

# Voices in Education

Student Success: A National Focus

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**Student Success: A National Focus**

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## Aims and Scope

***Voices in Education*** is a scholarly journal that serves as a voice and resource for students, researchers, educators, and the community. It contributes to the realisation of Bermuda College’s vision by addressing “the diverse needs of the community through research.”

The aim of this publication is to heighten awareness of current trends, to encourage discourse and practice, to challenge thinking, and to widen and strengthen the scope of research in education. *Voices in Education* serves local and global audiences in academia by providing peer-reviewed, multidisciplinary articles.

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## Foreword

**Phyllis Curtis-Tweed**

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The theme for volume 5 *Voices in Education: Journal of Bermuda College*, in continuation of the overarching focus on Student Success, is “Educational Leadership: Administrative, Collegial, Classroom, and Corporate”. The authors, in each article, share a different perspective of leadership in their treatment of this topic.

The volume starts with an editorial by former middle school principal, Dr. Timothy Jackson, who states that leadership is about influence and relationships. According to Jackson, effective leaders must employ 21<sup>st</sup> century leadership approaches and lead with love as opposed to fear. He stresses that there is no timeout in leadership in Bermuda where Principals are well-known and expected to behave as leaders at all times. Jackson states that being conscious of the impact of one’s words and behaviour everyday is of paramount importance to being an effective leader in Bermuda. It is a part of the leader’s obligation to be accountable to the behavioural perceptions that accompany the office.

The theme of influence and the underlying responsibility of leaders is continued as Meijiuni describes the relation between informal learning and social justice in higher education. She posits that higher education should take responsibility for empowering those subjected to inherent forms of social injustice. Higher education leaders should work to raise the consciousness of learners to identify and process these tenets of social injustice in a positive manner.

Adebayo and Babalola remind us that effective leaders must address the needs of all segments of the community, including the needs of inmates by providing rehabilitation services that will enhance their readiness to re-enter society. Appropriate rehabilitation programmes can make former inmates more marketable and self-sufficient.

In her discussion of plagiarism, Liles states that colleges have to take steps to inform students about the nature of plagiarism and then hold them accountable. The prevention of plagiarism is everyone’s responsibility: from instructors and librarians who teach students what plagiarism is and how to avoid it to administrators who develop policies that promote integrity in writing. The development of an overarching structure to handling plagiarism is the duty of college leadership.

The volume closes with a review of John Maxwell’s latest book, *Leadershift*. In this book, Maxwell discusses the importance of continuing to grow as a leader to be most effective. He identifies transformational leadership as the pinnacle of leadership approaches. Transformational leaders lead effectively and take responsibility for developing others.

A unifying latent message across all articles in this volume is the importance of leaders understanding and embracing their responsibilities. According to these authors, effective leaders must embrace behavioural perceptions of their office, meet the needs of all segments of the community, and provide structures that combat problems like plagiarism and social injustice. At the heart of leaders’ responsibility is the notion that they must continuously develop their skills, and ultimately think beyond the self to develop others.

## Editorial

# Effective Educational Leadership in a Changing World

**Timothy Jackson**

Leadership expert John Maxwell (2016) often says that Leadership is influence---nothing more, nothing less. In his book *Leadership for the Twenty-First Century*, Professor Joseph Rost (1993) reviews the changing definitions of leadership over seven centuries and concludes that the through-line is leadership is an influence relationship.

As a public-school Principal in Bermuda for nine years, I used my influence to enhance my relationship with my students and thus improve students' performance and academic achievements. For example, I vividly recall meeting with two teachers to discuss preparing our M3 or third year Middle School students to sit the General Certificate of Secondary Education (GCSE) Exams in Mathematics and English. Typically, students take these particular exams during their second year in high school. One teacher was not familiar with the exams or curriculum, and the other teacher had not prepared students for the exams in more than 10 years. Based on my professional relationship with teachers, as well as my reputation for engaging in unconventional practices, they were prepared to take on the challenge. For instance, to reinvigorate the Design & Technology Department, again due to relationships, I rallied the entire Sandys Secondary Middle School family (teachers, students, parents, and administrators) to assist in constructing the School Float for the 24th of May Parade. The school had not constructed a float since its days as a senior school.

