurate, genuine, exactness, veracity, legitimacy)
  - Dedication (commitment, perseverance)
  - Honour (respect, stick to)
  - Reliability (dependable, consistent, steadfast)
  - Upright (honourable, conscientious, dependable, respectable, moral)

↳ **Meaning:** Intrinsic values denoting moral virtues
  
- **Beyond**
  - Further than
  - To stick out

**Meaning:** Moving away from comfort zone and to stand out
  
- **Baggage**
  - Personal belongings
  - Things (economic / social / political / personal) with you

**Meaning:** Hiding something out of sight, but often known by others
  
- **Division**
  - Separate
  - Cutting off
  - Leaving behind
  - Pruning

**Meaning:** Creating a cleft or distinction

**In summary, this topic would want us to consider ways and means that will suggest**

- the development of a special grouping of persons
- that relate to each other within a time-space dimension
- by helping them, among other things, to understand the impact of their past experiences
- and to urge them to take on specific roles with clear role-specific moral behaviours
- that will encourage distinctiveness and impact.

## **THE SITUATION<sup>1</sup>**

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<sup>1</sup> McCabe in Burnett, S. 2002. *Dishonor & Distrust*. **Community College Week**. 14(24): 6 - 8 ([www.web15.epnet.com/citation.asp?tb=1& ug=sid+152517DC%2DO653%2D49DB%2](http://www.web15.epnet.com/citation.asp?tb=1& ug=sid+152517DC%2DO653%2D49DB%2) Retrieved: 7/5/2004)

In the event to create opportunity for the development of an individual that is both academically and professionally sound, we need to consider some facts that seems to indicate that there will be no easy point of departure.

According to McCabe (Rutgers University in New Jersey) an anonymous survey that was conducted among 2 100 students at 21 colleges in 1999, it was found that:

- 75% of students admitted to some kind of cheating, either on a test or in a written assignment.
- 45% had plagiarised material for a written assignment
- 10% had used both the Internet and written texts to plagiarise
- 33% had used written texts only, while
- 1% had used the Internet only

During 2001 – 2002, in a follow-up study, McCabe returned to 10 institutions and found that:

- 50% of students admitted to plagiarising
- 35% had used both written texts and the Internet to cheat / plagiarise
- 10% had used written texts only
- 7% had used the Internet only

Taking his research one step further, McCabe conducted research in 25 schools during 2000 – 2001 and surveyed 4 500 scholars and found among other things that:

- 72% of the scholars admitted to cheating on written assignments
- 50% plus admitted to plagiarising an assignment using the Internet

This creates a bleak picture of what is happening in a first world country. The question now arises: Are developing countries such as South Africa going to follow this pattern or has it already established itself? While research to this extent has not been conducted in South Africa, I can attest to the fact that such dishonesty is prevalent, although there is no statistics available to convey the extent of this phenomenon.

Such dishonesty or lack of integrity is not only characteristic of the academic scenario, but it is also embedded in the social institutional and professional fibre of society. Newsprint and radio and television content provide frequent examples of the lack of integrity prevalent in both

academic and professional spheres throughout the world - South Africa exhibiting its fair share. This, to an extent, provides a poor model for our youth.

The question is, how can we attempt or even be presumptuous in wanting to create a 'new academic and professional generation' when the afore-going generation seems to lack in integrity? Trying to place the transformation solely on the shoulders of the 'new generation' would at least warrant that the fore-going generation take a long and deep look at themselves and start the process of transformation within themselves! It may seem that I am pointing a finger at those who have worded the title of this paper or seem to suggest that they are not free of blame. This is not my intension, but I do see their concern and do appreciate the opportunity they have provided us to ponder over such an important matter.

## **THE REASONS**

Research<sup>1</sup> has indicated numerous reasons for dishonesty within the academic environment. Some of the more important reasons are:

- Social learning (Bandura's theory) - Dishonesty may become to be viewed as an acceptable way of getting and staying ahead. The same applies when students become aware that their peers follow this patterned behaviour and instead of reporting this, they themselves do it.
- The larger the academic institution the larger the number of students that participate in dishonesty.
- The absence of honor codes and the lack of applying severe forms of sanctions.
- The laxness of faculty / school / department to prevent dishonesty.
- The laxness of the lecturer to prevent dishonesty or that fails to emanate integrity.
- Traditional values that have become eroded because society has become more tolerant and permissive.
- The loss of values or the decline in adhering to those values that emphasise integrity, trust and individual accountability.
- The tendency to appoint part-time, rather than full-time faculty members. This may have an important and even long-term impact on the nature of integrity that becomes institutionalised within the academic setting.

