IN PURSUIT OF ACADEMIC INTEGRITY IN DISTANCE LEARNING: A PHENOMENOLOGICAL INQUIRY

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ABSTRACT

The objectives of this action research are to understand the circumstances that led to the violation of academic integrity by the participants and to provide insights to appropriately respond to such issue. This research employed a phenomenological inquiry who were composed of 3 males and 3 females for equal gender representation and they were purposive sampled.

These were the eidetic insights: 1. The violation of academic integrity has multiple factors such as being demotivated to study due to the pandemic, not being prepared for an MDL, inadequate ability for independent learning, a negative perception that teacher won't check their output, and their high propensity for cheating; and 2. In the remedial intervention, the participants were grateful for the chance to correct their mistakes, realized the value of education by working hard for it and to rely on their ability to learn, to resist cheating through self-control, to desire good things that are helpful in achieving success, and to be a decent person.

Since this research was a phenomenological inquiry, it mainly focused on the phenomenal world of the participants. However, this research is providing a new way of looking at academic dishonesty as a teaching moment seen in the lens of an integral theory, thus providing an avenue for an integral education which is also what makes it holistic. The value of the research is that it provides an inner view of the lifeworld of the participants in relation to academic dishonesty wherein values formation can kick in.

Keywords: Academic integrity, Phenomenology, Integral theory

INTRODUCTION

The deepest desire of the human heart is wisdom.
- Socrates (in Meno by Plato)
What ought to guide humanity through all her life for him to live a good life is love.
- Plato in Symposium
…Education forms the common mind. Just as the twig is bent, the tree's inclined.
- Alexander Pope (quoted in Murray, 2009)

The topic of this study is academic integrity. The Education Act of 1982, Section 15. *Duties and Responsibilities of Students,* in item number says, "2. Uphold the academic integrity of the school…." Since the Department of Education (DepEd) promotes holistic and authentic assessment (DO 031, S. 2020), thus the problem of plagiarism and cheating have to be responded to appropriately in checking the output of the learners from the activities in the Self Learning Modules (SLMs) and summative assessments. On the first quarter of school year 2020 – 2021 alone, this author found more or less 90 students who submitted works that were copied from or shared to their classmates, and/or plagiarized by lifting from internet sources without due citation. The same issue of cheating and plagiarism were raised in a faculty meeting on January 27, 2021of the Grade 12 teachers of Bi*ñan City Senior High School – San Antonio Campus* (BCSHS-SAC). This author intimated in the said meeting that remedial activity is being done to give chance to the students to correct their mistakes (i.e., cheating and plagiarism) by recognizing such an incident as an educational moment in which exacting accountability on these students becomes a potent way to facilitate values formation. It is a non-punitive process but a constructive one in the sense that the students may be able to reflect about their wrongdoings and be given the chance to correct them.

The DO 031, S. 2020 – Interim Guidelines for Assessment and Grading in Light of the Basic Education Learning Continuity Plan, states that "Assessment should be holistic and authentic in capturing the attainment of the most essential learning competencies." It highlights two salient points. First is holistic assessment. It can mean an integral approach in evaluating the essence of educational assessment through these four essential components:

1. Accountability – it makes sure that students be held accountable on how they do their assessments because in doing so would help form their sense of responsibility and honesty which are the bedrock of academic integrity;
2. Comparison within and between populations – it would show how the educational system is serving the end goals of the state/society at large in terms of ensuring that the learners acquire the necessary competencies to become productive citizens;
3. Building communities of learners – this is how the culture of academic integrity is further enhanced and developed among students and teachers/school officials; and
4. Individual learning – that individual students develop a deep sense of independent learning (Davis, 2010).

Second is authentic assessment. It refers to "ethical practices in assessment (i.e., cheating)" (Abbott, et al., 2000, cited from Olt, 2002). Given the problem that this study is trying to address, the need to further discuss and explain the academic policy to and to demand accountability on students concerning their in-authentic assessments have to be done more effectively and appropriately (McMurtry 2001, cited from Olt, 2002).

The DepEd then needs an integrative view in dealing with assessment. It means integrating the intents and purposes of school and Assessments (Davis, 2010). For example, the intents and purposes of school are to develop competent and good persons, so assessment should guide "students to be critical thinkers, responsible for their own learning, value their own and others' contributions, to continue to improve" (Ibid).

This is how an integrative view in assessment works. First, by integrating the 2 'realities' in assessment. One is the internal realities which focus on the individual learning and development and creating a community of learners. Hence, as a school we "develop communities of learners who are creative, autonomous, and empowered" (Habermas, 1973, cited in Davis, 2010). It means recognizing "assessment… as an integral part of the learning process and for students to be active in their own assessment with opportunities to picture their own learning in light of understanding what it means to get better" (Black & William, 1998; Pringle, 2000, cited in Davis, 2010). The goal "is to assist the learners to develop the capacity to recognize and appraise gaps in their understanding and to accept the responsibility for carrying out any actions needed to help them to continuously improve" (Pringle, 2000, cited in Davis, 2010) which would make them independent learners.

Two is the external realities. This aspect pertains to the measures of excellence which is based on comparing students' performance with other students around the country. The purpose is to develop accountability among the students which "focuses on objective, standardized, measurable criteria that can be used to make judgments about how an individual is performing or where an individual fits within a population" (Davis, 2010).

