

# Promoting Sustainable Education through Academic Integrity: The Habitus and Socialization Nexus

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## ABSTRACT:

The article explores the methodological foundations of academic integrity formation. It analyzes the connection between academic integrity and the goals of sustainable development of education and science. The essence of academic integrity is described in unity with academic culture. It is proved that the methodological basis for the formation of academic integrity is three approaches: ethical, normative-legal, and instrumentalist. The essence of the ethical approach lies in adhering to the basic virtues for the formation of academic integrity among students, namely: adherence to the principle of fairness and ethics of responsibility for their academic activities. The normative-legal approach to the formation of academic integrity lies in the formation of legal culture and the ability to distinguish academic plagiarism and copyright infringement as a type of intellectual property right. An important methodological aspect of the formation of academic integrity is the popularization of the legal framework and the cultivation of responsibility for violations of legal and moral norms, understanding legal liability for dishonest acts in the academic environment. The instrumentalist approach aims at studying the essence of the socialization process, including educational methods, pedagogical technologies for the formation of academic integrity among higher education students. A correlation is made between the concepts of habitus and socialization, habitus and upbringing. Habitus, as a source of objective practices, includes ethical principles and is associated with an understanding of the concepts of justice and injustice. Academic integrity should be woven into a person's habitual practices, perceived as a cultural habit that is cultivated in society and constantly maintained. The article analyzes value-oriented education, where values are defining for personal growth and self-realization. It emphasizes the need to guide students during the educational process towards the right value direction.

*Key words: academic integrity, academic culture, sustainable development, ethical approach, normative-legal approach, educational habitual practices, value approach in education.*

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## 1. Introduction

In the 21st century, the topic of academic integrity has gained increased relevance, indicating underlying, latent causes related to social and ethical factors that lead to academic dishonesty. The educational process is reaching a new qualitative level due to the peculiarities of the information society, necessitating a rethinking of the education system's quality, methods, content, and functions.

Academic integrity is a fundamental aspect of higher education and research, yet it is often framed in a negative context, focusing on violations such as plagiarism and cheating (T. Lancaster, 2021). This negative portrayal disadvantages the field, as evidenced by the dominance of negative terms like "academic dishonesty" over positive ones like "academic integrity" in highly cited papers (T. Lancaster, 2021). Instead, a positive and holistic approach is proposed to foster ethical behavior (L. Milton, 2015).

Establishing an ethical environment within universities is crucial for supporting academic integrity through policy development, partnerships, and embedding academic values in teaching and research (B. Whitley & P. Keith-Spiegel, 2001). Some scholars advocate extending the scope of academic integrity beyond plagiarism to encompass principles like solidarity (J. Bieliauskaite, 2021).

Emerging trends such as online education and contract cheating must be addressed (L. Sefcik, M. Striepe & J. Yorke, 2020) utilizing strategies focused on equity, diversity, inclusion, and decolonization (S. Eaton, 2022). In computing education, there is a contrast between academic and professional integrity regarding collaborative work (Simon & J. Sheard, 2015).

Effective academic integrity education is key to transcending mere detection and punishment of violations (M. Chankova, 2020). Innovative approaches like graphic novels can engage students in discussions (S. Fischbach, 2024). Web-oriented information systems can assist in diagnosing violations (M. Zharikova & V. Sherstjuk, 2017).

While research has traditionally focused on student misconduct, authors emphasize the need for greater attention to faculty and researcher violations (M. Maral, 2024). Understanding academic integrity is complicated by contradictions stemming from academics, students, society, and misconduct trends. Reframing academic integrity as a skill tied to specific values is proposed to impart knowledge about its significance (A. Davis, 2024).

## 2. Methodology

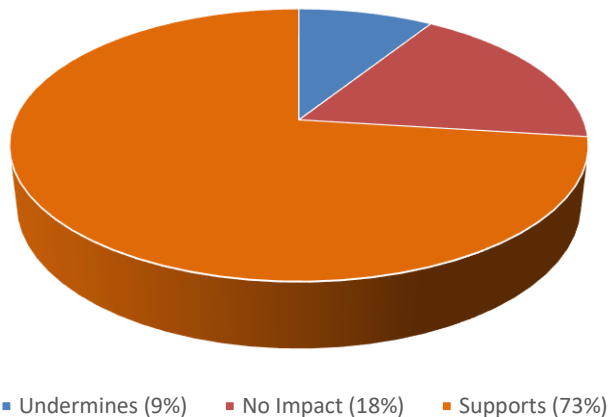
This article employs a mixed-methods approach, combining a comparative, historical, discourse analysis, systemic, as well as analysis, synthesis, analogy, and generalization. These qualitative methods are complemented by expert evaluations and primary data obtained through a survey administered to university students in Kyiv, Ukraine.

To gain insights into the perceptions and attitudes toward academic integrity in the context of sustainable development among the younger generation, a survey was conducted among students from leading universities in Kyiv. The survey sample included 48 students from the KUBG (Students of Philosophy) and 52 students from the NAVS

(Students of Law), aged 18-24 years. The objective of the survey was to identify potential disparities in perspectives among students from diverse academic disciplines, encompassing both the humanities and the exact sciences, concerning academic integrity and its associated challenges in relation to sustainable development. Quantitative data from the survey were analyzed using appropriate statistical methods to identify patterns, trends, and differences across the student groups.

