

Academic Integrity in Poland: A Culturally Sensitive Code of Ethics Proposal

Berenika Seryczyńska¹

¹ University of Warsaw

Funding: Pontifical University of St. Thomas Aquinas, The Faculty of Social Sciences, CREATE CST Toolkit

Potential competing interests: No potential competing interests to declare.

Abstract

The chosen topic does not appear to be a central social problem in Poland, but it is an area in which certain characteristic features are manifested. It is possible that this has to do with a certain 'habit of finding solutions' and a desire to avoid supervision by superior authorities. Starting from the historical legacy of the struggle against totalitarianism, the article explores the difficulties that have arisen in shaping attitudes of honesty among pupils and students. Poland, as a country with a rich history, faces a unique challenge related to the perception of cheating as a manifestation of resourcefulness and sometimes even heroism. The aim of this article is to explore the problem of cheating in Polish schools as a significant social phenomenon. Specifically, to understand why some students choose to cheat, and what social mechanisms drive them to do so. Furthermore, what is aimed at is to show the perspective of different actors involved in education, such as students, teachers, parents and the educational system as a whole. The article is based on an analysis of literature, statistics, results of ground research and case studies. What is wanted is to draw attention to the specific challenges of shaping academic integrity. Also, in order to get a comprehensive perspective of the problem, the experiences of students, teachers and parents are examined. Based on the collected data, it is proposed to create a culturally sensitive code of ethics developed on the principles developed from the documents of Catholic Social Teaching that takes into account the specificities of Polish society and educational culture. The proposal is based on the solutions found in the documents of the Catholic Social Teaching presented in Table 1 presented in the appendix to this article, which resulted from studies at The Faculty of Social Sciences, CREATE CST Toolkit as part of the CREATE programme at the Pontifical University of St. Thomas Aquinas. The article also presents the methodology of Catholic Social Teaching in the key: see, judge, act, which in this case meant identifying possible solutions.

Berenika Seryczyńska

University of Warsaw

1. Background

The chosen problem does not seem to be the most important social problem in Poland, however, this is an issue where we somehow stand out. Perhaps this is due to a certain 'tradition of combining' and a desire to outsmart a superior authority. Unfortunately, pupils who devise ever more ingenious ways to cheat the teacher are sometimes made into heroes by their peers (Bajtos et al, 2020; Davis et al., 2011; Bushway et al., 1997; Schab, 1991). Perhaps their ingenuity and enthusiasm can be compared to the ambitions of young people who in the past secretly founded organisations and schemed how to secretly gain knowledge. However, a dishonest student usually becomes a dishonest student, and at Polish universities, cheating is also common. So much so that when one student loudly points out during an exam that his colleague is cheating, he becomes the target of attacks from other students. In view of this, cheating is more often described as a coping skill than as cheating.

Relegated to the sidelines, the problem is often ignored. In Poland, for generations, cheating has been considered harmless, even normal. People download at every level of education: from primary school to university, and teachers turn a blind eye. Also in view of the recent pandemic situation, when learning took place remotely, the problem of cheating has increased (Parcheta-Kowalik et al., 2015).

Seeing the problem

An attempt to analyse it from the point of view of the child, the education system, parents and upbringing, as well as the consequences for the future generation, makes this issue seem worth noting. All the more so in view of the current situation, where AI is beginning to interfere more and more in the education system and scientific work in the broader sense - students, as well as academics, are increasingly taking advantage of such an opportunity to trick themselves into writing scientific papers and articles (Gwóźdź, 2019; Honzík et al., 2020).

In Poland, the acceptance of dishonest exam writing is much higher than in other countries. Beginning with the fact that there are cases of parents doing homework for their children and ending with the purchase of dissertations - every now and then, information about people writing dissertations to order appears in the media (many such offers can be found on the Internet) (Marcysiak et al., 2019, Walker et al, 2012).

A. Scale of the problem – researches

According to a survey conducted in 2004 - 2005 in Łódź by CBOS, 58% of Poles are not against such practices as downloading, while only 28% openly criticise such activity. What is more, according to surveys carried out in secondary school, as many as 86-95% of students have downloaded at least once, only 16% consider it something bad, and as many as 60% of students have no opinion on the subject. According to a 2015 CBOS survey, as many as 58% of respondents see nothing wrong with downloading. Only 28% of Poles strongly condemn downloading. And how many students download during tests, exams and midterms? According to surveys conducted over the past two decades, between 66% and 98% of students admit to cheating. The vast majority use unauthorised aids when they have the opportunity. A negligible number of students only use downloading in emergency situations.

To show a broader perspective, it is worth mentioning other studies comparing the level of cheating in schools in different countries. For example a study published in the Journal of Cross-Cultural Psychology in 2012 (Rettinger et al., 2012) compared cheating behavior among university students in 18 countries, including Poland. The study found that students in some countries, such as Turkey and Thailand, reported higher levels of cheating than students in other countries, such as Japan and Norway. However, the study also found that cheating rates were generally higher among students in business and economics programs than among students in other fields. An interesting case is the example from Sweden where, in 2019 and 2020, 2,466 cases (0.79% of all 312,705 students who were registered) were registered with the disciplinary committee, approximately 54% of the cases were related to cheating and plagiarism (Swedish Higher Education Authority, 2021). Compared to 2018, where 1,326 cases were filed (0.46% of all registered students), this is an increase of 54% (Swedish Higher Education Authority, 2018). These figures show how much pressure students feel if they take refuge in plagiarism or the level of awareness of plagiarism as a serious cheating. Christophe Premat (2023) presents an inspiring project to create appropriate tools to raise such awareness among Swedish students. This seems to be a sensible strategy to apply in other countries as well.