Such integrative view of assessment affirms the goal of the DepEd to have a holistic and authentic assessment. It goes without saying that the learner, and the school personnel and parents/guardians of the learners have to work closely in pursuit of academic integrity. On the part of the learner, s/he (she or he) has to realize that in this time of pandemic, due to Covid-19, where there is no face-to-face teaching and learning that it behooves upon him/herself more than ever to learn how to do independent learning by "reading, thinking, actively doing the tasks and creating new insights, design or product creation" which is rooted in the theoretical bases of experiential theories of John Dewey and Jean Piaget and the constructivist theories of Jerome Bruner, David Ausubel, and Roger Schank; and on the part of the school and parents/guardians, they have to do all necessary steps to ensure that the learners learn values that are desirable as citizens of our dear nation which is supported by the theoretical basis of "Vygotsky's emphasis on learning as a sociocultural activity" (Boettcher and Conrad, 2016).

This author sees the urgency of addressing and systematically responding the said issue by conducting this study. A key in this process would be to understand the inner world of these students through a phenomenological inquiry. The insights of the study will be used by the school officials (administration and faculty) in developing sense of responsibility and honesty in coming up with authentic assessment on the part of the learners; in further enhancing a culture of academic integrity in the school and in developing mechanism in ensuring authentic assessments are indeed screened and gathered. In other words, to create a holistic assessment where there is accountability, service to the nation, that we become a real community of learners (not cheaters and dishonest people), and independent learning is also learned by the learners. This study is inspired by a pursuit for academic integrity. Hence, this endeavor is guided by a relevant framework. This framework will serve as the theoretical orientation of this study which will be supported by review of related literature and review of related studies.

First is the theoretical orientation. The theoretical orientation of this research is based on the Wilber's (1995/2001, 2000, 2006) integral theory. [Note: The school of thought that proposes the use of theoretical orientation in conducting a phenomenologically oriented action research instead of conceptual framework (Ramirez, 2012) is what this writer opted to follow in this study.] The integral theory is a framework that puts together education principles, such as 1. understanding and development of internal cognitive, or values

formation; 2. highlighting collaboration within the institution, community, concerning ethical values such as academic integrity; 3. emphasizing the outcomes and outputs, e.g., submitting authentic assessment like in the activities in SLMs (Self Learning Modules) and summative assessments; and 4. highlighting the actual exchanges between the teachers and students in the teaching and learning process especially in creating the culture of academic integrity (Murray, 2009). As Davis (2010) explains that schools are "created to reproduce the values and traditions of the dominant culture" (quoting Pinar, Reynolds, Slattery, & Taubman, 1995). Thus, "culture acts as a norming force on the individuals within the culture" (Davis, (2010), quoting Wilber, 2000; 2004). Furthermore, the kind of school that we have to have is a school that addresses the entire aspects of the human person—a holistic learning for the learners.

By linking integral theory and education, we have an integral education. Esbjörn-Hargens (2010) explains integral education as "an approach to education that (1) integrates the strengths of traditional, modern, and postmodern educational theoria and praxis… and (2) is committed to vertical growth and horizontal integration within both students and teachers." Murray (2009) points out the "essential dimensions of an integral approach to education" which are also called the four dimensions of any educational moment as seen in Figure 1.

Educational Experiences	Educational Behavior
Emotional reactions, motivations, thoughts, and insights	Doing the SLMs and summative assessments
Educational Culture	Educational Systems
Shared meaning and values between students and faculty, e.g., academic integrity	Program curriculum and school policies, e.g., coming up with authentic assessment

Figure 1. The Educational Moments (Adapted from Esbjörn-Hargens (2010)).

The example of an educational moment is the incidents of cheating and plagiarism of the students. These incidents are recognized as an educational moment wherein the process of exacting accountability on these students becomes a potent way to facilitate values formation and making it as a non-punitive process but a constructive one in the sense that the students may be able to reflect about their wrongdoings and correct them. Hence, they learn from the process and from their mistakes.

The foci of the four dimensions of an educational moment are expressed through questions in Figure 2. The purpose is to "help us ensure that our understanding of a situation is as comprehensive, complete, and whole as possible" (Heikkinen, 2010).

Educational Experiences	Educational Behavior
What could be the moral sense and psycho-social aspect of the students? What are their attitude and motivation toward education?	How are the students' abilities and behaviors?
Educational Culture	Educational Systems
What is the quality of their relationships with classmates/peers and teachers?	How does the remedial activity help students in values formation?

Figure 2. The Foci of the Educational Moments (Adapted from Heikkinen (2010)).

The values formation aspect in education is also the concern of this research. Crittenden (2007) applies Wilber's integral theory in values education. He explains that in inculcating values in the students (the educational experience) and inculcating the necessary behaviors (the educational behavior), there is also a need to pay attention to the institutional set-up and

methods used to realize this inculcation (the educational system) and the values permeates the students' communal life (the educational culture) (Crittenden, 2007).

Second is the review of related literature. This part will discuss classical and modern philosophy, and developmental structuralism. The classical and modern philosophy offer insights on education in general. One is the classical philosophy, we have Socrates', Plato's and Aristotle's insights. Firstly, according to Socrates, the deepest human quest is wisdom (Plato, 2015). And that wisdom is virtue (ibid.). So, teaching and learning can be intentionally designed to lead learners to become wise and good persons. Socrates further says that learning happens when a person takes seriously the search for the truth (Hill, 2002). This search is a yearning. It is like a deer in the Bible that yearns for running streams (Psalm 42:1). It waits patiently for a moment wherein it can safely approach the stream to drink fresh water which nourishes its entire being. There is no short cut in learning such as plagiarism and cheating. These things destroy a person, and a learner, for that matter. The subject Introduction to the Philosophy of the Human Person is more than simply an academic requirement. It must lead learners to become wise. A wise person is the one who is doing philosophy. Socrates tells us that doing philosophy means "to explore 'the kind of person, the sort of self' that one could elaborate as a result of taking the quest for wisdom seriously" (Miller, 2011). It is then a quest for wisdom that leads the learner to become a good person, e.g., an honest person. It is an honesty that is born out of temperance—it means having the mastery and control of pleasure and desires (Plato, 2015).