- Students who lack integrity are not concerned to foster this virtue in others because of reasons of selfishness or because they no longer understand the dynamics of their internalised dishonesty.

To these can be added

- the tendency and impact of peer pressure
- social loafing
- students that follow a generalist degree route (i.e. a degree not leading to a profession) thus increasing the likelihood of not ever being confronted by the dynamics of academic and professional integrity
- the absence of nurturing integrity in children when still at home and school
- and the confusing messages and poor examples of integrity that youth are receiving from those that practice as professionals.

I do not hesitate to add the lack of guidance provided from the Church on such matters. In all my years as a student, I cannot once remember being confronted by Church leaders or fellow Christians regarding the dynamics of Christian integrity nor about Christian integrity and its relation to personal, academic and professional integrity. Yes, I did learn about professionalism and professional conduct, I did become acquainted with the principles of academic life and I was confronted with ‘what would you do if...’ with regards to moral / ethical issues, but I was never confronted as a Christian student to consider integrity within the realm of a Christian academic and professional life. This was left for me to do.

Like many of us here, I was confronted by three worlds. The world of the Christian, the world of the academic and the world of the professional, these in the midst of a world out there! It took me many years to integrate them. Perhaps I was slower than others, perhaps there are more logical reasons for this occurrence, but I do know now, that I had to get my ‘worlds’ in the right **position** before I could successfully achieve integration. This did not come easily. It needed inner transformation after salvation. It needed that I shed my ‘baggage of division’ and most of all, it needed me not only to build a special relationship with God and each day to submit myself to the guidance of the Holy Spirit, but to learn to place God 1<sup>st</sup> in all that I am and do. Also this

has not been easy. My mainly humanistic academic upbringing had to be aligned with what is contained in the Word of God, and not the other way around. I had to learn what ‘truth’ is about myself, before I could venture on the path of integrity. Yes, I do sometimes fail, but at least I now **know** why and am no longer afraid to deal with it.

### **THE DIFFERENCE BETWEEN PERSONAL AND PROFESSIONAL INTEGRITY**

This then brings us to the difference between personal and professional integrity. **Personal integrity** in brief refers to standing up for one’s fundamental beliefs and commitments, even in difficult circumstances. **Professional integrity** on the other hand refers to role-specific principles and behaviours specified by a specific profession. It is therefore more difficult to define what behaviours you and I expect of each other when we state that: “You should act professionally.” This is because ‘professional behaviours’ are usually associated with a specific profession. However, learning from what a profession and professionalism is, it is possible to indicate behaviours that we can ‘own’ enabling us to interact ‘professionally’ with each other. Some of these behaviours are<sup>2</sup>:

- Integrity
- Caring and compassion
- Respect
- Responsibility / accountability
- Excellence
- Leadership
- Altruism

When behavioural expectations of a profession are clear, we do not have a problem to act in accordance with them. However, when there seems to be a clash between personal and professional integrity matters start to change. For example: A professor is asked by a student to write a letter of personal and academic conduct enabling him/her to accompany his/her application for a bursary or employment. The professor happens to know that the family of the student has financial problems and that this may prevent him/her from completing his/her studies. In order to increase the chances of the student to obtain the bursary or position of employment, the professor writes a resume, but does not include that the student is always late with his/her assignments, is often not well-prepared for his/her lectures and group discussions and often rides on the backs of his/her task group. You might say that the professor is understanding,

compassionate, caring and even altruistic in not mentioning these behaviours and that he is helping his/her student. But what impact does this have on the personal and professional integrity of the professor? Not to mention academic integrity. I thus fully agree with Wakin (1996)<sup>3</sup> who states that there should be no difference between personal and professional integrity. This then brings us to academic integrity.