Another study published in the journal Science and Engineering Ethics in 2018 (Anderman et al., 2018) surveyed engineering students in six countries, including Poland. The study found that while cheating rates varied across countries, there was a significant problem with academic dishonesty in all six countries, and that certain types of cheating, such as copying from a classmate's exam, were more prevalent than others.

B. *"Ethical awareness" and legal orders*

Cheating by students in Polish schools undermines several ethical principles, including (Maruszewska, 2009):

- **Honesty:** Honesty is a core ethical principle that is essential to maintaining trust and integrity. When students cheat, they are being dishonest about their knowledge and abilities, which undermines the trust that teachers and other students have in them (Błachnio, 2019).
- **Fairness:** Fairness is another important ethical principle that is essential to creating a level playing field for all students. When some students cheat, they gain an unfair advantage over others who are working hard to succeed through honest means.
- **Respect:** Respect is an ethical principle that involves treating others with dignity and acknowledging their worth. When students cheat, they are showing disrespect for the efforts of their peers who are working hard to succeed through honest means.
- **Responsibility:** Responsibility is an ethical principle that involves taking ownership of one's actions and being accountable for their consequences. When students cheat, they are shirking their responsibility to learn and succeed through honest means, and they are potentially putting their own academic and professional futures at risk.
- **Trust:** Trust is a key ethical principle that is essential to building strong relationships and communities. When students cheat, they erode the trust that teachers, parents, and peers have in them, which can have negative consequences both in the short and long term.

- Integrity: Integrity is an ethical principle that involves maintaining consistency between one's actions and values. When students cheat, they are acting in a way that is inconsistent with the values of academic integrity and honesty, which undermines their own sense of personal integrity and can have negative consequences for their future success (Góźdz, 2020).

It seems that ethical awareness of cheating at school as a serious problem is still too low in Poland. Issues of legal regulation and punishment come first. The regulations presented below indicate the attempts made so far to solve the problem on the basis of legal provisions and regulations, which, as already indicated in the previous paragraphs, in many cases remain ineffective.

In accordance with the Regulation of the Polish Minister of National Education of 21 December 2016 on the detailed conditions and manner of conducting the lower secondary school and matriculation examinations, as well as in accordance with the Regulation of the Minister of National Education of 28 August 2019 on the detailed conditions and manner of conducting the vocational examination and the examination confirming qualifications in a profession, there is a total prohibition of any form of unauthorised external assistance.

Applicable penalties:

- warning,
- withdrawal of a previously prepared aid,
- transfer to another seat in the classroom,
- attention,
- withdrawal of work,
- change from written to oral assessment,
- a fail mark without regard to the answers,
- giving a failing grade without the chance to take a revision test.

During state examinations. The examination is interrupted and the student is asked to leave the examination room. In the case of a matriculation exam, for example, the next chance to take the exam is not until next year (Szpila, 2012).

C. Teacher's perspective

It is worth also noting the teachers' perspective (Bajtoš, 2020). With regard to the Polish viewpoint Jarek Szulski, an educator, teacher and author of the book 'Nauczyciel z Polski' (Teacher from Poland), believes that if a school's most important goal is averages and a high place in the rankings, while at the same time other spheres of development are neglected, it means that the school is not serving students and education. During his career, he has encountered situations where students in their matriculation year have been asked to change schools because they might have lowered their averages. "I have also heard of more sublime forms of this phenomenon, when a student is told that he cannot write, for example, extended mathematics, and if he chooses it, he will not be allowed to take the exam", says a former teacher at Warsaw's Reytan Middle School and Reytan High School, formerly Batory High School. In view of the

above, cheating at school is sometimes a condition of survival for pupils.

D. Researcher's perspective

Many publications on downloading highlight the need for a change in attitudes to learning (Lupton et al., 2020; Klein et al., 2007; Strom, 2007). Directing more attention from the desire to get good grades and compete with other students to the desire to acquire knowledge would probably contribute to a decrease in the percentage of students who cheat.

Researchers who have dealt with this issue in Polish schools have pointed out that the biggest problem is the consolidation of encyclopaedic knowledge, which is easy to write down on a wall, but more difficult to use in practice. Another problem is the vast amount of material that teachers have to pass on and students have to assimilate. In many cases, downloading is the result of a lack of time to prepare thoroughly for each test.

2. Arrangements

Judgement of the problem in the light of values and virtues

Cheating is a corruption of academic integrity, a value upheld by many educational institutions around the world. The Gospel teaches that honesty and integrity are important virtues and, according to the golden rule, we should treat others as we would like to be treated ourselves. Cheating should be interpreted as contrary to these principles. If a student is cheating at school, it is important to address this behaviour and help the student understand the importance of academic honesty. It is also important to promote a culture of honesty and integrity within the school community and to encourage students to take responsibility for their own learning and work hard to achieve their goals.

Honesty as an important virtue is passed on to children by parents, it is then valued by employers. It is therefore surprising that philosophy has not mentioned the virtue of honesty in the last fifty years, which could be considered a serious omission (Miller, 2020; 2021).

In order to make an overall assessment of the problem under consideration, it would be necessary to mention that there are many factors that may influence student cheating at school in Poland, including (Chudzicka-Czupala, 2014):

- Pressure to succeed: As mentioned earlier, there is often a lot of pressure on Polish students to perform well academically. This pressure can come from parents, teachers, and peers, and it can lead some students to cheat in order to maintain their grades.
- Lack of consequences: If cheating is not seen as a serious offense or if there are no real consequences for getting caught, students may be more likely to take the risk.
- Lack of understanding: Some students may not fully understand what constitutes cheating, especially if they come from a different cultural or educational background.
- Lack of interest: Students who are not interested in the subject matter or who are struggling to keep up may be more likely to cheat in order to avoid failing.