This mixed-methods approach facilitated a comprehensive exploration of the phenomenon of academic integrity within the context of sustainable development, amalgamating theoretical foundations derived from scholarly literature with empirical data reflecting the perspectives of the younger generation. Through the integration of these multifarious sources of information, the article presents a well-informed and balanced analysis of the challenges and potential opportunities associated with cultivating academic integrity within the framework of sustainable development, while concurrently contemplating its implications for educational practices in Ukraine.

Potential limitations of this study include the small sample size of 100 students from only two universities in Kyiv, which may limit the generalizability of the findings to the broader student population in Ukraine. Additionally, there is a risk of response bias due to self-reporting in the survey. A more in-depth investigation of this topic could further strengthen the findings and address these limitations.



*Figure 1. Impact of academic integrity on sustainable development contexts*

The Fig.1 depicts the perspectives of respondents on the impact of academic integrity on the contexts and vectors of sustainable development. The overwhelming majority, 73%, firmly believe that academic integrity supports and contributes positively to the advancement of sustainable development initiatives. This perspective underscores the notion that upholding ethical principles and honesty in academic pursuits aligns with and reinforces the goals and objectives of sustainable development. In contrast, a smaller proportion of 18% holds the view that academic integrity has no significant impact on sustainable development contexts. This group may perceive academic integrity as a separate or unrelated factor to the broader frameworks of sustainable development.

Notably, only 9% of respondents consider academic integrity as undermining or hindering the contexts and vectors of sustainable development. This minority perspective may stem from a belief that academic integrity practices could potentially conflict with or divert resources from sustainable development efforts. Overall, the data strongly suggests that the predominant viewpoint among respondents is that academic integrity plays a supportive and complementary role in achieving sustainable development goals. This reinforces the idea that fostering ethical conduct and integrity within academic spheres can contribute to the successful implementation and realization of sustainable development principles.

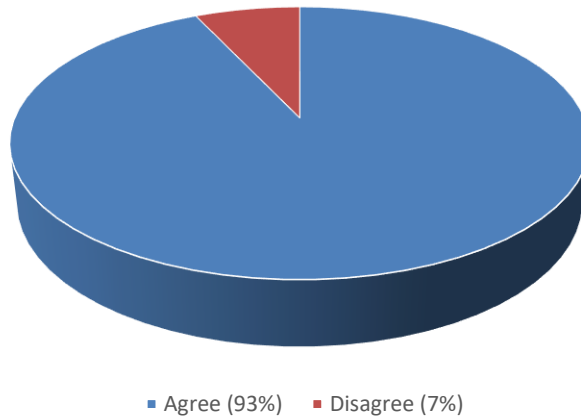


Figure 2. *Academic integrity - a guarantee of the development of the concept of sustainable development?*

The Fig.2 presents a divergence in perspectives between two groups, where 93% agree with the statement, while 7% disagree. The overwhelming majority, represented by the larger portion of the graph, considers academic integrity as a guarantee for the development of the concept of sustainable development. In contrast, a significantly smaller portion holds a dissenting view, potentially perceiving academic integrity as an insufficient or unrelated factor in ensuring the progress of sustainable development principles. This visualization effectively captures the polarized opinions on the role of academic integrity in fostering the advancement of sustainable development initiatives.