## **ACADEMIC INTEGRITY**

While we have just learnt that personal integrity involves standing up for one's fundamental commitments and that professional integrity involves role-specific behaviours that are ingrained in the ethics of a profession, academic integrity involves values that are fundamental to the academic process, even when it is difficult to do so. While honesty, trust, fairness, respect and responsibility are often cited as important academic values that harbour integrity<sup>4</sup>, John Stackhouse<sup>5</sup> indicates nine elements that relate to academic integrity. These are:

- **Discovery**  
This implies the devotion to inquiry and risk of imaginative exploration in the face of seeking more comfortable verification of existing beliefs.
- **Declaration**  
This emphasises that one should speak with one's own voice to present discoveries, informed opinions, existing biases, and opposing viewpoints.
- **Documentation**  
This implies giving credit to all sources of knowledge.
- **Doubt**  
This encourages us to assess our own and not be afraid to let our ideas be assessed, especially by our peers.
- **Disagree**  
In disagreeing, the academic challenges the opinions of others or the findings. This drives further inquiry and opens the way to quality assurance.
- **Do not know**

When others have assessed your integrity, this leads to their trust in your statements on a particular topic.

- **Did or did not**

This indicates that one takes proper credit for accomplishments as well as clarifies one's level of authority or knowledge in a field. Not being afraid to acknowledge that you do not know or being able to indicate what is really yours, helps to create legitimacy through which your position, status and authority is defined and acknowledged.

- **Deference**

This emphasises giving way to others' opinions in certain circumstances and also a willingness to suspend judgment on an issue until sufficient research has been done.

- **Delight**

Stackhouse says about this: The academic ideal, described in part by actions described above, requires devotion to the process and excitement about the work.

Academic integrity is far more than attaining a high mark or even attaining a degree. It is rather a matter of internalising intrinsic academic values that indicate integrity. In my postgraduate classes, I never provide the student with a mark for their first couple of assignments. I know they hate this and I am often criticised for this, but I am a firm believer to nurture them away from selfish achievement that often becomes corroded with competitiveness. I rather wish to instil, among other things, the values of commitment, respect, responsibility, and diligence, other and self-reward. I foster interaction among them and take time to know them personally. I commence my year's programme with a course on self-empowerment, based on the Fruit of the Spirit, and prefer to take leadership guiding my students towards a love for themselves and for others and God. This is not always easy within a multi-cultural and multi-religious academic environment. But by creating opportunity for openness, honesty, trust and respect, this has become possible.

This brings us to another point in our reflection – 'baggage of division'. I am glad that the organisers of this conference included this in the title of this paper, although many papers can be written on this. Therefore, time permitting; I will only touch on a few points.

## **BAGGAGE OF DIVISION**

The wording: 'baggage of division' refers on the one hand to that which is hidden from sight and which we carry within us, while the word 'division' creates the notion of distinctiveness. While the former may appear to have a negative connotation, the latter creates an exciting opportunity for us.

Much has been said and written about the tendency of humans to carry past experiences without attempting to confront these. We are also often confronted with the dynamics to forgive or not to forgive.

Some years ago I was asked to speak at a Business Lunch Meeting. I chose to talk about love and forgiveness as two cornerstones to collegial bonding. I think they were expecting to hear insights how they could increase their profits, and the most I could get out of them regarding their assessment of the content of my talk was something to the effect that 'it was interesting'. Then one day I received a telephone call from the Chairperson who invited me. She had seriously been considering closing down her business, but decided to take up my challenge. She now has a strong business going.

Over the past twenty odd years in which I have presented workshops on Self-development and empowerment, love and forgiveness have remained the cornerstones thereof. The surprising thing or shall I say the unsurprising thing is that when participants start to practice these, God's blessings pour on them personally as well as on their relationships with others including their marriage, their business or the work they are doing. I have received feedback from both Christians and non-Christians who have decided to practice God's commandment to LOVE Him, others and themselves. I have numerous examples of persons who have decided not to commit suicide or to continue with divorce proceedings or to leave their workplace, after they have taken up the challenge to confront, love and to forgive.

Some of their experiences have been harrowing and have caused them great stress. Some have grown so bitter that it has impacted with great negativity on their personal, social, economic and

spiritual life. It has caused them the loss of those they love, it has slowed or hindered both academic and professional progress, and in most it has caused them to develop another 'self'. It is the latter that has developed from feelings, thoughts and choices associated with insecurity and unfulfilled recognition, respect and acceptance. Instead of flourishing on the dynamics of love, they have replaced this with fear, guilt, anger, doubt and bitterness. Because of these emotions, they have learnt negative coping mechanisms such as blaming, self-pity, scepticism, suspicion, control, impatience, hatred and others in an attempt to 'survive'.