Secondly, Plato defines philosophy as a person who yearns for wisdom and seeks for the truth (Miller, 2011). Hence, Plato clarifies that philosophy is something that cannot be learned from books but through long association of teacher and student, in an engaged pursuit of philosophy with the hope that like light flashing forth when a fire is kindled in the soul and out-rightly nourishes itself (Plato's Seventh Letter 341b-e, taken from Hill, 2002).

And lastly, Aristotle adds that we learn by doing. According to him "we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts" (Sandel, 2009). It means that we become what we do. Thus, academic integrity is valued by studying hard and patiently and avoiding intellectual dis-honesty by plagiarism and cheating.

Two is the modern to approach education. First, in Rousseau's distress about what the society has become, he exclaims, "Everything is good as it leaves the hands of the Author of things; everything degenerates in the hands of [hu]man" (Rousseau, 1979). He observed in his era that learning tends much more to destruction than to edification that is being propelled by social institutions that stifle nature in human being and replace it with nothing (Rousseau, 1979). He says further that "Man is born free, and everywhere he is in chains (Rousseau, 2003). He then suggests that social obstacles like rules and laws should be abolished to keep human beings free (Rousseau, 2003). While Hobbes notes that children are born concerned only with themselves and that it is the job of education to widen and deepen their concern for others and eventually for the entire humankind (Wilber, 2000). In the light of Wilber's integral framework[1], he differentiates Rousseau's and Hobbes' ideas on education in Figure 3.

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[1] This integral framework is drawn from Ken Wilber's integral studies expressed in his books: SES, (1995); The Eye of the Spirit (1997); The Marriage of Sense and Soul, (1998); One Taste, (2000); and A Theory of Everything (2000).

Institutional Development	Personal Development
It focuses on the exterior development surrounding individuals.	It focuses on the interior development of individuals.
It is about institutional development from being permissive to an accountability demanding institution. Therefore, it offers learners opportunities to engage themselves to uncover their goodness.	It is about individual development from being self-centered to higher moral depth. Therefore it makes sure that individuals take responsibility to engage themselves to evolve to their higher possibilities.

Figure 3: Institutional and Personal Development

The point of this differentiation is to stress the point of their integration. The modern approaches to education are marked by exclusive focus on either the external or the internal dimensions of the individual and society.

Three is developmental structuralism. The principle of developmental structuralism is a way to make sense of the perception of the respondents regarding plagiarism and cheating. The strength of developmental structuralism, according to Wilber (2005), is to precisely determine which view is more appropriate, more inclusive, more correct, more just, more loving and so on. In this research, the developmental views that would be used are Kohlberg's and Gilligan's moral theory and Erikson's psycho-social development theory.

On Moral Development

Academic integrity is a value that has to develop through the encouragement and demand of a school system and the learners internalization of such value through motral education. However, moral education is being given less and less attention due to secularization, professionalism and separation of church and state (Ariel, 2012, quoting Purpel, 2000). Moral education is traditionally based on religious teachings and spiritualism (Ariel, 2012). So the challenge is to revitalize values and moral education on the basis of a sound theory. This portion is a discussion of Lawrence Kohlberg's and Carol Gilligan's theory.

First is Kohlberg's theory. The moral development theory of Kohlberg (1989) states that human beings develop ways of thinking based on their experiences and a moral reasoning in a developmental fashion which includes understandings of moral concepts such as fairness. It is a process of development that goes through stages the way a person organizes his/her understanding of virtues, rules, and norms, and integrates these into a moral choice (Power, Higgins, & Kohlberg, 1989). Kohlberg's moral development theory could serve like a scaffolding in building the moral sense of learners. Here is the summary of Kohlberg's theory of moral development (Moshman, 2005):

I.   Pre-conventional
A student in this stage simply says, "No body tells me what to do." What is right is "a matter of following externally imposed rules".

II.   Conventional
A student in this stage wants to be seen as "good boy" or "good girl." S/he understands that the role of a social system is to determine the "appropriate roles, rules, and relationships."

III.   Post-conventional
The person in this stage recognizes the rule of law in its democratic sense and respect for individual rights. This is a very sophisticated moral stage which is based on "self-conscious moral systems" ala Kant's principle of "doing the right thing for the right reason" (Sandel, 2009).

Second is Gilligan's moral theory. The work of Gilligan (1982) in her book entitled, In Different Voices, is a support in the moral development theory of Kohlberg. She asserts that men and women respond differently to moral issues: that men consider

the logic of justice and that women follow the logic of care (Gilligan, 1982). This logic of care is "an activity of relationship, of seeing and responding to need, taking care of the world" and that "the expression of care is seen as the fulfillment of moral responsibility" (Gilligan, 1982). For Gilligan (1982), women's moral development follows this sequence:

I.   Selfish - caring only for one's survival;
II.   Care - caring for significant others at the expense of one's self; and
III. Universal care - caring for others and also for oneself.

We see here the complementary importance Kohlberg's and Gilligan's theory which show that females tend focus on relationship and care, whereas males focus on rights and justice (Wilber, 2000) in Figure 4.