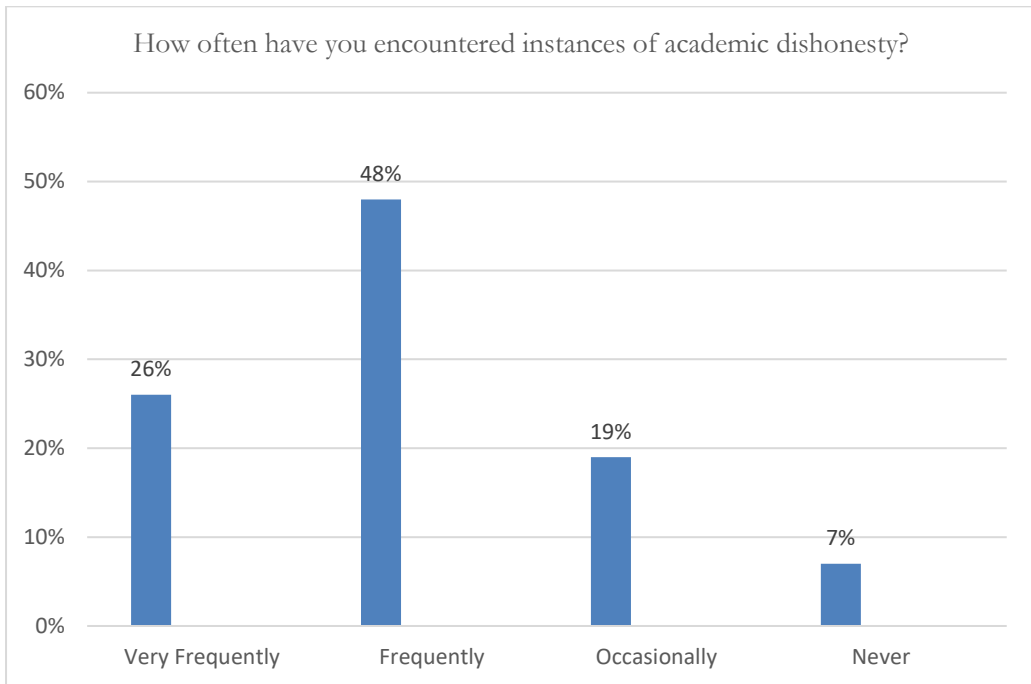


Figure 3. Encounters with academic dishonesty

The Fig.3 illustrates the frequency of encounters with academic dishonesty among respondents. A significant portion, 48%, reported frequently encountering instances of academic dishonesty, indicating a prevalent issue within the academic community. Additionally, 26% of respondents stated that they very frequently faced academic integrity violations, highlighting the severity of the problem for a substantial group. On the other hand, 19% of respondents reported occasional encounters with academic dishonesty, suggesting a less frequent but still notable occurrence. Lastly, a relatively small percentage of 7% claimed never to have encountered academic integrity breaches, potentially reflecting a more isolated or well-regulated academic environment. Overall, the figure underscores the widespread nature of academic dishonesty, with the majority of respondents frequently or very frequently encountering such incidents, emphasizing the need for robust measures to uphold academic integrity and address this critical issue.

**Table 1.** Comparison of views on the source of academic integrity

	Ethical norms	Legislative norms
Students of Philosophy	88%	12%
Students of Law	7%	93%

The Tab.1 presents a comparison of views on the source of academic integrity between students of philosophy and students of law. Among students of philosophy, a significant majority of 88% consider ethical norms as the fundamental source of academic integrity, while only 12% view legislative norms as the primary source. In contrast, the students of law hold a contrasting perspective. A overwhelming 93% of them regard legislative norms

as the primary source of academic integrity, while a mere 7% consider ethical norms as the main source. This stark contrast in views between the two groups highlights the influence of their respective academic disciplines on their perceptions of academic integrity. Philosophers, grounded in the study of ethics and moral reasoning, place greater emphasis on ethical norms as the driving force behind academic honesty. Conversely, law students, immersed in the study of legal frameworks and regulations, tend to prioritize legislative norms as the primary motivator for upholding academic integrity.

### **3. Results and Discussion**

#### **3.1. Academic Integrity as a Condition for Sustainable Development of Education and Science.**

Academic integrity is defined as "a set of ethical principles and legal rules that should guide participants in the educational process during learning, teaching, and conducting scientific (creative) activities to ensure trust in the results of learning and/or scientific (creative) achievements" (On education: Law of Ukraine dated September 5, 2017 No. 2145-VIII). In this formulation, the European interpretation of the term academic integrity is evident, where "Integrity" describes a person's emotional state manifested in character steadfastness and consistency of moral actions. The word "Integrity" itself is polysemous and can be translated as wholeness, completeness, sincerity, etc. Accordingly, "Academic Integrity" means the requirement of honesty and morality in the learning process, during scientific activity, and in mastering a profession.

Academic integrity directly affects the quality of the educational process and scientific research and is ultimately linked to the goals of sustainable development of education and science. Through student surveys, we understood that academic integrity plays a significant role and serves as a support for the vector of sustainable development (Fig. 1). Developed countries have committed, together with all UN member states, to implement "The 2030 Agenda for Sustainable Development" or Agenda 2030 titled "Transforming our world." Overall, it is called "Transforming our world: the 2030 Agenda for Sustainable Development." "Through 17 Sustainable Development Goals (SDGs), the global community has specific areas of activity to realize its ambitious vision of a peaceful, just, socially inclusive world that sustainably uses natural and human resources. Comprehensive changes at the economic, socio-economic (including educational and scientific), and environmental levels are necessary to ensure universal respect for human rights and opportunities, equality, and self-determination" (V. Zinchenko et al., 2020).

Specific directions for key areas of the educational goal of global sustainable development "Agenda 2030" can be divided into the following: "education for sustainable development; global citizenship education and global learning; political education; ethical and moral education; environmental education; gender education/equality in all educational aspects; intercultural learning; human rights education" (V. Zinchenko et al., 2020).

To support this view, we surveyed students and asked if they believe that the concept of sustainable development is a guarantee for the development of academic integrity. Notably, 93% of respondents affirmed that academic integrity is indeed a prerequisite for sustainable development (Fig. 2). The advantages of education for

sustainable societal development lie in its ability to develop interdisciplinary key competencies for sustainability, which are relevant to all Sustainable Development Goals.

Liudmyla Horbunova, the leading researcher at the Department of Internationalization of Higher Education at the Institute of Higher Education of the National Academy of Educational Sciences of Ukraine, Doctor of Philosophy, Associate Professor, emphasizes the following competencies:

- Competence in systems thinking: the ability to recognize and understand relationships; analyze complex systems; understand how systems are embodied in different areas and at different scales; the ability to cope with uncertainty.

- Competence in anticipation: the ability to understand and evaluate a multitude of futures – possible, probable, and desirable; to create one's own vision of the future; to apply the precautionary principle; to assess the consequences of actions, cope with risks and changes.

- Normative competence: the ability to understand and reflect on the norms and values underlying our actions; and the ability to discuss values, principles, goals and tasks of sustainability in the context of conflicts of interest and compromises, uncertain knowledge and contradictions.

- Strategic competence: the ability to collectively develop and implement innovative processes that promote sustainability at the local and higher levels.

- Competence in collaboration: the ability to learn from others; understand and respect the needs, views and actions of others (empathy); understand, build relationships and be sensitive to others (empathic leadership); cope with group conflicts, promote cooperation and joint problem-solving.

- Competence in critical thinking: the ability to question norms, practices and opinions; reflect on one's own values, perceptions and actions; take a critical position in the discourse on sustainability.

- Competence in self-reflection: the ability to reflect on one's own role in the local community and (global) society; continuous evaluation and further motivation of one's actions; the ability to cope with one's feelings and desires.