- Accessibility of cheating methods: With the rise of technology, it has become easier than ever to cheat in school. Students can copy and paste text from the internet, share answers via text message or social media, or use other methods to cheat.
- Peer pressure: Students may feel pressure from their peers to cheat, especially if cheating is seen as a norm within their social group.
- Ethics and values: Students' own personal values and ethics may play a role in whether or not they choose to cheat.

The above mentioned can be described as 'self-defence lies' analysed in contemporary philosophical and psychological literature on deception and false excuses. These involve lies of self-defence to protect apparent interests, to avoid, for example, a speeding ticket or, in the case of the problem under discussion, a negative grade at school (Hsieh, 2004).

The importance of the cultural factor in promoting academic integrity

Polish culture generally places a high value on academic achievement and education, and many parents place great emphasis on their children's success at school. This can potentially contribute to a culture of competition and pressure to succeed, which may lead some students to cheat in order to get better grades. In addition, the role of education in Polish society is seen as very important, with many people seeing it as a means to social and economic advancement. This can also contribute to the pressure to succeed in school, which may lead some students to cheat. The causes of student dishonesty could also be sought in the related problem of corruption, which could potentially extend to academia. If students grow up in an environment where corruption is prevalent, they may be more likely to engage in cheating as a way to achieve their academic goals (Orosz et al., 2018). In Poland, there is social consent to this kind of practice, and if a student notices that, for example, his or her friend is cheating, it is unfortunately better for him or her not to go public with this information (Chudzicka-Czupala, 2016).

Poland has also a long history of being invaded and controlled by foreign powers, which has led to a culture of suspicion and mistrust towards those in authority. This may contribute to a culture of cheating in school, where some students may view the educational system and teachers as part of an oppressive power structure that can only be overcome through deceit. Perhaps their ingenuity and eagerness can be compared to the ambitions of young people who in the past secretly set up organisations and contrived how to secretly acquire knowledge. However, a dishonest pupil usually becomes a dishonest student, and at Polish universities, cheating is also common (Butler, 2007). So much so that when one student loudly points out during an exam that his colleague is cheating, he becomes the target of attacks from other students. In view of this, cheating is more often described as a coping skill than as cheating. In order to show the Polish approach to many issues including school challenges, the following will be the lyrics of a contemporary song that explains the Polish national cultural approach.

<p>Polak potrafi kto temu zaprzeczy Dla Polaka nie ma nie do wykonania rzeczy Twardy charakter i silne ręce Słowiańska dusza i wielkie serce Kto da więcej Trwa licytacja Nie zabiła go komuna i nie zmieni demokracja Połowa w kraju połowa na wakacjach Pięknie rozkwita emigracja Jak następna stacja drogi krzyżowej Dla narodu w krainie polityki moherowej</p> <p>Ktoś powiedział Polak potrafi On uwierzył bo wiarę miał Ojczyznę i Boga w sercu A dłonie jak stal</p> <p>Polak potrafi wedle powiedzenia Dla Polaka nie ma sprawy nie do załatwienia Polak ma ambicje Polak ma marzenia Na marzeniach wychowane pokolenia Jak zorganizować to czego pod ręką nie ma Kombinatorka drogą do zbawienia Darmowe cyrkowe przedstawienia Klaunów na arenie politycznej W mojej ojczyźnie kochanej platonicznie A tak miało być ślicznie</p> <p>Ktoś powiedział Polak potrafi On uwierzył bo wiarę miał Ojczyznę i Boga w sercu A dłonie jak stal</p> <p>Ktoś pokazał drogę do celu On poszedł tak jak stał Z ojczyzną i Bogiem w sercu I zdobył co chciał</p> <p>Polak potrafi Polak umie Polak nie zginie w tłumie Polak ponarzeka i zaszłocha Ale jaka by nie była Polskę kocha</p>	<p>Polish man can do it There are no impossible things for a Polish man Tough character and strong hands Slavic soul and a big heart Who gives more? The communists didn't kill him and democracy won't change him Half in the country half on holiday Emigration is blooming beautifully Like the next station on the Stations of the Cross For a nation in the land of mohair politics</p> <p>Someone said Polish man can He believed because he had faith Homeland and God in his heart And hands like steel</p> <p>Polish man is able to, according to the saying For a Polish man there's nothing that can't be done Polish man has ambitions Polish man has dreams Generations raised on dreams How to organise what is not at hand The combinatorial way to salvation Free circus performances Clowns in the political arena In my platonically loved homeland And it was supposed to be so beautiful</p> <p>Someone said Polish man can He believed because he had faith Homeland and God in his heart And hands like steel</p> <p>Someone showed the way to the goal He went as he stood With fatherland and God in his heart And got what he wanted</p> <p>Polish man can do Polish man can do Polish man will not be lost in the crowd Polish man will complain and cry But whatever he is, he loves Poland</p>
---	--

Who is responsible?

Responsibility for student cheating in Polish schools lies with a number of actors, including students, teachers, parents and policy makers.

- Students are ultimately responsible for their actions and should be held accountable for cheating. They should also be educated about the consequences of cheating and alternative ways to succeed in school without resorting to dishonesty.
- Teachers also have a responsibility to discourage cheating and create a culture of academic honesty in their classrooms. This can involve setting clear expectations for academic honesty, designing assessments that make cheating more difficult, and providing resources and support for students who are struggling.

- Parents can also play a role in preventing cheating by emphasising the importance of academic honesty and supporting their children's education in a positive way. They can also work with schools and teachers to create a culture of honesty and trust.
- Policymakers can play a role in countering cheating by creating policies and programmes that support academic integrity. This can include funding anti-cheating initiatives, developing grading policies that encourage honesty, and training teachers and administrators on how to detect and prevent cheating.