Levels	Kohlberg's Theory	Gilligan's Theory
I. Pre-conventional	Focused on oneself	Selfish
II. Conventional	Focused on one's special group	Care (for others)
III. Post-conventional	Focused on all people, including oneself	Universal care (caring for all people, including oneself)

Figure 4: Kohlberg's and Gilligan's Theory

On Psycho-social Development

Every person has an individual psychological needs that could be in congruence or in conflict with the society's needs (McLeod, 2018). In this study Erik Erikson's book entitled, Identity: Youth and Crisis (1968/1994) will be the basis of laying down psycho-social development theory. (The subsequent discussion is based on this book and the quoted lines are directly taken from it.)

Based on Erikson's (1968/1994) psycho-social theory, the learner's capacity to trust leads to the realization of one's autonomous will. It is the ability in "holding on" and "letting go". A child must have experienced a helpful "mutual regulation between adult and child" so that s/he learns to control actions, words and impulse by

his/her free choice. It should be noted that "for the growth of autonomy a firmly developed early trust is necessary." A firm teacher can serve as a "parental firmness [who] can protect [a child] against the consequences of [his/her] as yet untrained discrimination and circumspection". The school is the child's place and environment which "could back [him/her] up in [his/her] wish to 'stand on [his/her] own feet'".

A child must learn to protect his/herself against shame. Here shame means "that that one is completely exposed and conscious of being looked at-in a word, self-conscious." Shame makes a young person learn evasion from others. So to protect oneself against shame is to be upright in the eyes of others. If not, one learns "a defiant kind of autonomy which may find sanction and ritual in the shameless defiance of gangs." Erikson tells us that "doubt is the brother of shame." A self-doubt develops which is "a feeling that all that is now "behind" in time-the childhood family as well as the earlier manifestations of one's personality-simply do not add up to the prerequisites for a new beginning." This self-doubt is "denied in a willful display of dirtiness and messiness, with all the implications of 'dirty' swearing at the world and at oneself." So the child has to learn to train his/her will so as to help him/herself "to overcome too much willfulness, develop some 'good will,' and (while learning to obey in some essential ways)." That's how one can "maintain an autonomous sense of free will."

The autonomous beings (as parents or teachers ought to be), they are "loving, co-operative, and firm beings." In that sense, they can help the young ones to overcome what makes them "hateful, anxious, and divided in [them]selves." That is how a child becomes an autonomous person who can say, "I am what I can will freely." The child becomes a person who possesses "a sense of initiative as a basis for a realistic sense of ambition and purpose." This capacity of taking initiative is guided by a "conscience" which "is the 'inner voice' of self-observation,

self-guidance, and self-punishment." One has to have an "initiative and sense of purpose for adult tasks."

A further development is called "the sense of industry" which is "a sense of being able to make things and make them well and even perfectly." The mark of an advancing child "quietly 'sublimates'-that is, applies to concrete pursuits and approved goals." The failure to develop this sense of industry "is the development of an estrangement from {her/]himself and from his[/her] tasks-the well-known sense of inferiority." It is "the feeling that one will never be 'any good'". It can happen that "throughout the long years of going to school a child will never acquire the enjoyment of work and pride in doing at least one kind of thing really well." Erikson tells us that the children at this age "do like to be mildly but firmly coerced into the adventure of finding out that one can learn to accomplish things which one would never have thought of by oneself, things which owe their attractiveness to the very fact that they are not the product of play and fantasy but the product of reality, practicality, and logic; things which thus provide a token sense of participation in the real world of adults."

Third is the review of related studies. Here are the related studies. The first three are studies done in the light of Wilber's integral theory, the next three are on cheating per se, seven and eight are on effective school system in combating cheating and last presents solution on cheating. One, Davis (2010) employs integral approach in evaluating the essence of educational assessment. She finds out the teachers' views about the purposes of assessment: "(1) accountability; (2) comparison within and between populations; (3) building communities of learners; and (4) individual learning" Davis, 2010). Two, O'Fallon (2010) uses applied research to answer this question "What really is the embodiment of Integral Theory, and what is our particular expression of it?" The study shows that the actual development of their students does not reflect their intellectual understanding (O'Fallon, 2010). It means that what one knows about higher developmental maturity does not entail an actual developmental stage one get to reach. Three, in her paper, Feldman (2007) shows how she applies an element of integral approach in her class. She claims that students are yearning for new meaning in what we provide and do for them (Feldman, 2007). She asserts the importance of being aware of one's own degree of honesty, sincerity, truthfulness and trustworthiness as an educator which would serve as the benchmark in presenting oneself to the students (Feldman, 2007). Four, in a study in 40 countries, the researchers found out "a strong relationship between self-reported academic cheating on exams and the country level of the corruption perception index was found (Orosz, et al., 2018). Cheaters make a corrupt country. Five, in this study wherein the participants are engaged in distance education, the result shows that those did 'cheating,' in school did not see their "behaviors as violations of academic integrity" (Burgason, et al., 2019). Six, in this research the findings present "the possibility that distance learning assessments can be artificially inflated by cheating" (Lucky, et al., 2019). It suggests "the need for instructors to be vigilant about academic integrity" (Ibid.). Seven, in this paper the schools that have "high teacher-ratings on leadership, collegial cooperation and ethos" show "a lower degree of cheating among their students (Ramberg & Modin, 2019). Eight, this study reveals that "higher monitoring is effective in deterring cheating at all grades" (Lucifora & Tonello, 2016). The ineffective sanctioning mechanism on cheating is due to fact that it is not part of "a proper school accountability system" (Ibid.). Last, this inquiry says that students should be reminded about the importance of academic integrity, including their responsibilities and obligations about it, and the corresponding penalties in violating them (Tabsh, et al., 2019).