- Integrated problem-solving competence: the overall ability to apply different problem-solving systems to complex sustainability problems and to develop viable, inclusive and equitable solution opportunities that promote sustainable development and the integration of the aforementioned competencies" (V. Zinchenko *et al.*, 2020).

The acquisition of such competencies is possible precisely through the development of creative thinking in students. As L. Horbunova notes, "As societies around the world struggle to keep pace with technological progress and globalization, they are faced with many new problems. These problems include: complexity and uncertainty; increasing individualization and social diversity; expanding economic and cultural diversity; degradation of the ecosystem services on which they depend; increasing vulnerability and susceptibility to natural and technological risks" (V. Zinchenko *et al.*, 2020).

Thus, the essence of the phenomenon of academic integrity lies in the very nature of scientific creativity. It is no secret that modern educational and scientific practices are complicated by an onslaught of formalism towards scholars and educators, which causes a deficit of free time that could be directed towards truly creative pursuits. Instead, very often there is compilation in scientific articles and monographs, borrowing of other

people's thoughts. Due to a lack of free time, both researchers and students resort to academic dishonesty, academic fraud, which in principle negatively affects the development of modern science, the image of the university, and their own image. While there can be no tolerant attitude towards such cases with teachers, we must be more cautious with students. Yes, creativity is a human activity that is capable of creating fundamentally new values of social significance. According to the scope of novelty of the result, one should distinguish 1) an absolutely new product (for humanity as a whole); 2) a product new for the country; 3) for a small group of people, and finally; 4) for the individual. The latter level concerns creativity whose novelty is subjective, relative, significant only for the person creating it. However, the limited scope of this level of creativity does not prevent it from being one of the most important, the initial stage in mastering higher levels of creativity" (V. Dodonova & R. Dodonov, 2015).

That is why it is essential in the educational process to give great importance to the fourth level of creativity, since a student, due to their age and knowledge base, is hardly likely to create a product of the first level of creativity, but they create this product for themselves. And the teacher should support these efforts.

It is quite possible that the problem of academic integrity will not be so topical and painful if young people are taught creativity, since students will not aim to compile material, borrow it, or resort to academic fraud, but on the contrary, consider it necessary to create a new product.

For subjects of scientific activity, as well as for scientific and pedagogical workers, the norms of integrity, in particular, "prohibit plagiarism; require mandatory references to sources of information when using ideas, developments, statements, information; compliance with copyright and related rights legislation; providing accurate information about research methods and results, sources of information used and one's own pedagogical (scientific-pedagogical, creative) activity; control over the observance of academic integrity by students; objective assessment of learning outcomes" (On education: Law of Ukraine dated September 5, 2017 No. 2145-VIII).

Such a role division of requirements allows approaching the issues of forming academic integrity as a component of academic culture at three levels: individual, collective, and general.

At the individual level of academic integrity, a scholar's personal commitment to moral principles and standards of integrity is implied. During their studies at a higher education institution, as a result of academic socialization and upbringing, students develop relevant competencies and values. At this level, academic integrity is presented as behavioral stereotypes of the subject of the scientific (educational) process, combining ethical norms, value orientations, and social practices through which they are implemented in life. One such practice is, for example, personally signing a declaration of commitment to adhere to the norms of academic integrity upon employment (admission to study).

At the collective level, we are talking about the micro-level or academic micro-environment within a specific scientific institution, establishment, or organization, whose members must collectively adhere to the norms of academic integrity, scientific ethics, and, accordingly, bear ethical responsibility in case of their violation. At this level, academic integrity is discussed as a characteristic of corporate culture. This takes into account such aspects as: "value dominants and personnel policy, standards and practices of professional



activity, the availability of regulations and explanations, psychological atmosphere, the system of preferences and demotivators, conditions for intellectual, professional, social, and spiritual development of team members, an established system of decision-making and control, respect and attitude towards individual rights, a climate of mutual trust and expectations, openness and transparency, clarity of norms and rules, responsibility or inaction, self-organization of the team or usurpation of power, cultural adaptation (internal integration) of a community member, the style of corporate relations and the breadth of communications, the nature of business and interpersonal relations (strict hierarchical or partnership interaction), attitude towards work (science, learning), motivation for creativity and innovation".

Finally, the general (or societal) level is the national or even global academic community, shaped by the institutional factors of the development of science and education, as well as the overall policy and strategy for the development of the field. At this level, the problem arises of formalizing the universal values and requirements of academic integrity. The first attempts at such formalization are reflected in the activities of ICAI – the International Center for Academic Integrity, which points to the commitment of members of the scientific community to six fundamental values: 1) honesty, 2) trust, 3) fairness, 4) respect, 5) responsibility, 6) courage. The formation of these principles is influenced by many factors, including ethical, legal, institutional, psychological, historical, technical, technological, economic, security, and others.

Our survey revealed concerning data on the frequency with which students encounter academic dishonesty (Fig. 3). In general, the formation of academic integrity as a component of academic culture has its own peculiarities at each of the mentioned levels, but what they have in common is that this process is not spontaneous. It presupposes a conscious approach to solving the task at hand, which automatically refers us to the question of methodology. An analysis of the scientific literature on the problem of forming academic integrity allows us to generalize and systematize the existing methodological principles and approaches into three areas: ethical, regulatory, and instrumentalist. Let us consider them in more detail.