In view of the above mentioned problem sides, it would be appropriate to say that preventing student cheating in Polish schools requires a concerted effort by all stakeholders and a commitment to creating a culture of academic integrity that promotes honesty and trust.

The search for possible solutions to social problem students cheating, which will be considered in the next paragraph of the paper, should be embedded in the effort to follow the path of truth and to live in accordance with the light of truth, since every person is obliged, according to his or her circumstances, to seek solutions to social issues in accordance with the full human truth, bearing in mind that neither truth nor morality can depend on the judgement of the majority. Therefore, also the acceptance by society (the search by teachers, parents and the students themselves for excuses for dishonest acts) is not a sufficient premise to consider these acts as morally good. Of course, any attempt to understand the roots of these actions is extremely important and worth noting, but one must not lose sight of the goal of any solution to return to truth and honesty.

3. Conclusions

Identification of possible solutions

Noticing and better understanding the influence of Polish national culture on inappropriate academic behaviour students should notice the need and concern for honesty in the name of justice so that they perceive honest behaviour as good, wise, useful, enjoyable and profitable. A culturally sensitive code of ethics should therefore be developed! An interesting suggestion for the problem under discussion could be to compare it to a rider on horseback, as the best antidote to self-doubt caused by failure is to get back on the horse. As a rule of thumb, the idea that we should persevere despite the fear of another failure applies to both moral and equestrian pursuits. The process of moral improvement would involve acknowledging bad deeds and motivating oneself to change. In view of this, the primary danger that false excuses pose to moral character is their ability to undermine these two necessary prerequisites for moral improvement, by blinding us to our moral failings and reducing our motivation to reform (Hsieh, 2004). It might be also worth rethinking the inspiration and application of the criteria according to the 1979 Belmont Report in the key of: (1) respect for persons, (2) beneficence and (3) justice, which applies to research ethics (Miracle, 2016) having regard to respect for human dignity, transparency and accountability as well as confidentiality (personal data files and privacy issues).



Above graphic shows the principals of conducting research by source https://edurev.in/studytube/Notes-Research-Ethics-Principles/04e8afee-ab57-4dfb-8cee-40d142bd3aa6_t.

It would be interesting to highlight a study that developed a model of the cultural coevolution of integrity and capital (Somanathan et al., 2004). Honesty and employee human capital were shown to be positively correlated. Such an approach shows honesty as not only an ethical and moral value, but also one whose benefit can be calculated according to a mathematical formula. Such an argument seems to be a valuable reasoning to indicate the legitimacy of certain regulations at the decision-making level of the state and, in this case, the education department.

Perhaps it would be helpful to make Polish students aware of how it is treated in other countries. In the USA and Canada, for example, cheating on examinations seriously undermines the reputation of the university and can even lead to expulsion from the university. The arguments in favour of such a restrictive approach to cheating are simple - a dishonest student will not be reluctant in the future to falsify scientific research and to cheat in their professional work. In Sweden, students police themselves during examinations - if they report on themselves, no one holds a grudge - honesty is the norm. By contrast, in India and China, where exam results have a very significant impact on a young person's future, it is almost impossible to combat cheating. In India, whole families take part in the writing of final examinations - parents hand out the students' statements through the windows. A good exam grade contributes to a much better start in adult life, so students and their parents are able to sacrifice a lot for a favourable result. By contrast, in China, where students are admitted to university on the basis of their exam results, there are cases of people being hired to write exams for students or using professional detective gadgets. In many countries, especially in the developed world, cheating is 'disgusting' and a source of shame. By contrast, in developing countries, where a great deal depends on good results, students disregard honesty and try to get the best grade at all costs (Rettinger et al., 2012).

Suggestion of a culturally sensitive code of ethics

In terms of the proposed solution of a culturally sensitive code of ethics that would take into account the unique cultural factors that may contribute to the problem. The proposal is based on the solutions found in the documents of the Catholic Social Teaching presented in Table 1 presented in the appendix to this article, which resulted from studies at The Faculty of Social Sciences, CREATE CST Toolkit as part of the CREATE programme at the Pontifical University of St. Thomas Aquinas. Some possible elements of such a code of ethics could include:

- Emphasising the importance of academic integrity: A code of ethics should make it clear that academic integrity is a core value that is essential to the educational process. Students should be taught that cheating undermines the integrity of their education and that they have a responsibility to maintain high standards of honesty and trust.
- Encouraging critical thinking: The Code of Ethics should encourage critical thinking and discourage memorisation by heart. Students should be taught that learning is about more than just getting good grades, and that developing critical thinking skills is essential to their long-term success.
- Addressing a culture of suspicion: The Code of Ethics should recognise the historical and cultural factors that may contribute to a culture of suspicion and distrust of authority. It should encourage students to challenge authority figures in a constructive manner, rather than resorting to dishonesty.
- Creating a safe and supportive environment: The code of ethics should emphasise the importance of creating a safe and supportive environment where students feel comfortable asking questions and seeking help. This may include measures such as peer mentoring, tutoring programmes and counselling services.
- Educate students about the consequences of cheating: The code of ethics should make it clear that cheating has real consequences, both for the individual student and for the wider community. Students should be educated about the ethical, legal and social implications of cheating and the potential damage it can cause to their reputation and future opportunities.
- Encouraging a sense of responsibility: The Code of Ethics should instil a sense of responsibility among students, teachers and parents to maintain academic integrity. Students should be taught that they have a responsibility to themselves and their community to maintain high standards of integrity and trust.

A culturally sensitive Polish code of ethics against student cheating in schools should focus on promoting academic honesty, critical thinking and a sense of responsibility, while taking into account the unique cultural factors that may influence student behaviour. It should be developed through collaboration between students, teachers, parents and policy makers, and should be reviewed and updated regularly to ensure its effectiveness.