While leadership requires the ability to influence others and build relationships, effective leaders need additional skills. In today's ever-changing global society, to be an effective Educational Leader in Bermuda, one must be able to keep stakeholders engaged, make decisions that are in the best interest of students, and use effective 21st Century leadership approaches, such as those posited by Maxwell (2019) and Kruse (2019). Additionally, as practices and procedures in education continue to change, it is vitally important that school leaders operate in the spirit of transparency, collaboration, and cooperation. Furthermore, teachers, students, parents, and community members must be included in decision-making when everyone is impacted.

Both Maxwell (2019) and Kruse (2019) state that an effective school leader must lead with love. Research and our own experiences indicate that while leadership based on fear may be the norm, and can seem motivating, it actually crushes creativity and shuts down communication. Fear contributes to stress and job attrition.

Kruse further posits that a lack of workplace leadership contributes to 70 percent of employees not being engaged at work. This author suggests a real world approach to leadership that encourages autonomy among team members and increases focus and accountability. He offers 10 Principles of leadership:

- Close Your Open-Door Policy to foster the autonomy and empowerment of team members and increase the amount of time you spend on deep work.
- Shut off Your Smartphone to improve safety and focus among team members and leadership alike.
- Have No Rules to shift your focus from enforcement to hiring, values, and guardrails---all of which in turn yield greater accountability and engagement.
- Be Likable Not Liked to ensure there is just enough separation for you to make tough decisions and to give candid feedback.
- Lead with Love to remind others that you don't need to like someone in order to care about them deeply. Caring drives engagement and loyalty.

- Crowd Your Calendar to reflect the reality that every minute wasted is a minute that can't be spent coaching team members or working on your most important tasks.
- Play Favorites to enable individuals to leverage their strengths and also gives you the flexibility to retain top performers.
- Reveal Everything (Even Salaries) to enable team members to move fast, adapt to change, and make wise decisions. This reduces their need to knock on your door with 'got a minute' questions.
- Show Weakness is to contribute to a culture of psychological safety.
- Leadership Is Not a Choice reminds you that there are no time-outs in leadership; stay in your office or walk around; say good morning or keep your head down; maintain your values or ignore them---you are always leading.

Kruse's principles may sound counterintuitive relative to conventional management practice but, in actuality, they encourage good leadership and desirable outcomes. The notion that there are 'no time outs' in leadership is particularly important in Bermuda where relationships are key and leaders are well-known. From shopping at a local grocery store to attending Cup Match, as a Principal, I was mindful of the impact of my words and behaviour. In Bermuda, I knew it was vitally important for me to always give my best.

As parents, teachers, and community members continue to depend on the successful operation of our schools, Principals must lead with purposeful intent. They must be forward-thinking individuals who lead with integrity. Finally, Principals' courage and resolve, as well as strength of character, should be on display daily, ensuring success for all students, as well as empowering teachers to facilitate effective learning opportunities for students

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# Informal Learning and the Social Justice Practices of Academic Leaders as Invisible and Visible Pedagogical Inputs in Higher Education Institutions

Olutoyin Mejiuni

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## Abstract

*This paper calls attention to the need to foster an understanding of the intersection of informal learning and social justice issues during the training of academic leaders (professors and administrators) and makes the case for academic leaders to take cognizance of informal learning in their social justice practices. The author posits that the intersection of informal learning and social justice issues/practices are important in(visible) pedagogical inputs in Higher Education Institutions (HEIs), and this nexus affects students' success.*

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**KEY WORDS:** *Academic leaders, informal learning, social justice, higher education institutions*

## Introduction

Informal learning is central to our lives and it is pervasive. We learn, informally, right from birth until our last moments on earth - that is, from cradle to grave. There is a need to understand the presence and processes of informal learning in the formal school system, especially in higher education institutions. Informal learning could have either positive or negative outcomes and it is often through informal learning that unconscious and hidden bias (including stereotypes and prejudices) about persons who are different from the mainstream or 'us' could be learned or unlearned (Fashina, 2001; Mejiuni, 2013a; Mejiuni, Cranton, & Taiwo, 2015; Schugurensky, 2015). Unconscious and hidden biases that are left unchallenged would usually become our frames of reference which may later be noticed and changed or may be noticed and reinforced through deliberate forms of informal learning - that is, explicit and self-directed learning (Mejiuni, 2013a; Mejiuni, Cranton, & Taiwo, 2015). What then is informal learning: its ingredients and pillars?