### **3.2. Ethical Approach to Defining the Essence of Academic Integrity**

As mentioned above, integrity (as a generic concept in relation to academic integrity) is a category of ethics. And it was ethics that initially studied scientific virtues.

It would be appropriate here to recall that alongside the term "integrity" in ethics, there is the concept of "virtue." The ancient Greeks used the word ἀρετή (arete) to denote what is now understood as integrity, virtue. The same word was also used to refer to everything related to morality. It was no coincidence that Pamfil Yurkevych stated: integrity is an expression of the ancients that denoted morality. What did the word arete mean for the ancient Greeks? It had several meanings: perfection, value, virtue, merit, respect, denoting all kinds of excellence. The ancient Romans translated this term as *virtus*.

Historically, virtues were defined as the foundation of moral principles and laws. They denoted human traits that were considered morally good and formed the core of a person's ethical values. Plato, following Socrates, distinguished four main virtues of antiquity: wisdom, courage (fortitude), moderation, and justice. The ancient Romans significantly expanded this list (V. Bihun, 2021). During the Middle Ages, such well-known

virtues as Faith, Hope, and Love emerged. In contrast to the deadly sins, Christian theologians proposed seven virtues (chastity, temperance, charity, diligence, patience, kindness, humility). The ethical doctrine of human virtues and vices was the basis for the moral regulation of social interactions.

Ethics, as a philosophical doctrine, reveals a deeper understanding of the purpose of integrity as a moral category. Within ethics, a distinction is made between teleological and deontological ethics, which, when applied to integrity, provides the following understanding of its purpose: integrity within deontological ethics assesses the morality of an action independently of its consequences, but in accordance with principles, beliefs, and duties; integrity within teleological ethics assesses the morality of an action depending on its consequences.

In other words, according to deontological ethics, to act with integrity means to act in accordance with the principles, rules, and duties of ethical codes (including codes of professional ethics), regardless of the consequences of one's actions. Accordingly, deontological ethics considers certain actions positive and others negative, regardless of their consequences, taking into account their conformity (or non-conformity) with principles, beliefs, and duties. Teleological ethics, on the other hand, evaluates the morality of an action depending on its outcome.

Ethical principles place academic integrity in a broader context of moral regulators of human interactions. They guide us to understand academic integrity as a partial aspect of integrity as such. At the same time, the values of human freedom and the right to free choice must be based on the ethical foundations of the educational system and enshrined in pedagogical practices in society. This system is based on the following value principles: The individual as a self is the main asset and value of society; there must be respect among all members of the social community; the resolution of conflict situations should be based on communicative ethics; the guarantee of human rights is based on each citizen's awareness and recognition of these rights and the implementation of democratic principles of societal development. Considering all the mentioned ethical principles and guidelines, it should be noted that the main virtues for fostering academic integrity among students are adherence to the principle of justice and the ethics of responsibility for their academic activities.

### **3.3. Normative-Legal Approach to Fostering Academic Integrity**

According to the normative-legal approach, academic integrity appears as a normative regulator, that is, a principle of integrity functioning in legal acts of various legal force, as well as in professional codes. Practice requires certainty – the need to define integrity terminologically, to specify requirements for a person's moral qualities, to unify practical application. It is not enough for the state to declare the idea of integrity and strive to uphold it, and this is not only because it may be seen as demagoguery and moralizing, but also because the bearer of state power will ask: what does this mean, how should it be applied?

Unlike morality, whose norms are non-institutional in nature, the law is embodied in the form of legislation. Violations of legislatively standardized moral requirements result not only in public condemnation but also in judicial conviction and punishment, which can deprive a person of their freedom. However, what about the fact that the law should

be morally neutral? For it seems that the state takes on the task of isolating or otherwise depriving or restricting a person's rights for non-compliance with moral norms. Naturally, such sanctions are high, and this gives rise to numerous contradictions.

A peculiarity of the Ukrainian discourse on integrity is the specificity of its normative-legal regulation. If in many democracies, moral and ethical requirements are regulated at the level of ethical and deontological codes of professions, in Ukraine in recent decades this has been recognized as ineffective. Therefore, a social demand arose for the legislative standardization and application of integrity, which the people implement through their elected representatives and public officials. Thus, the state is gradually asserting itself as a legislator of morality in certain spheres.

An important methodological aspect of fostering academic integrity is the popularization of the legal framework and the cultivation of responsibility for violations of legal and moral norms.

One of the important tasks in developing a legal culture is to foster an understanding of the value of intellectual labor and a respectful attitude toward it. Academic integrity is directly linked to the issue of publication ethics. Questions naturally arise: is a large number of authors in articles a manifestation of academic dishonesty; what is more dreadful: stealing a quote or stealing an idea? Therefore, the problem of intellectual property is relevant to the issue of academic integrity, as it manifests not only as a legal problem but also as an ethical one. In Soviet times, the problem of intellectual property was not as painful, since all inventions were the property of the state. Today, the situation has changed, and every person has the right to intellectual property and its protection. Therefore, the task of the legal system is to improve the legislative framework to avoid the phenomenon of academic dishonesty.

Intellectual property is the result of the mental creative activity of one person (author, performer, inventor, etc.) or several people. In the common understanding, the term intellectual property refers to the rights to the results of human mental activity in the scientific, artistic, industrial, and other spheres, which are the object of civil legal relations in terms of everyone's right to own, use, and dispose of the results of their intellectual, creative activity. In this case, the latter, being an intangible good, remain with their creators and can be used by other persons only with their consent. Intellectual property is the basis of intellectual capital.