4. Further discussion

It seems that solutions could be divided into real and ideal (final) ones. Probably a big step would be public awareness of the problem of cheating as serious in Poland at the level of families, teachers and the whole education system. As it stands, the problem seems to affect only children, for whom appropriate penalties are provided when they are 'caught

cheating'. This makes skilful cheating all the more appreciated and, in a way, promoted. Public awareness of the problem should probably be planned as some kind of additional school programme. It seems that, to be effective, it should take some interesting form - perhaps multimedia, perhaps with guests from other countries showing the value and positive experiences of not cheating - that it is possible and what good it does (to be successful, there should probably be only limited moralistic stigmatisation of cheating and dishonesty, with indication of rather the good and benefits of honesty). Ideally, the whole education system in Poland should be 'healed' so that the pupil is at the centre rather than the grades and level of teaching in the school. A sense of pride and enjoyment in self-performed tasks could also be promoted. The joy that comes from noticeable progress. Perhaps we could think of a more holistic view of a pupil's 'progress' in the learning process so that a poor grade in mathematics could be balanced by a good grade in history or geography. Then, even a poorer grade in one subject would not be a cause for frustration for the pupil, because he or she would see his or her strengths and weaknesses more clearly and would not try "at all costs = unfairly" to raise the grade in the weaker subject. It may be possible to 'organise' extra classes in which pupils with a talent for one subject explain it to other pupils, who in turn could explain something else to them - on a subsidiary basis, in which case, on tests, perhaps pupils would compete less with each other and 'keep their fingers crossed' more. It seems that the school should to some extent take over the task of preparing children for life also in terms of responsibility, honest coping, challenges and finding solutions and not just a lot of material to be memorised. A solution to the problem of cheating at school could be sought in the key of a corporate approach to the education system with the inclusion of everyone: from teachers and parents, to school principals, the Board of Education as well as the Ministry of Education. Such an approach would be consistent with the findings that even a flawed system such as capitalism can be attempted to fix by working with it and judging it. The solution to the problem should also focus strongly on the family - it is difficult to say how to work with parents, but perhaps they could also have systematic meetings at school, perhaps some trips, seminars, workshops that would help them realise the importance of their role in ensuring that their children grow up to be honest, responsible and noble people. However, in order to achieve satisfactory results, further research appears to be necessary.

Documents on the Catholic Social Teaching:

- *Rerum Novarum* (1891) by Pope Leo XIII
- *Quadragesimo Anno* (1931) by Pope Pius XI
- Radio Message to the Italian People (December 24, 1942) by Pope Pius XII
- *Mater et Magistra* (1961) by Pope John XXIII
- *Pacem in Terris* (1963) by Pope John XXIII
- *Gaudium et Spes* (1965) by the Second Vatican Council
- *Dignitatis Humanae* (1965) by Second Vatican Council
- *Populorum Progressio* (1967) by Pope Paul VI
- *Octogesima Adveniens* (1971) by Pope Paul VI
- *Laborem Exercens* (1981) by Pope John Paul II
- *Sollicitudo Rei Socialis* (1987) by Pope John Paul II
- *Centesimus Annus* (1991) by Pope John Paul II

- Caritas in Veritate (2009) by Pope Benedict XVI
- Laudato Si' (2015) by Pope Francis

Appendix

The table presented below shows possible solutions of the problem described above, proposed on the basis of the documents of Catholic Social Teaching.

Table 1. Seeking solutions in the documents of Catholic Social Teaching

“Rerum Novarum” Justice Truth The common good	<p>One of the key themes of “Rerum Novarum” is the importance of treating employees fairly and equitably, and this principle can be extended to the academic sphere as well. In the context of cheating in schools, this means promoting a culture of academic honesty and fairness in which all students are treated according to the same standards and expectations. The document also points to the importance of education and the role of schools in shaping the character of students, and emphasizes the need for an education that is both practical and moral, and that instills a sense of responsibility and duty to fellow human beings.</p> <p>In this context, addressing the problem of cheating in schools can be seen as an opportunity to promote these values and principles. By teaching students about the importance of academic honesty and integrity, and instilling a sense of responsibility and duty to peers and teachers, we can help create a culture of honesty and integrity in the classroom.</p>
“Quadragesimo Anno” Social justice, common good, personal responsibility, needs of the family	<p>“Quadragesimo Anno” emphasizes the importance of social justice and the common good. In the context of cheating in schools, this means promoting a culture of honesty and academic justice that benefits everyone, not just individual students who cheat to get ahead. The document also points to the importance of personal responsibility and the duty of individuals to contribute to the common good. This can be applied to the issue of cheating in schools, encouraging students to take responsibility for their own learning and contribute to the success of the whole class, rather than seeking individual success at the expense of others. In terms of the importance of education and the role of the school in shaping the character of students, the encyclical emphasizes the need for both practical and moral education that instills a sense of responsibility and duty to fellow human beings.</p> <p>In this context, addressing the problem of cheating in schools can be seen as an opportunity to promote these values and principles. By teaching students about the importance of academic honesty and integrity and instilling a sense of responsibility and duty to peers and teachers, we can help create a culture of honesty and integrity in the classroom that benefits everyone.</p>
“Radio Message” Work, family	<p>In terms of proposed solutions, the proposal of Pope Pius XII after the Second World War can also gain new relevance in our time, when we are trying to deal with the crisis after the coronavirus pandemic and the ongoing war in Ukraine. Research shows that the problem of children cheating at school has increased during remote teaching. This is therefore an occasion not to waste an opportunity to try to propose new solutions and build a new order based on the values of justice and fairness also in the education of new generations. When previous arrangements have not worked, it might be easier to point out the need for new solutions and reform of the education system.</p>
“Mater et Magistra” Honesty, justice, common good, trust, cooperation	<p>Drawing attention to the link between social and economic progress and the moral and ethical responsibility of individuals, governments and institutions also indirectly draws attention to the issue of cheating at school. Emphasising the importance of honesty, fairness and the common good in all areas of life could inhibit the progressive improvement of students in terms of dishonestly passing school subjects and gaining better grades. Discovered in childhood and developed in adulthood, cheating should be seen as a form of injustice that undermines the trust and cooperation necessary for a just and peaceful society. It seems right not to condemn cheating outright, but instead to emphasise the value of honesty, justice and the common good and thus to form a strong opposition to this behaviour in society. Following the advice of the encyclical Mater et Magistra, individuals and institutions should be called upon to put the good of others first and to work together for a more just and equal society.</p>
“Pacem in Terris” Human rights, justice,	<p>By drawing attention to human rights, the intrinsic value of justice and peace and their application in the modern world, indications can be found towards a concern for fairness in the educational process of children. This should be worked on by emphasising the importance of honesty and integrity in interpersonal relationships, pointing out deception as a breach of trust that can damage the well-being of others and as a form of injustice that can be a serious obstacle to peaceful and just relations between people. It would be appropriate to emphasise the importance of recognising and respecting the dignity of every human being and working for the common good, pointing out that these are incompatible with deception, which prioritises individual gain at the expense of others and the common good. Following the Pope's call,</p>