## The Concept of Informal Learning

Informal learning is experiential, incidental and/or unstructured, non-institutional learning (Mejiuni, Cranton, & Taiwo, 2015). Hrimech (2005), Livingstone (2000), and Marsick and Volpe (1999), Mejiuni, Cranton, and Taiwo (2015) wrote that informal learning is the construction, co-construction, or acquisition of new knowledge, understanding, skills or attitudes, which people undertake whether consciously or unconsciously. The writers further stated, "When it is a conscious process, the control of what, how, where, and when to learn rests with the learner. When it is an unconscious process, the locus of control is diffused and the process usually does not involve *teaching* by persons specially designated as facilitators, instructors, or teachers" (p. xxiv). Based broadly on the criteria of intentionality and awareness, Schugurensky (2000) provided a typology of informal learning, comprising self-directed learning, incidental learning, and tacit learning. From his typology and the different forms of informal learning identified in the literature, Mejiuni, Cranton, and Taiwo (2015) identified four types of informal learning—tacit learning, incidental learning, explicit learning, and self-directed learning—which they posited as occurring on a continuum, ranging from the very implicit form, which is tacit learning to the most explicit form, which is self-directed learning.

They described tacit learning as the most ubiquitous form of unconscious informal learning which unfolds mainly through living, socialisation, and spontaneous apprehension of knowledge and information as part of everyday life. They opined that it is through tacit learning that persons pick up much of their outlook on the world both good - kindness to strangers, and bad - racism, homophobia, and sexism. It is possible for persons to pass through life, from cradle to grave, and not notice, pay attention to, and reflect on their tacit knowledge.

Mejiuni, Cranton, and Taiwo (2015) described incidental learning as “learning that we are not aware of when it occurs but is acknowledged later on reflection upon incidents, practices, and processes that we have participated in or witnessed. It is a form of unconscious informal learning” (xlili). They described explicit learning as a form of deliberate learning, which is “not marked by the same level of deliberative intensity as self-directed learning” (xlii).

Concerning self-directed learning, Mejiuni, Cranton, and, Taiwo (2015) wrote that it is learning in which individuals make decisions about their learning, within formal, non-formal, and informal learning contexts; these are also called independent learning projects, in the sense that individuals deliberately engage in learning ventures that are of interest to them, accessing resources and defining the structure of their learning. The writers also stated that when self-directed learning takes place in informal learning contexts, it is referred to as autodidaxy. While tacit and incidental learning are unconscious forms of informal learning, explicit and self-directed learning are deliberate forms of informal learning.

In the literature, the spaces in which different forms of informal learning have occurred were educational, and in the main, non-educational contexts, as well as economic spaces, social spaces, cyber spaces, and physical spaces (Akinsooto & Mejiuni, 2014; Avoseh, 2001; English, 2015; Jubas, 2011; Lin & Cranton, 2015; Marsick, Fernández de Álava, & Watkins, 2015; Mejiuni, 2013a; Obilade & Mejiuni, 2006; Starr-Glass, 2015; Walden, 2015). Mejiuni, Cranton, and Taiwo (2015) articulated that while informal learning is a distinct type of learning, it also interacts with and is present in organised and structured teaching-learning interactions and contexts in the formal school system and in non-formal education. Therefore, it is an important part of the education network/system, albeit a beggared cousin. Specifically, when informal learning (tacit learning) takes place during teaching-learning interactions, this is called “the hidden curriculum” (Garret, 1987, p. 81).

Through an exploration of the literature, some case examples, and the author’s twenty years’ experience engaging with one type of social justice issue in formal and non-formal education contexts, the author posits that the intersection of informal learning and social justice issues/practices is an important in(visible) pedagogical input in higher education institutions, and the nexus has the capacity to affect students’ success. In the paragraphs which follow, the author explores the concept of social (in)justice and its dimensions in higher education institutions (HEIs) and examines the nexus of informal learning and social justice within the structures, cultures, programmes, and processes of HEIs as a way of drawing attention to the specific areas requiring the consideration of academic leaders.

## The Concept of Social (In)justice

Social justice means non-discrimination on the basis of sex, class, race, ethnicity, creed, age, sexual orientation, disability/able-bodiedness, and so on. One could also read this definition as non-discrimination on the basis of difference or identity, be it natural or constructed. Marshall (1998) wrote that to discriminate is to treat unfairly. The notion and practice of discrimination includes attribution of characteristics to individuals and groups, characteristics, which, when socially and institutionally applied to groups of individuals, define their rights and duties, which then affect the quality of their lives (Wiley, 1994). Discrimination involves unequal opportunities to access resources (usually stemming from social and institutional(ised) prejudices), and unequal and unfair distribution of rights and resources.