Usually, theft in the academic environment is associated with plagiarism. In the Law of Ukraine "On Education," Article 42, Part 4, academic plagiarism is defined as "the publication (in part or in full) of scientific (creative) results obtained by other persons as the results of one's own research (creativity), and/or the reproduction of published texts (publicly released works of art) by other authors without indicating authorship" (On education: Law of Ukraine dated September 5, 2017 No. 2145-VIII).

According to the Law of Ukraine "On Copyright and Related Rights" (Article 50, Paragraph B), plagiarism is "the publication (publication) of a work in full or in part under the name of a person who is not the author of that work". However, this law aims to protect the personal property and non-property rights of copyright subjects (Article 3, Part 2), and not to hold accountable those who appropriate authorship in cases where intellectual property is not involved (Law of Ukraine "On copyright and related rights").

It is necessary to distinguish between academic plagiarism and copyright infringement as a type of intellectual property right. As stated in the methodological recommendations for higher education institutions to support the principles of academic integrity, "copyright protects those who, at a certain point in time, own the property or non-property rights to a work, and these do not necessarily have to be the true authors of the work. Publishing under one's own name the results obtained by other persons, with the permission of those persons, is not a copyright infringement but is academic plagiarism. Copyright has a limited term. After the expiration of this term, it is permissible to use the work without the consent of the authors or their successors and without paying a corresponding remuneration, but this does not absolve the need to cite the authors. The absence of proper citations is the main sign of academic plagiarism. Academic plagiarism can relate to all types of sources, including: texts, drawings, fragments of musical works, mathematical expressions and transformations, program codes, etc. an offense for which responsibility is established by the Civil Code".

In the modern academic environment, there is an extensive discourse on the content and types of plagiarism. In particular, T. Fishman emphasizes that academic plagiarism is behavior characterized by five characteristics: "when a certain person (1) uses the words, ideas, or work results, (2) that belong to another defined source or person (3) without referring to the source from which it was borrowed, (4) in a situation where it is legitimate to expect the indication of the original authorship (5) in order to obtain a certain benefit, honor, advantage, which does not necessarily have to be of a monetary nature" (T. Fishman, 2009).

Each higher education institution must develop its own normative documents to regulate and regulate relations in the academic environment regarding academic integrity. Thus, normative documents should clearly regulate: "1. Types of academic responsibility for specific violations of academic integrity; 2. Procedures for establishing and proving facts of violations of academic integrity; 3. Procedures for making decisions on academic responsibility of participants in the educational process, as well as bodies that make such decisions; 4. Appeal procedures for persons accused of violating academic integrity".

As stated in the "Methodological Recommendations for Higher Education Institutions to Support the Principles of Academic Integrity," "public organizations working in the field of education and science, including professional associations of education and science workers, bodies of public, including student self-government, can provide/prepare recommendations on ensuring academic integrity, which do not have the status of normative legal documents, but can be taken into account when developing such documents, as well as when making decisions on academic responsibility for violations of academic integrity. Higher education institutions can create various bodies to consider possible violations of academic integrity".

As an illustrative example, students were surveyed to find out what is the basis of academic integrity, ethical norms or fear of the legal framework (Tab.1). Thus, academic integrity should be linked to the ethics of responsibility, which understands responsibility not only as compliance with certain norms but also takes into account the foreseeable consequences of an activity. The result we should strive for is an understanding of legal responsibility for dishonest acts in the academic environment.

### 3.4. Instrumentalist Approach to Forming Academic Integrity.

The instrumentalist approach should be considered as a transitional level from methodology to methods, since here theory has a direct output to practice. The instrumentalist approach aims to study the essence of the socialization process, including educational and upbringing methods, pedagogical technologies for forming academic integrity in higher education students.

Let's start with socialization, since the phenomenon of academic integrity concerns not only the quality of education, but also influences the formation and upbringing of the value core of a young personality – the future scholar.

As is known, socialization is a "process and result of a person's acquisition and active reproduction of socio-cultural experience (knowledge, values, norms, traditions) based on their activity, communication and relationships, an obligatory factor in personality development" (V. Kremen, 2008).

The term "socialization" began to be used in relation to human development from the end of the 19th century, and in domestic science – from the middle of the 20th century. The interest in the problem of socialization in modern conditions is caused by global political, social and economic transformations that actively influence the socio-psychological adaptation of youth. The essence of socialization manifests itself in the contradiction of adaptation processes occurring in society and the preservation of the person's subjectivity in the conditions of a particular society.

Today, the relationships between a teacher and a student, students among themselves, teachers and university administrations, the representatives of administration themselves, and external stakeholders significantly complicate the socialization of the student. The comfort of a student's stay at the university, their readiness to acquire knowledge and new skills, including the principles of academic integrity, depends on the intra-university climate.

Professors play a significant role in shaping the ethical norms of higher education institutions. The ethical discourse that takes place at the university can contribute to the awareness of their own corporate morality by the professoriate and other participants in educational communication. University life and scholarly activity that do not comply with ethical norms in science and standards of academic integrity significantly deform the socialization process, make it non-transparent and unable to respond to external pressures, and limit the individual's ability to defend their positions. "Success in counteracting these phenomena can only be achieved through an effective youth policy. However, the effectiveness of this policy can really be achieved and consolidated only if high professional and ethical principles and standards are established in the Ukrainian academic community and effective mechanisms and procedures are created to ensure their implementation".