peace	individuals and institutions should be urged to put the good of others first and to work together for a more just and peaceful society, which should be built as early as at the level of school education.
“Gaudium et Spes” Values responsibility honesty human dignity education family	<p>Gaudium et Spes, discusses various aspects of contemporary society, including the education of children and the role of school in fostering their intellectual and moral development. Regarding the issue of fairness in school, the document emphasises the importance of respecting the dignity of each person. It states that schools should be places where children are treated with respect and their individual talents and abilities are recognised and nurtured. It also emphasises the need for teachers to foster a spirit of cooperation and solidarity among pupils, rather than fostering competition and individualism. Although the document does not specifically address the issue of cheating at school, it does emphasise the importance of moral and ethical values in education and in society as a whole. In particular, Gaudium et Spes emphasises the importance of respecting the dignity of each person and promoting a spirit of solidarity and cooperation between individuals. This includes promoting honesty, integrity and respect for truth in all areas of life, including education. It also stresses the importance of the formation of conscience and the development of moral character, both of which are necessary for individuals to make ethical decisions and live according to their values. The emphasis placed on the importance of moral and ethical values suggests that cheating would be seen as a violation of these values and a lack of respect for one's own and others' dignity. With regard to the upbringing of children, Gaudium et Spes emphasises the importance of parents and other educators working together for the full development of each child's potential. The document emphasises the need for a holistic approach to parenting that addresses not only the intellectual development of children, but also their spiritual, emotional and physical well-being. It also recognises the importance of the family in the upbringing of children, stating that parents have the primary responsibility for the upbringing and formation of their children. However, the document also emphasises the role of the wider community, including the school, in supporting families in this task. The document sets out a vision for education that emphasises the importance of respecting the dignity of each person, promoting cooperation and solidarity among pupils and supporting a holistic approach to developing children's potential.</p>
“Dignitatis Humanae” Human dignity freedom right to receive an education ethical values holistic approach to education	<p>While Dignitatis Humanae does not specifically address the issue of student integrity at school or cheating, its teaching on the importance of respecting human dignity and ethical values suggests that cheating would be seen as a violation of these values and a lack of respect for the rights of others. With regard to the issue of student integrity at school, it emphasises the importance of respecting human dignity and the rights of the individual. The document states that individuals have the right to freedom of thought, conscience and religion, and this includes the right to receive an education that respects their beliefs and values. In terms of the upbringing of children, it emphasises the importance of parents as the primary educators of their children. The document states that parents have the right to choose the education that best suits the needs of their children, and this education should be guided by respect for human dignity and the development of moral and ethical values. Document also recognises the role of schools in supporting the upbringing and formation of children, stating that schools should be places where children are taught to respect the dignity of all persons and to work for the common good. The document emphasises the importance of a holistic approach to education that addresses the intellectual, moral and spiritual development of children. It emphasises the importance of respect for human dignity and individual rights, the role of parents as the primary educators of their children and the importance of a holistic approach to education that fosters the development of moral and ethical values.</p>
“Populorum Progressio” Human dignity moral and ethical values education development of the whole person human dignity truth justice solidarity	<p>The document offers teachings on the education and upbringing of children. Populorum Progressio presents a vision of education that emphasises the importance of respect for human dignity and the development of moral and ethical values. Although the document does not specifically address the issue of students' honesty in school or cheating, its teaching on the importance of truth and respect for human dignity suggests that cheating would be seen as a violation of these values and a failure to fulfil the responsibilities of education. Addressing the issue of student integrity at school, Populorum Progressio emphasises the importance of education in promoting the development of the whole person. It states that education should foster intellectual, moral and spiritual development, and that it should be guided by a commitment to truth and respect for human dignity. Regarding the upbringing of children, Populorum Progressio emphasises the importance of parents as the main educators of their children. The document states that parents have a duty to care for the upbringing of their children, and this upbringing should be guided by the principles of truth, justice and solidarity.</p> <p>Pointing to the role of the school in supporting the upbringing and formation of children, it states that the school should be a place where children learn to respect the dignity of all persons and to work for the common good. The document emphasises the importance of a holistic approach to education that addresses the intellectual, moral and spiritual development of children.</p>
“Octogesima Adveniens” Solidarity education culture of honesty integrity	<p>Octogesima Adveniens focuses on issues of social justice and the role of the Church in addressing them. Although the document does not provide direct guidance on how to address the problem of cheating by Polish students, some of its principles and teachings can be applied to the issue at hand. One of the key teachings of the document is the importance of addressing social issues at the local level. This means that instead of relying solely on national or global policies, individuals and communities should take action to address the issues they face. In the case of cheating by Polish students, this could mean encouraging schools and universities to introduce stricter academic honesty policies and promoting a culture of honesty and integrity within the education system. Also, the emphasis on the importance of solidarity and community can be seen as important. The document emphasises the interconnectedness of all people and the need to work together for the common good. This can be applied to the problem of cheating by encouraging students to work together and support each other in their academic endeavours, rather than resorting to dishonest tactics to get ahead.</p> <p>The paper also points to the importance of education in promoting social justice. By educating individuals in values such as honesty, integrity</p>