Social injustice or discrimination also takes the forms of minimising, trivialising, and non-recognition of the issues (Calhoun, 1994; Mejiuni, 2005), concerns, experiences, interests, and needs of individuals and groups

who are minorities - that is, those who are different from the majority or mainstream. Finally, to discriminate is to dominate (Marshall, 1998), to insist on prioritising by fiat the interests and needs of a group over those of others. Such prioritisation would usually not have a rational basis; it is usually steeped in unconscious or hidden bias (prejudices) and, subsequently, explicitly enforced through subtle or overt exercise of power. The group that dominates and prioritises its interests and needs would then usually also go on to enforce its own values, beliefs, moral precepts, and moral defaults (Gouldner, 1970 as cited in Marshall, 1998) through state, institutional, and communal structures. The dimensions of social injustice, therefore, range from the seemingly innocuous to abuse and outright violence, all of which impact negatively on the well-being of those who are different - that is, those whose interests and values are not mainstream – and who are treated unfairly or unjustly.

Nations, institutions, and groups have tried to address social injustice or inequities through laws, policies, multiculturalism, and critical multicultural education, as well as by other methods. Space restricts our exploration of the initiatives. Educational institutions, especially HEIs, being important cultural institutions that prepare generations of persons for work and civic and community engagement, have contributed to initiatives to end social injustice through teaching and training, research, publications, and advocacy/activism (Cambren-McCabe & McCarthy, 2005; DeMatthews & Mawhinney, 2014; Mejiuni & Bateye, 2016; Mejiuni, Obilade, & Associates, 2012; Miller & Martin, 2015; Theoharis, 2007; Trujillo & Cooper, 2014). However, social justice issues persist in HEIs even as the institutions contribute to ending social injustice in their immediate and larger communities. The author provides case examples of the issues in the next section.

## Social Justice Issues in Higher Education Institutions (HEIs) HEIs

- In 1991, Dr. Frances Conley, tired of being called ‘honey’ by male surgeons, resigned from Stanford University Medical School because of sexism. Dr Conley was the first woman to be tenured full professor of neurosurgery at a medical school in the US. After years of enduring sexism at Stanford University Medical School, and instead of appointing her as departmental chair, Stanford University Medical School passed her over for a male neurosurgeon. Dr. Conley resigned. She said the male colleague was a poor leader who would foster a hostile environment for all women. After her resignation, she authored the book, *Walking Out on the Boys*. She eventually withdrew her resignation and returned to her job. (<http://www.time.com/time/magazine/article/0,9171,973360-3,00.html#ixzz0xl1mMzz7>)
- Recently, at a social outing with a group of young African students and professionals in a major European city, this author listened as the young women shared their experiences of racism in the lecture rooms of their College. They cited examples of science professors who, during their lectures, declared that ‘tuberculosis came to Europe from Africa’ and ‘Nigeria is a large country, and many Nigerians have HIV/AIDS.’
- Early in 2018, a graduate of the medical school of the author’s university, on her facebook page, alleged that her former lecturer sexually harassed her over a decade ago, denting her results with F – grades. A classmate of hers, who had a similar experience with the same lecturer, and who had to withdraw from the university for the same reason, to start medical school all over again in a Caribbean University, corroborated the story of the first woman. (<https://punchng.com/sexual-harassment-uk-grenada-varsities-probe-ex-oau-lecturer/>)

Persons who have studied and worked in higher education institutions will not be surprised about the cases of social injustice cited above. They seem familiar. Even then, theorists, scholars, and activists would be interested in how institutions handled the cases of persons who experienced discrimination when and if official complaints were lodged and the structures that have been put in place to ensure that discrimination is eliminated. Recently, Akinsooto (2017), documented female undergraduates’ strategies of escaping sexual harassment. The strategies they had learned informally included ensuring lecturers do not notice them in class and in the faculty, using the ‘hijab’, and hiding their identities during examinations.