This problem of alarming number of students who did plagiarism and cheating in their SLMs and summative assessments shows these points: 1. the need to inculcate

independent learning, deep sense of responsibility and honesty as the bedrock of academic integrity; 2. that they learn this values by doing authentic assessments; 3. The need for school intervention by setting up a mechanism that ensures academic integrity; and 4. The need to nurture the culture of academic integrity in our school.

This researcher will invite 3 males and 3 females among the grade 12 students within the sections that he handled during the 1st semester of school year 2020-2021 in BCSHS-SAC to be the participants of this study with parental consent. They will be asked to answer prepared questions on their on that should be submitted through online means (e.g., Facebook messenger).

The alarming number of students who did plagiarism and cheating in their SLMs and summative assessments is recognized as a potent educational moment by giving them the chance to correct what they did through remediation that would hopefully make them realize that they are cared about, justly called out with their wrongdoing and given the chance to reflect and to correct the wrong that they did.

The reason for doing this study is to uphold academic integrity in our school, to ensure quality education through authentic assessment and to give attention to the values formation of the students as they work on their academic tasks on their own in the distance learning in this time of pandemic.

METHODOLOGY

The researcher draws from the participants descriptions of their experience of committing violation to academic integrity and their experience of remediation to correct such violation that reflect the phenomenon under study. The original description is taken from the lived-experiences of the participants. The data analysis process is based on Giorgi's (2012) phenomenological method as further explored by Giorgi, *et al.* (2017). This author modifies certain aspects of the procedure with the help of Ramirez's (2012) phenomenological method.

Step 1 - The researcher makes sense of the entire description to fully get hold of the basic meaning of the whole situated description (Giorgi, *et al*, 2017).

Step 2 - The researcher takes on the attitude of the scientific phenomenological reduction (Giorgi, *et al*, 2017).

Step 3 - The researcher, still immersed in the scientific phenomenological reduction, proceeds by creating parts by presenting the meaning units. (Giorgi, *et al*, 2017). It means drawing the psychological value of what the respondent said is made explicit for the phenomenon being studied (Giorgi, 2012). This process is articulated as basic themes through thematic reflection (Ramirez, 2007). This is Part I: The 1st Thematic Reflection in the left column under The Data Analysis Process.

Step 4 - The researcher, while remaining within the scientific phenomenological reduction, then intuits and transforms participants lifeworld expressions into expressions that highlight what they mean as lived by them (Giorgi, *et al*, 2017). This will be the second thematic reflection (Ramirez, 2012). This is The 2nd Thematic Reflection in the right column labeled as The Essential Structures under The Data Analysis Process.

Step 5 – On the basis of the transformed meaning units, and still staying in the scientific phenomenological reduction, the researcher employs the transformed meaning unit expressions as the basis for expressing the general structure of the experience (Giorgi, *et al*, 2017). This is the Final Reflection which is the drawing out of the eidetic insight (Ramirez, 2007, 2012).

In the light of phenomenological inquiry, which is a way of elucidating the interpretation of person's intentionality (e.g., Husserl) (Wilber, 2005), that is, exploring what the person thinks and how s/he makes sense of a phenomenon which in this case is submitting in-authentic assessment and doing remediation as a consequence of such act. Based on the DepEd's mandate of

"Improving the Quality of Education" (DO 43, S.2015) these questions will be addressed:
1. How can the lived experiences of the participants who submitted in-authentic assessments and outputs and did remediation as a consequence be described and reflectively analyzed?;
2. What insights that can be drawn from such experiences of the participants?; and
3. What implications can be drawn from the insights of this study that bear significance to education in general and values formation in particular?

Participants and/or other Sources of Data and Information

There will be 6 grade 12 students in the subject Introduction to the Philosophy of the Human Person under this researcher from BCSHS-SAC who will participate. There are three males (two 17 and four 18 years old) and three females to have equal representation of both genders. Through purposive sampling the students will be chosen on these bases: committed acts that disregarded academic integrity and who are willing to share their thoughts about what they did, and the impact of the remediation activities in their learning process values development and their realization in the said phenomenon.

Data Gathering Methods
Instrument:

I.   Guide Questions:

1. Cowardice means doing something bad (for example, using other people for selfish desires). What is it that a student like you could possibly do that is not good in relation to his/her studies in distance learning in this time of pandemic due to Covid-19?
2. Why do you think students are copying the activities and summative assessments of their classmates and these students allow other student to copy their work?
3. Why do you think ignorance makes a person desire bad things and think that these bad things is good for them?
4. Why have you not done well on your Modular Distance Learning (MDL) in Introduction to Philosophy so that you have to do remedial activities?
5. What should a student, like you, do to avoid cheating in doing MDL based on what have you learned in Introduction to Philosophy?
6. How can you correct your attitude in doing your MDL in Introduction to Philosophy so that you would do well in studying Introduction to Philosophy?
7. True education means praising the beautiful and good things and cherishing them in your heart and true education happens when we are nurtured by beautiful and good things until you become yourself a good person which means learning self-control and loftiness (Plato). Why is self-control necessary in doing distance learning? How can you show loftiness in your studies in this time of pandemic?
8. In what way does loving wisdom make a person desire good things and realize that good things are helpful to them?
9. "A heavenly love means that you love what is lasting like wisdom and you have a good character that makes you remain honest throughout life" (Plato). Explain how that quote can help you in your pursuit of success and happiness in your life.
10. A decent person does not deceive anyone and never dishonest (Plato). Do you see the importance of these values in your life? Why are these values necessary in our life?
11. What are you grateful about in doing the remedial activities in Introduction to Philosophy? What benefit it gives you?