As T. Dobko rightly notes, "The educational process should include the cultivation of character and intellectual virtues necessary for successfully meeting our subjectivity with the objectivity of reality. The disinterested pursuit of knowledge, love of truth and desire to free oneself from error, intellectual honesty and openness, intellectual humility and self-criticism, impartiality in judgments, tolerance of criticism and opposing opinions, curiosity and inquisitiveness – this is only an incomplete list of the traits of an intellectual's moral stance, respect for which the university is called upon to instill in a young person. Academic culture also creates conditions for the formation of an

environment in which a participant in university life can grow as a person. No dignity without liberty. And no liberty without dignity. That is, there can be no dignity without political freedom, and no political freedom without dignity. The ethos of academic freedoms leads to an awakening of awareness of the student's dignity and inner sovereignty, both as a scholar and as a person. And this awakening becomes the best guarantee of adherence to academic honesty and protection against the abuse of academic freedoms".

It should be noted that it is educational communication that engenders the ethos of academic values. Appealing to ethos in the process of socialization is most appropriate, since we are talking about those academic values that are not only declared or theoretically constructed, but inherent in the academic environment itself. Individuals can develop ethos during communication.

Unfortunately, in the case of distorted communication, for example, the substitution of educational communication with corrupt practices, such ethos will lose its power, and academic values will lose their regulatory character in relation to social behavior. Thus, the role of a conscious, critical, caring attitude of the individual towards educational communication significantly increases and affects the progressive development of society as a whole.

Analyzing the role of socialization and upbringing in the instrumentalist approach to the formation of ethical values, and ultimately academic integrity, it would be appropriate to refer to P. Bourdieu's theory, according to which ethical values are rooted in a rather conceptual structure consisting of such elements as habitus, field, and capital. The term "habitus" (Lat. habitus - appearance) is borrowed from biology, where it is used to describe the outward appearance, in particular, of a person, animal, or plant. That is, initially, habitus was interpreted as the sum of an individual's bodily skills - facial expressions, gestures, manners - which reflected the "settling" of a particular person's social experience into the depths of their "bodily consciousness". According to P. Bourdieu, habitus is a system of lasting dispositions, principles that generate and organize practices and representations. Habitual structures follow certain rules, are determined and objectified in a certain way, but are not the product of conscious organization. They are adapted to a certain goal, to solving certain tasks, but are not consciously aimed at them, and do not involve mastering operations to achieve them.

In other words, habitus is the product of the socialization of the individual, it is embedded in their body, in their mental structures. Moreover, the mental is represented at both the level of consciousness and the level of the unconscious or subconscious. By introducing the concept of habitus, P. Bourdieu tried to remove the traditional sociological juxtaposition of social structure and the individual's personal practices: on the one hand, habitus means the individual's inherent internal schemes of perception, evaluation, classification and activity, and on the other hand, it means the internalized social relations, assimilated and appropriated by social agents. Since habitus is considered a structuring structure, it reproduces social institutions in such a way that the structure of the institution is inscribed in the internal structure of the individual and is then reproduced in their future practices. "Habitus allows the social subject to spontaneously orient themselves in social space, more or less adequately react to events. The connection that actually develops between a certain set of economic and social conditions and the characteristics of the

subject's position crystallizes into a certain type of habitus and makes both the practices themselves and judgments about them meaningful" (V. Dodonova, 2011).

Scholars compare habitus to an "individual filter" that selectively passes information about the current situation into consciousness. Due to the presence of initial prerequisites, the process of assessing the situation and making a decision becomes stereotypical, even inert. Since habitus combines not only rational, conscious mechanisms, the specificity of social action differs in that it is not reduced solely to the rational. Habitus is a synthesis of the individual and the social, the rational and the irrational, the spiritual and the bodily.

Ergo, the concept of habitus makes it possible to study the process of an individual's assimilation of both explicit and implicit socio-cultural practices during socialization. Habituation, as the process of forming and transforming habitus, is the process of habitualizing and routinizing existing socio-cultural practices. The knowledge, skills, and abilities that make up the subject's habitus belong to background competence, unreflected and unexplicated as a certain knowledge. The heuristic value of the concept of "habitus" lies in the fact that it makes it possible to comprehend the identity of the social subject, without resorting to one-sided objectivist or subjectivist interpretations, but considering them as certain "poles of attention", aspects or dimensions of socio-cultural identity, which themselves are the result and condition of practices (V. Dodonova, 2011).

Thus, habitus, as a source of objective practices, is formed during upbringing, when a person is given a certain cultural freedom and diversity in the process of acquiring education, which includes ethical principles related to the concepts of good and evil, justice and injustice, truth and lies, honesty and dishonor, as well as through the incorporation of objective structures. There is a kind of circular motion: on the one hand, social structures, historical changes, and ethos influence the formation of habitus, while on the other hand, habitus determines both practice and objective structures. Therefore, returning to the problem of forming academic integrity during socialization, it should be noted that academic integrity must be woven into a person's habitual practices, perceived as a cultural habit that is cultivated in society and constantly maintained.

The core of the socialization process is the formation of a stable system of values in the individual. Alongside the family, the immediate environment of the young person, the mass media, including the internet environment, there are educational institutions. In this case, the role of the school, including higher education, in the process of cultivating socially significant values is constantly increasing. Universities must undoubtedly impart knowledge gained from past experience to students, but they must also strive to form competencies during their studies that will be useful in today's unpredictable, fluid society. But along with this, universities must finalize the process of socialization, graduating not only a specialist, but also a morally mature, value-formed personality, fully prepared to carry out professional tasks and civic duty.