While some have exhibited such behaviours openly, others have developed comfort zones by hiding their thoughts and feelings in the 'baggage of division' never to deal with them again or to allow these to impact any further on their lives. However, the truth is that it is impossible to hide such experiences and expect that they will not later impact on their thoughts, feelings and choices. It becomes a never-ending cycle of self and other destruction.

In my mind, there is only one way to deal with these experiences and that is through loving confrontation and forgiveness. While confrontation may not be an easy process or experience, the reward of receiving peace, derived from forgiving oneself and others and seeking God's forgiveness, is the first step towards growth, development and change.

While it is not possible today to reflect on the exact consequences that have been caused by past social, economic and political conditions in South Africa, there is no doubt that some of us have experienced these as interfering with what we wanted to be or could be. None of us can rewrite the history of our country, but all of us can become part of a 'distinctive and new generation' that requires of us to transform our intellectual (knowing good), affective (being good) and behavioural (doing good) virtues, into an integrated whole. In doing this, we will encourage the development of a healthy personality in others and ourselves capable of making consistently moral, social actions. It is within this that personal integrity lies, allowing us to help create both academic and professional integrity. This then is the beauty of 'division', because God has created us the best. He has created us unique. He has created us with a purpose for a purpose. Nowhere in the Bible do I read that God makes mistakes!

While it is possible to use Jesus as the perfect example of integrity, I have chosen to reflect on St Paul. I do this to encourage you and I do this to provide some last insights how you and I can develop and maintain integrity.

### **ST PAUL<sup>6</sup>**

During the year of AD 49 St Paul received a direct attack on his integrity. In his letter to the Galatians he made no excuse for his teachings and for what he is and what he believed in. To him it was a matter of what the truth about the message of grace is, rather than how important his personal reputation and desires are. Yes, he did defend his authority and teaching, but not because he wanted to save his reputation, but because the focus of his teachings was the saving grace of Jesus and to him this is where his integrity lies.

It was important for him to ensure that the Galatians keep their eyes on Jesus and His saving grace and not allow the Christians to be led astray by other doctrine. To him there is only one truth – the truth he discovered through salvation and transformation. For him the way to a victorious Christian life (integrity) is through a moment-by-moment conscious dependence upon and submission to the Holy Spirit. This to him is a planned effort, an effort away from the desires of selfishness, self-sufficiency and pride that derails us from God’s track for us. Until we reach heaven, we will find ourselves falling back on self-reliance and experiencing failure. Therefore it was important to him that “Since we live by the Spirit, let us keep in step with the Spirit.”

What then can we learn from St Paul’s journey into and with integrity? This, that he

- knows that his message of salvation is true (Gal 1: 6 – 9)
  - is honest and truthful (Gal 1: 10)
  - received his message from God and not from men (Gal 1: 11 – 24)
  - could publicly state that his teaching and authority was affirmed at Jerusalem (Gal 2: 1 – 10)
  - his authority was tested and that he was able to maintain it (Gal 2: 11 – 19)
  - his crucifixion in Christ confirms his teaching and authority (Gal 2: 20 – 21)
- and that

- “The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself for me.” (Gal 2: 20)

## CONCLUSION

Ladies and gentlemen, afford me one last reflection. I think you would agree with me that we have the right to dream of and for a ‘new generation with academic and professional integrity beyond the baggage of division’. We have the right as well as an obligation to assist in the development of a generation with a character of integrity – if we take the words of St Paul seriously. However, this calls for various participants as well as an environment in which to nurture this dream.

God in His love for us has through Jesus already laid the foundation for this (both the way and the means). We have in our midst the guidance of the Holy Spirit. It is now up to us, both the older and the current generation to create and maintain a ‘koinoneo’ of integrity – a sharing between fellow-recipients of an undeserved salvation. In creating a spiritual partnership it is possible for us to take up this challenge and help create a generation with academic and professional integrity that will be willing to move beyond the baggage of division.

To encourage spiritual partnership I suggest Gilbert’s ‘tips for the ethically minded’<sup>7</sup>:

- 1 Act with integrity .
- 2 Always be honest .
- 3 Be open and transparent in your actions .
- 4 Know and act within your limitations .
- 5 Be objective at all times .
- 6 Never discriminate against others .
- 7 Set a good example .
- 8 Have the courage to make a stand .
- 9 Be accountable for all your actions .

I thank you. God bless.

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