Procedures for Data Collection

The data are obtained by having the participants write their experience (Giorgi, *et al*. 2017) on the issue of cheating and plagiarism, and their remediation by answering questions through Facebook messenger.

RESULTS
This portion contains the data analysis presentation which has three parts: The 1st Thematic Reflection, The 2nd Thematic

Reflection and The Final Reflection: The Eidetic Insights.

(Q stands for question and numbers 1 to 11 refer to the order of the questions based on the Guide Questions. MP stands for male participant and FP for female participant and numbers 1, 2 and 3 refer to the order of presenting the participants. (MP1 – 17 years old; MP2 – 18 years old; MP3 – 18 years old; FP1 – 18 years old; FP2 - years old; FP3 – years old))

Meaning Units Analysis	
The 1st Thematic Reflection	The 2nd Thematic Reflection
Q1 MP1 states honestly that a student like him cheats to get his desired grades in school. The fact that there is pandemic and that he has to study makes him lazy in doing the activities in MDL. MP2 states that he plagiarized, copied from his classmate and cheated. MP3 states that he copied from his classmate. He said that he learns fast in a face to face teaching, in MDL he has no basis that he is indeed learning, so he resorted to cheating. FP1 states that dependence on others leads to cheating or copying. FP2 states that she allowed her classmate to see her work to give him/her an idea on what to do, but it was copied instead. FP3 states that she copied from others.	Q1 The pandemic situation is demotivating to study, MDL does not make one confident of his/her work, dependence on others, helping others and getting desired grades lead to cheating, copying and plagiarism
Q2 MP1 states that students cheat to get high grades, and due to pressure. Friendship or money are reasons for allowing others to copy from one's work. MP2 states that students cheat due to laziness and unmotivated because they cannot answer them properly because it was not taught to them by their teacher. Helping a friend is also a reason for allowing others to copy from one's work. MP3 states that he copied from his classmates because he was not certain with his answer and he was shy to ask his teacher. FP1 states honestly that studying philosophy was not easy, it requires wide range of vocabulary (high degree of literacy), and expand her mindset to understand it (deeper capacity to comprehend); some of us can't really understand the module in philosophy FP2 states that cheating happens because of not knowing what to do and not understanding the topic, and pressured	Q2 Reasons of students for cheating are to get high grades, pressure from parents, friendship, getting paid (money), laziness to read and answer, unmotivated due to absence of opportunity to be taught by teachers so not able to answer properly, helping friends, lack of confidence in one's own work, shy to ask the teacher, the subject is difficult, low literacy, low comprehension, the modules are difficult to understand, and peer pressure.

to show good grade to parents. FP3 sa1#5A cheating happens because of laziness to read and answer, and to finish quickly, not understanding the questions and activities. Allowing classmates to copy – as friends & didn't want to be called selfish	
Q3 MP1 states that lack of knowledge of what is right and wrong makes people desire bad things. A person benefits in doing what is wrong. MP2 states that lack of knowledge makes people desire bad things. Ignorance makes a person miss the point of being a good person. MP3 states that resorting to doing bad things is a solution to one's problem. FP1 states that lack of knowledge, ignoring the consequences of one's action, and its benefit makes a wrong act good. FP2 states that she helping is good but in a wrong way (e.g., allowing to see her work to a classmate). FP3 states that people believe it (wrong act) as good.	**Q3** Ignorance (ignoring what one knows as bad due to its benefit) misses the point of being a good person.
Q4 MP1 states that he was not ready in the MDL mode of learning	**Q4** Reason of students for not doing well in

and not seriously studying. MP2 states that lack of time-management, and different household chores made him not do well in his MDL MP3 states that he allowed his classmates to copy from his work because he wanted to help them who may be struggling more, as he also did. FP1 states that she thinks that even if she allows her classmates the teacher will not notice it. not to let others copy one's is not selfish, it's just being logical (responsible). FP2 states that she did not exert enough effort in her studies. FP3 states she was not sure on how to answer well.	MDL in Philosophy are not ready such mode of learning, not seriously studying, no time-management skill, doing household chores, allowing others to copy to help classmates and thinking that teacher wont notice, lacking confidence on one's capability.
Q5 MP1 states that he needs to have right perspective about the right thing to do in his studies and to honor his own ability to learn. MP2 states that doing good things (to do the right thing) proper citation, giving answer based on one's understanding and seeking help from his teacher. MP3 states he wanted to do online learning so that teachers are able to explain more	**Q5** Learnings in Philosophy of the students that serve as guide to avoid cheating and plagiarism are having the right view of the right thing to do in studying, to honor one's ability to learn, do proper citation, giving answer based on one's understanding, seek help from

properly the lessons so cheating is avoided. (Online learning could have make him understand better the lessons than in MDL) FP1 states that to do things on her own she needs to be patient to read more and analyze more because understanding philosophy is not easy. (independent learning) FP2 states that studying seriously is a way to avoid cheating FP3 states that she needs to be confident on her own answers and opinion.	teachers, no opportunity to cheat (e.g., online learning), and to learn independent learning.
Q6 MP1 states to study well and scheduling. To make sure to do good output and to overcome hindrances in doing MDL () MP2 states his need to adhere to the essence of education. That by being open minded and with time management there could be learning. MP3 states he needs to be honest in doing his tasks in MDL. FP1 states that she needs to learn to believe in herself in giving her own ideas in dealing with philosophy, and express what's in her mind and what she is thinking.	Q6 The way to improve students' attitude in doing MDL are to have a resolve to study well, have time management, learn independent learning, valuing the importance of education, valuing honesty, developing self-confidence, work hard, seeking help from teachers.

