

## VOCATIONAL DEVELOPMENT SEMINAR ACADEMIC INTEGRITY

### **Academic Integrity**

- This is simply a matter of being honest
- You present yourself as yourself, not as you disguised as someone else

One of the main contraventions of Academic Integrity is plagiarism:

### **Plagiarism**

- This is presenting other people's words or ideas as your own
- If you quote another person, you **MUST** enclose the quotation in quotation marks and indicate the source in a footnote.
- If you are summarising another person's ideas, you must, once again, refer the reader to a footnote acknowledging your source.
- Not to do this is simply a case of theft, which is contrary to the eighth commandment.
- Plagiarism is a serious academic offence and can have serious academic consequences. These range from rewriting a paper to complete withdrawal from a programme. Refer to the Queen's College Faculty of Theology Calendar 2016-2017, p. 24, available online at <<http://queenscollegenl.ca/wp-content/uploads/2016/09/Calendar-2016-2017.pdf>>.
- Remember, too, that a paper which consists to a large extent of properly acknowledged quotations must inevitably gain a low grade since, once again, the ideas in the paper cannot be regarded as your own. All you have done is string together a series of quotations from other sources. Quotations should be used to illustrate and reinforce your own ideas, not to express them.

When you cite your source, you must do so in a standard way. There are a number of "standard" ways, but that which is encouraged (though not required) at Queen's College is the Chicago Style/Notes-Bibliography Style:

## Citing Your Sources

- Go to <http://www.library.mun.ca/researchtools/guides/citations/chicagostyle/> and use the Quick Guide.

- Remember: when you are citing the same work more than once, use a short title. E.g. the first time you cite a source, you would cite it thus: James E. Smith, *Something About Divine Descent* (Place: Publisher, Date), page/s. Should you need to cite it again, you would cite it in abbreviated form, thus: Smith, *Divine Descent*, page/s.

And as for sources:

## Choosing Your Sources

- There are certain texts which are absolutely reliable and which provide further good bibliographies: e.g. *The New Catholic Encyclopedia*, *The Oxford Dictionary of the Christian Church*, *The Oxford Dictionary of Saints*, and a number of others, including most of the multi-volume sets in the Religious Studies reference section in the MUN library. These are not generally available on the Web, but are available either at the MUN library or, in some cases, in the library at Queen's College. Your instructor or the MUN Information Desk will help you in selecting sources: don't hesitate to ask for help.

- Be sure to make use of the comprehensive databases in history and religious studies in the MUN library. These are invaluable resources and are available to anyone with MUN Library Access. If you are uncertain as to how to use them, ask at the Information Desk in the MUN Library.

- Be careful with sources on the Web. There is a great deal of inaccurate rubbish available at a click. In general, avoid any sites which come from a specific denomination, religious affiliation, particular cult, any site that has an axe to grind, or anything which looks odd. If in doubt, consult your instructor. A very great deal of the stuff out there can safely be ignored.

- Wikipedia: this is getting better and more accurate all the time. Contrary to what many instructors say, it is not to be despised. It can

be extremely useful, and many of the entries are excellent, but it needs to be used with care. If in doubt, ask your instructor. If your instructor does not know, look for another instructor and inform the Dean of Theology.

### **Unblind Faith**

- There is no place in the Anglican Tradition for blind faith. Nor do we believe in the verbal inerrancy of Scripture. Scripture is not God's dictation, but God's word mediated to us by fallible human beings, who (to put it bluntly) sometimes got it wrong.
  
- We are instructed to give a reason for hope that is in us (1 Pet 3:15, a letter which *may* actually have been drafted by Peter, though polished up afterwards). What this means is that, as Anglicans, we must balance scripture, tradition, and reason, paying proper respect to all three.
  
- This means that any Anglican, and especially any Anglican ordained minister, must have a clear knowledge of what they believe, why they believe it, and how they believe it. Anything else is merely hopeful superstition. Two examples will suffice. The Nicene Creed and the Apostles' Creed are regularly recited, but every student trained at Queen's College should know that the "Nicene Creed" is not the Creed drawn up at Nicaea in 325 and that the "Apostles' Creed" has nothing to do with the Apostles.
  
- One of the goals of Queen's College is to provide grounds for such a position, based on scripture, refined by tradition, interpreted by reason (the result of our creation in the image of God), and inspired by the Holy Spirit.

Which leads us to our conclusion:

### **Conclusion**

Academic Integrity lies at the basis of the way in which each of us, honestly, logically, and reasonably, presents to others a reason for the hope that is in us. Without academic integrity we are no more than liars and hypocrites (Jesus of Nazareth did not care for hypocrites), masquerading under a false name. In short: Be honest!