	and respect, they can become active participants in creating a just society. This can be applied to the problem of cheating by promoting educational programmes and initiatives that focus on academic integrity and ethical behaviour.
“Laborem Exercens” Personal responsibility, fairness solidarity culture of honesty and integrity	Laborem Exercens focuses on the dignity of work and the rights of workers. Although it does not provide direct guidance on how to address the problem of cheating by Polish students, some of its principles and teachings can be applied to the issue at hand. One of the key teachings of the document is the importance of personal responsibility and respect for the work of others. This can be applied to the issue of cheating by emphasising the importance of personal responsibility for one's scientific work and respect for the intellectual property of others. Students can be encouraged to take responsibility for their learning and see the value in the work they do. Also, emphasising the importance of fair pay and fair working conditions can be applied to the problem of cheating by highlighting the unfair advantages that cheating gives some students over others. By promoting a culture of fairness and equity in the education system, students may be less likely to resort to cheating as a means of advancement. Pointing out the importance of solidarity among staff, on the other hand, can be applied to the problem of cheating by promoting a culture of honesty and integrity among students. By emphasising the importance of working together and supporting each other in academic pursuits, students may be less likely to resort to cheating as a way of competing with their peers.
“Sollicitudo Rei Socialis” Honesty integrity fairness	Sollicitudo Rei Socialis provides guidance for addressing the social and economic problems facing society. Although it does not specifically address the issue of cheating by Polish students, the document's teachings on justice, solidarity and the common good can be applied to this problem. One way in which the document's teachings can be helpful is by emphasising the importance of honesty and integrity in all aspects of life, including education. The document emphasises the need for individuals to act with moral responsibility and contribute to the common good of society. Cheating undermines these values and damages the integrity of the education system, making it harder for students to learn and succeed in the long term. Also encouraging the promotion of justice and solidarity in society, it shows that everyone has equal access to educational opportunities and resources and that no one is forced to resort to cheating in order to succeed. By addressing the root causes of cheating, such as inequality and lack of access to resources, the document's teachings can help create a more fair and equitable education system.
“Centesimus Annus” Personal responsibility, dignity of work	<p>Centesimus Annus provides guidance for addressing the social, economic and political problems facing society. Although the document does not specifically address the issue of cheating by Polish schoolchildren, the document's teachings on the dignity of work, the importance of personal responsibility and the need for a just social and economic system can be applied to this problem. One of the ways in which the document's teachings can be helpful is by emphasising the dignity of work and the importance of honest effort. The document emphasises the value of human labour as a way of contributing to the common good of society and developing one's own potential. Cheating undermines these values by promoting dishonesty and short-term gain over long-term personal development and social well-being.</p> <p>It also points to the importance of personal responsibility in society. This means taking responsibility for one's actions and making choices that reflect our values and contribute to the common good. Cheating is a violation of personal responsibility, as it involves taking shortcuts and a lack of responsibility for one's own learning and success. It also emphasises the need for a just social and economic system that promotes the common good. This means that everyone has equal access to education and resources and that no one is forced to cheat in order to succeed. Addressing the root causes of cheating, such as inequality and lack of access to resources, can be seen as part of the larger goal of creating a just and equitable society.</p>
“Caritas in Veritate” Truth justice love	Caritas in Veritate provides guidance for addressing the social and economic problems facing society. While it does not specifically address the issue of cheating by Polish schoolchildren, the teachings contained therein about the importance of truth, justice and love can be applied to this problem. One way in which the document's teachings can be helpful is by emphasising the importance of truth in all aspects of life, including education. The document emphasises the need for individuals and institutions to be truthful and transparent in their actions and decisions. Cheating undermines this value by promoting dishonesty and deception, which undermines trust in the education system and weakens the quest for knowledge and truth. The document emphasises the importance of fairness and charity in society. This means ensuring equal access to educational opportunities and resources for all and ensuring that no one is forced to resort to cheating in order to succeed. Tackling the root causes of cheating, such as inequality and lack of access to resources, can be seen as part of the larger goal of promoting equity and charity in society. The document also points to the importance of recognising the interconnectedness of all aspects of society and the need for a holistic approach to social and economic issues. This means addressing the root causes of fraud, such as social and economic inequalities, and promoting a system that is based on the common good and the dignity of each person.
“Laudato Si” Integral ecology personal responsibility common good	Laudato Si provides guidance for addressing the environmental, economic and social problems facing society. Although it does not specifically address the issue of cheating by Polish schoolchildren, the document's teachings on the importance of integral ecology, personal responsibility and the common good can be applied to this problem. One way in which the document's teachings can be helpful is by emphasising the importance of integral ecology, which recognises the interconnectedness of all aspects of life. Cheating is detrimental not only to the education system but also to wider society, as it undermines trust, honesty and the pursuit of knowledge. The document emphasises the need to develop a culture of care and respect for the environment, others and oneself. Applying this approach to education means that cheating is not only a violation of personal responsibility, but also a violation of the common good. Furthermore, the document emphasises the importance of personal responsibility and individual action in creating a better world. This means that everyone has a role to play in solving the problem of cheating, whether as an educator, student or parent. Encouraging students to take responsibility for their learning and valuing the pursuit of knowledge can help to combat the temptation to cheat. The document also emphasises the importance of the common good, which is the well-being of all people and the planet. This means that educational institutions have an obligation to ensure that all students have equal access to educational opportunities and resources. Addressing the root causes of cheating, such as inequality and lack of access to resources, can be seen as part of the larger goal of promoting the common good.