FP2 states that she need exert more effort to make parents proud by getting high grades. FP3 states that she need to ask teachers on questions and activities she doesn't understand.	
Q7 – 7 MP1 States that he needs to do his MDL activities on his own without resorting to cheating and to overcome the challenges of MDL on his own. MP2 states that self-control makes the mind work more over emotion, not letting negativity to distract him. Loftiness in studies makes him resilient and disciplined person to be productive in studies. MP3 states that self-control in necessary to prevent one from just cheating. Loftiness in his studies can be shown by doing well with the MDL on his own. FP1 states that MDL requires a lot of energy and patience in dealing with it. FP2 states that self-control – helping in the right way, not in showing one's work. Loftiness means studying with more effort. FP3 states that self-control makes one	Q7 Self-control leads to independent learning, intellectual honesty over desire for grades, means helping in the right way, Loftiness can make one to be resilient and disciplined person in one's studies, responsible in studies, it's a way to prove to oneself that s/he can do well in his MDL, working hard, to persevere to deeper understanding of reality.

avoid cheating, loftiness to be persevering in studies to gain deeper understanding of reality	
Q8 – 8 MP1 states that he needs to be knowledgeable about being good and to realize the benefit of desiring and doing good in his life. MP2 states that loving wisdom can make us act and do good which is helpful to oneself and to people around us. MP3 states that loving wisdom can guide a person to make right decisions in life to know what is right and wrong not only for oneself but also for others. FP1 states that loving wisdom can inspire her to do good things. FP2 loving wisdom leads to knowing the truth, experience makes one a wise person. FP3 states that to be persevering in studies to gain deeper understanding of reality; to have clarity in her questions in life.	Q8 Loving wisdom makes a person desire good things and realize that good things are helpful to him/her by being guided properly on the benefit of being a good person, doing right decision and good things that is beneficial to oneself and others, makes one a wise person, to be persevering in studies to clarity in life.
Q9 MP1 states that it (the quote) can help him in making wise decision in life and can serve as guide towards his success. MP2 states he needs to be honest in	Q9 The idea that loving wisdom and good character make one honest though out life can lead one towards

everything he does in life to become successful and happy. MP3 states in whatever challenges in our life, we have to be honest at all times in our life. FP1 states that having an inspiration can lead to success, like love for our family and friends, because she has someone by her side. FP2 states that to be a good person she needs to work hard to get what you want. FP3 states that honesty and good manners and attitude can help her to successful and happy in life.	success by working hard as a good person as key to happiness.
Q10 MP1 states that he values this great lesson to be honest, especially in creating good relationship with other people MP2 states that one should not deceive anyone to be on top (to succeed). That honesty is the best policy that should guide one's life. MP3 states he regained his being a decent person by refraining from cheating. It was also his way of contrition in the mistake that he previously did. A decent person is a model to others, makes us righteous in	Q10 A decent person values honesty as it creates good relationships with other people, as guide in life, consciously correcting one's mistake by doing the right in one's studies, be a good person.

the eyes of God by doing good things. FP1 states that everyone commits mistake like lying, for her what is important is to be true to oneself and be that way at all cost. FP2 states that she wants to be a good person. FP3 states that honesty and good manners and attitude can help her to successful and happy in life.	
Q11 MP1 states that the remedial activity was a second chance for him to pass and it brought about realization to value his studies more. MP2 states he is grateful for the chance to do well in the subject. MP3 states he is grateful for the second chance and to correct his mistakes. Then he said that he avoided cheating thereafter. FP1 states that she learned in going through it, and able to think more deeply. FP2 states that it was a chance to improve her grade, and she was grateful for such a considerate teacher. FP3 states that she realized that she should be doing her best in her studies. Its benefit was that it provided additional	Q11 In doing the remediation in philosophy after committing cheating and plagiarism an opportunity to be grateful in being given a second chance to correct one's mistake and to pass in the subject, to have deeper learning and realizations and it also provides the opportunity to realize the need to value one's studies, do one's best and to avoid cheating altogether.

learnings, and good grade.	

Final Reflection: The Eidetic Insights

The incidents related to violating academic integrity in the form of cheating and plagiarism are brought about by multiple factors such as the pandemic that demotivates the learners, not prepared for an MDL mode of learning, inadequate ability for independent learning, a thought that teacher won't really check the output, and high propensity for cheating. In making sense of the intervention by doing remediation of the copied and plagiarized output the learners are grateful for the second chance to correct their mistakes and eventually pass the subject; it gave them realizations to value their education by working hard for it, to honor one's ability to learn, to resist cheating given the huge opportunity to do so through self-control and loftiness, to desire good things that are helpful in achieving success and lasting happiness, and to be a decent person.

DISCUSSION

This segment is a presentation of the summary, conclusions and recommendations of this research. Hence, this is a presentation of the inquiry's purpose and research design. A summary of the findings will be given and structured based on the research questions. The inquiry's conclusions follow and recommendations for further study.

As a phenomenological inquiry, the purpose of this study is to elucidate the participants' intentionality (*a la* Husserl) (Wilber, 2005) through their experiences in submitting in-authentic assessments and outputs, and doing remediation as a consequence of what they did. The purpose is to draw insights from such experience to improve the teaching and learning practice of our school (BCSHS-SAC).