The theoretical basis for the instrumentalist approach to the formation of academic integrity should include the concept of value education, which was formulated in the report of the Club of Rome "Come On! Capitalism, Short-termism, Population and the Destruction of the Planet": "The educational goals (of higher education) require a fundamental transformation - from teaching memorization and understanding - to learning to think in a new, systemic way. The real task is to develop in all students the ability to

solve problems, as well as critical, independent and original thinking. Education oriented exclusively towards the mind is no longer sufficient. If education is a contract between society and the future, then now a new contract is needed, a contract that is no longer intended to prepare young people for a future that is largely a copy of the past. The task of education today is to create conditions that will allow young people to develop what the World Social Science Report (WSSR) refers to as futures literacy - the ability to confront complexity and uncertainty in order to dynamically participate in any future future" (E. von Weizsaecker & A. Wijkman, 2018).

According to the authors of the "Come On!" report, future education should have the following characteristics: "be active and collaborative, be based on connectivity, be value-based, be more focused on sustainability, promote integrated thinking, promote pluralism in content. In these characteristics of "education for the future", attention is paid to the individual and value dimensions. This allows us to argue that personal and value approaches are in demand for "education for the future". "Values", the report's authors argue, "are the quintessence of human wisdom acquired over centuries. And in the new evolving system, they must embody the fundamental principles of sustainable achievement of results, individual or social. It should be even more than inspiring ideals that provide the energy needed to realize human hopes. Values are a form of knowledge and a powerful factor in human evolution. These are psychological skills that have profound practical significance. Education must be based on values, sustainability and the common well-being of all. Moving towards instilling sustainable values will be tantamount to a paradigm shift in the value system of our present society" (E. von Weizsaecker & A. Wijkman, 2018).

In the modern world, great hopes are pinned on value education, which are associated with strengthening intercultural communication, social solidarity and social integration. Proponents of the value approach in education emphasize that it is value orientations that are defining for personal growth and self-realization. Given the fact that in today's non-linear society, different values coexist in a state of diffusion, it is very important for university teachers to direct students in the right value direction, orient them in the world of values, and make a conscious, productive and responsible choice between them.

The value approach in the aspect of forming academic integrity in the process of socialization has to play a big role. The student must be aware of the full weight of responsibility for his dishonesty in the academic sphere. Moreover, this awareness should be categorical imperative in nature: not to use the work of other people for one's own benefit. Honesty must become a habitual practice, supported not only mentally, but also bodily.

#### **4. Conclusions**

In conclusion, the relevance of academic integrity has been growing exponentially in recent years in Ukraine. This issue is the focus of numerous forums and international projects aimed at creating a unified academic environment that adheres to the rules of academic culture and integrity and is open to everyone. Academic integrity manifests in three forms: as a goal of scientific, educational, and pedagogical activities; as a method of practical activity; and as a value of science.



In Ukraine, the formation of concepts of academic ethics is enshrined in legislation, namely the laws of Ukraine “On Education”, “On Higher Education”, “On Copyright and Related Rights” and others. However, in addition to the legislative level, the formation of academic integrity occurs in the educational and pedagogical process. Our society must raise a generation of honest citizens of Ukraine, which should be realized in all spheres of human life, including the academic sphere. The task of the educational process is to nurture a generation of creative citizens who possess critical thinking skills and are capable of creating new results of creative activity that are significant for the country and the world community (O. Stoliarchuk *et al.*, 2024).

The main methodological approaches to the formation of academic integrity are ethical, normative-legal, and instrumentalist.

Ethical principles guide us toward understanding academic integrity as a partial aspect of integrity as a phenomenon. Without developed moral virtues such as justice, responsibility, honesty, and respect for the individual, it is impossible to form either academic integrity or universal human integrity. However, the sacred value, virtue, and fundamental existential is human freedom. It is on the basis of freedom in general, and academic freedom in particular, that the entire system of education and training in Ukraine at all levels should be based.

The normative-legal direction for the formation of academic integrity lies in the popularization of the legal framework and the cultivation of responsibility for violating the norms of academic integrity. In Ukraine, there is a normative-legal regulation of academic integrity, as these issues are not regulated at the level of deontological codes of professions.

Essentially, academic integrity in Ukraine functions at two levels. The first is the theoretical level, which combines the ethical and legal foundations of academic integrity. The second is the practical level, which is realized through the instrumentalist approach, where there is a transition from methodology to methods, as here theory has a direct practical application.

The instrumentalist approach is aimed at studying the essence of the socialization process, including educational and upbringing methods, pedagogical technologies for the formation of academic integrity among higher education students. They describe the entire complex of actions aimed at instilling algorithms of honest behavior in the student. It is at the practical level that the principles of modern value-based education must be implemented, namely humanization, anthropologization, problematization, individualization, dialogization, and partnership.

As a concluding remark to the article, it is evident that the topic of academic integrity in the context of sustainable development warrants more in-depth and comprehensive investigation. While this study has provided valuable insights, it has also highlighted the need for further exploration across diverse educational contexts and regions. Such continued research efforts would not only enrich our understanding of the multifaceted nature of academic integrity but also contribute to the ongoing discourse on this crucial issue.

It is imperative that the academic community, policymakers, and stakeholders recognize the significance of this topic and prioritize further investigations. Only through a collaborative and sustained effort can we truly understand the complexities of academic



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