References

- Anderman, E. M., T. Murdock, and J. A. Trujillo, "Cheating in School: What We Know and What We Can Do" *Science and Engineering Ethics* 24(1)2018, pp. 103-119
- Bajtos, J., L. Hasajova, and G. Gabrhelová, "Methods of school cheating from the students' point of view, *EDULEARN20 Proceedings*, IATED, 2020.
- Bajtoš, J., "Regulation of school cheating of secondary school students from the teachers perspective." *ICERI2020 Proceedings*. IATED, 2020.
- Blachnio, A., "Don't cheat, be happy. Self-control, self-beliefs, and satisfaction with life in academic honesty: A cross-sectional study in Poland." *Scandinavian Journal of Psychology* 60(3)2019, pp. 261-266.
- Butler, N. L., K. G. Griffith, and W. A. Kritsonis. "An Ontological Update: Are Polish Higher School Learners Consistent in Their Agreement with Cheating in Examinations Sessions?." *Online Submission* 4(2007).
- Bushway, A., and W. R. Nash. "School cheating behavior." *Review of Educational Research* 47(4)1977, pp. 623-632.
- Chudzicka-Czupała, A., "Psychological and moral determinants in accepting cheating and plagiarism among university students in Poland." *Polish Journal of Applied Psychology* 12.1 (2014), pp. 75-98.
- Chudzicka-Czupała, A., et al. "Application of the theory of planned behavior in academic cheating research—cross-cultural comparison." *Ethics & Behavior* 26.8 (2016), pp. 638-659.
- Davis, S. F., P. F. Drinan, and T. Bertram Gallant, *Cheating in school: What we know and what we can do* John Wiley & Sons, 2011.
- Gózdź, J., *Ściąganie w szkole a wartości ostateczne i instrumentalne* [Cheating at school vs. ultimate and instrumental values]. *Przegląd Pedagogiczny* (2)2020, pp. 302-315.
- Gwózdź, J., *Ściąganie w szkole jako przejaw nieuczciwości szkolnej* [Using cheat sheets at school as a manifestation of scholastic fraud]. Wydawnictwo Uniwersytetu Śląskiego 2019.
- Honzík, J., P. Simbartl, And J. Bajtoš. "Digital Technology as a Tool for School Cheating in High Schools." *Journal of Technology & Information Education* 12(2)2020.
- Hsieh, D. M.. "False excuses: Honesty, wrongdoing, and moral growth." *Journal Value Inquiry* 38(2004), p. 171.
- Klein, H. A., et al. "Cheating during the college years: How do business school students compare?." *Journal of business ethics* 72(2007), pp. 197-206.
- Lupton, R. A., Chapman, K. J., & Weiss, J. E., *International perspective: A cross-national exploration of business students' attitudes, perceptions, and tendencies toward academic dishonesty*. *Journal of Education for Business* 75(2000), pp. 231–235.
- Marcysiak, T., P. Prus, and M. Sikora, *Consent or Opposition-Students in the Face of Cheating and Buying Scientific Works*, *Torun Business Review* 18(1)2019, pp. 19-33.
- Maruszewska, E. W., *Accounting students' perception of ethical dilemmas in Poland* *General and Professional Education* 1(2010), pp. 49-58.
- Miller, C. B., Motivation and the virtue of honesty: Some conceptual requirements and empirical results. *Ethical Theory and Moral Practice*, 23(2)2020, pp. 355-371.

- Miller, Ch. B. *Honesty: The philosophy and psychology of a neglected virtue* Oxford University Press, 2021.
- Miracle, Vickie A., "The Belmont Report: The triple crown of research ethics." *Dimensions of critical care nursing* 35(4)2016, pp. 223-228.
- Orosz, G., et al. "Linking cheating in school and corruption." *European Review of Applied Psychology* 68(2)2018, pp. 89-97.
- Parcheta-Kowalik, M., and A. Ukalisz. "Accused Youth and High School Pupils on the Phenomenon of School Cheating. Research Report." *Resocjalizacja Polska* 9(2015), pp. 289-302.
- Premat, C., *Engaging upper secondary school pupils with integrity and source criticism*, International Journal for Educational Integrity" 19(1)2023, 5.
- Rettinger, D. A., Balo, Z., Schöner, K. T., & Kontsek, L. K., Cheating in examinations in a cross-national perspective: The moderating role of school characteristics. *Journal of Cross-Cultural Psychology*, 43(4)2012, pp. 576-594
- Schab, F.. "Schooling without learning: Thirty years of cheating in high school." *Adolescence* 26(104)1991, pp. 839.
- Somanathan, E., and P. H. Rubin. "The evolution of honesty." *Journal of Economic Behavior & Organization* 54(1)2004, pp. 1-17.
- Strom, P. S., and Robert D. Strom. "Cheating in middle school and high school." *The Educational Forum* 71(2)2007 Taylor & Francis Group.
- Szpila, G.. "Regulating the reality? Proverbs in Polish graffiti." *Estonia and Poland. Creativity and tradition in cultural communication* 1(2012), pp. 269-284.
- Walker, M, and C. Townley, "Contract cheating: A new challenge for academic honesty?." *Journal of Academic Ethics* 10(2012), pp. 27-44.