On the Theoretical Orientation

In the light of an integral approach in educational assessment (Davis, 2010), this study shows the following: one, in the aspect of individual learning there is an inadequate ability for independent learning on the part of the learners which is needed in MDL mode of learning; and two, there is no mechanism for demanding accountability, even the response of the teacher to merely give remedial activity to those who cheated and plagiarized did not account for exacting accountability on the part of the learners. It has been pointed out that there is a need to establish guide for "ethical practices in assessment" (Abbott, et al., 2000) to ascertain authentic assessment and academic policy (McMurtry 2001).

With respect with integral education (Esbjörn-Hargens (2010), the table below shows the following realities:

Educational Experiences: Being demotivated due to pandemic; and Having high propensity for cheating	*Educational Behavior*: Inadequate ability for independent learning; and Not prepared for an M DL mode of learning
Educational Culture: Academic integrity is not highlighted as an institutional value	*Educational Systems*: academic policy on academic integrity No guidelines for ethical practices in assessment and

On the Related Literature

A learner needs to be regarded as a person who is in quest for wisdom that would make him/her a good person, as Socrates reminds us (Plato, 2015), as such s/he has to be cared for with utmost care by not allowing him/her to be self-destructive in cheating and plagiarizing. This study reveals that our learners realized the need to value their education and desiring good things that would help them in achieving success and lasting happiness as decent persons. As we recognize that our learners yearn for wisdom and seeks for the truth, as Plato tells us

(Miller, 2011), they need the guidance of their teachers for them not to be off the mark in doing so. And Aristotle explains that what they do is what they learn (Sandel, 2009), so that by cheating and plagiarizing they become corrupt persons.

As for Rousseau (1979, 2003), our learners are good persons. Hence, the school cannot be blind on their high propensity for cheating as its own short coming in educating them. And Hobbes affirms the student's high propensity for cheating ((Wilber, 2000). Thus, it is the duty of the school to focus on the values development of its learners.

Kohlberg's (Moshman, 2005) and Gilligan's (1982) moral development theories are revealing that cheaters are concerned only with oneself and selfish. The remedial intervention gave them the opportunity to reflect on the mistakes (cheating and plagiarizing) that they did and somehow recognized that these things are wrong things to do.

Erikson's (1968/1994) theory helps in explaining the lack of the development of the participants' autonomous will that lead them to cheat and plagiarize due to inadequate ability for independent learning. The school ought to develop in the learners a sense of good will and to obey rules in relation to academic integrity which would lead to the development of a responsible autonomous will. And to facilitate their sense of industry in relation to their studies with appropriate strictness on the part of adults, like their teachers, because no industry means inferiority. A sense of inferiority is echoed by the participants in this study.

On the Related Studies

Here is the discussion on the related studies. One, this study concurs with Davis' (2010) study on the strength of employing integral approach in determining the importance of educational assessment. Two, the positive realizations of the participants in this study need further monitoring and guidance because lofty ideals does not necessarily get translated into reality as O'Fallon's (2010) study shows. Three, the

ideals of honesty, sincerity, truthfulness and trustworthiness have to be embodied as part of the culture of the school so as to encourage the same on the students as Feldman's (2007) paper suggests. Fourth, this study may serve as a wake-up call on teachers that cheaters make a corrupt country as shown in Orosz's (et al., 2018) study. Fifth, this study shows that the participants were never bothered by the idea that cheating is wrong when they did it because they may not be familiar or conscious about academic integrity as also shown in Burgason's (et al., 2019) work. Sixth, this study will also suggest the need to be vigilant on academic integrity in checking the output of the students as actually suggested in Lucky's (et al., 2019) study. Seven, another suggestion of this study is to heighten the culture of academic integrity in our school through putting in place a monitoring mechanism to ensure it, which came out in Ramberg's & Modin's (2019) and Lucifora's & Tonello's, (2016) papers. Lastly, still another suggestion is to clearly communicate to the students the importance of academic integrity, plus their responsibilities and obligations related to it, and the corresponding penalties in violating them as actually recommended by Tabsh (et al., 2019).

Here are the recommendations of this study:
1. The school should adopt an integral approach in educational assessment (Davis, 2010) on the basis of integral education (Esbjörn-Hargens (2010), which recognize individual learning to enhance the learner's ability for independent learning; and to put in place mechanism for demanding accountability in violating academic integrity, e.g., a guide for "ethical practices in assessment" (Abbott, et al., 2000). Thus, the school needs to have clear rules on ensuring academic integrity in relation to submission of outputs and assessments to develop a community of learners who honor academic integrity wherein accountability is demanded.

2. Every learner needs to be encouraged by his/her teachers to pursue knowledge and wisdom which would lead him/her to become good person, as Socrates reminds us (Plato, 2015) because by honoring academic integrity in their studies intellectually honest persons as Aristotle tells us that what they do is what they become (Sandel, 2009). Hence, the teachers need to clearly communicate to the students the importance of academic integrity, plus their responsibilities and obligations related to it, and the corresponding penalties in violating it. And they have to be vigilant on academic integrity in checking the outputs.

3. The school need to pay attention on the values development of our learners by providing them the condition that would allow them to realize their being good persons, e.g., to become honest citizens through institutional development and to inculcate in then the value of academic integrity as a personal development.

4. A phenomenological inquiry on the impact on the students of the said recommendations of this study may serve as a way of following through in highlighting the value of academic integrity in our school.

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