This kind of harassment is occurring at an institution that the author thought had made 'bold and progressive' moves by approving a Sexual Harassment Policy for the university, one of the few universities in Nigeria to take the step. In their assessment of the implementation of the gender equity policy of the same university where Akinsoto carried out his study, Obafemi Awolowo University, Muoghalu and Eboiyehi (2018), indicated that the policy has yielded little or no tangible improvements in gender balancing in respect of student enrolment, employment, and in decision-making processes in the University since it was formulated in 2009. In rule-governed societies, policies and laws ought to work for social justice. But even in those societies, negative attitudes to 'others' and prejudices remain fossilised in many minds and institutions. So in spite of policies and laws against discriminatory practices, where they exist, negative attitudes and prejudices remain. Mejiuni (2013a) attributes this state of affairs to the preservative nature of power, and the interaction of formal, non-formal, and informal learning processes within formal education systems and the interaction of non-formal and informal learning in non-educational contexts outside the walls of formal schools.

In the last section of this work, the author explores the nexus of informal learning and social justice in the structures, cultures, programmes, and processes of HEIs as a way of drawing attention to the specific areas requiring the consideration of academic leaders.

### The Nexus of Informal Learning and Social Justice in the Structures, Cultures, Programmes, and Processes of Higher Education Institutions (HEIs)

Wang, Russo, and Bryan (2014) cited examples of state actors and businessmen academic leaders' interference in the curriculum of state schools and universities in the United States of America, such that students and teachers/lecturers cannot engage some social justice issues (gender, race, sex education) in their formal classroom interactions. In Nigeria, a government agency, the National Universities Commission (NUC), sets the Basic Minimum Academic standards for academic programmes and has been criticised for this actions and others (Mejiuni, 2014). If we recall the meaning of social injustice as articulated earlier in this article, the exclusion of social injustice issues from the school curriculum is itself, discriminatory. This interference in Nigeria and the United States ignores the curriculum development processes within university structures, and the needs and interests of persons from diverse backgrounds who attend the universities. The development of a curriculum for a programme begins from an academic unit (usually as a result of several years of research and engagement with the subject), and it is examined and debated through the relevant academic committees to the Senate of the college and ratified by the governing council (Mejiuni, 2013b).

One needs to state that the existence of these structures, in and of themselves, is not a guarantee of equity. Critical theorists would actually regard the structures as hegemonic (Brookfield, 2005). The relevant questions would be as follows:

- How do members of academic communities become members of the organs that take key decisions in HEIs? Is it by appointment, election, promotion, and/or hierarchy?
- How can a social justice perspective be brought into these structures?
- Who participates in decision-making processes, which voices are loud and heard, and which ones are silent especially from a gender perspective, the perspectives of persons with disabilities, and persons of different ethnicities, creeds, races, and sexual orientations?
- When some categories of persons are excluded from or included in these structures, what tacit and incidental learning results?

## Higher Education Institution Culture

Higher Education Institutions' cultures include the practices, beliefs and norms, codes of behaviour, and the language of the institution. If, as Tylor (1871) as cited in Marshall (1998) indicated, culture is "a *learned* complex of knowledge, belief, art, morals, law and custom" (p.137), then the process of enculturation is the process of informal learning. Are the cultures of HEIs discriminatory? Take, for instance, language, apprenticeship, or mentorship models, and quid quo pro cultures. Are the policies and processes of promotion, discipline, and training/continuing professional development opportunities well known to all? How are members of the community being implicitly taught to interact with processes that are opaque?

## Higher Education Institution Curriculum (Programmes, Programme Contents, and Teaching-Learning Processes).

There are relevant questions that should be addressed. Are there social justice, diversity and inclusion, disabilities, sexualities, gender studies programmes in the institutions? Do the teaching-learning processes, strategies and contents of all programmes in the HEI reinforce discrimination or non-discrimination? Mejiuni (2013a) wrote that female students complained about how they were edged out of participation in practicals and how lecturers picked on them in classes. Mejiuni (2013a), however, showed that while some women who went through higher education have picked lessons (through 'the hidden curriculum' and incidental learning) that disempowered them from the formal school context and teaching-learning interactions, others have gained power by interpreting lessons that were meant to disempower them positively. Mejiuni and Obilade (2006), citing Lutrell (1997) and Maduka (1991), wrote that: ". . . some indigenous/first-nations communities, women, and poor people fear schools and feel vulnerable in schools since for them, schools represent authority that impose particular world views, devalue their persons and their knowledge, and make them feel unworthy and unwanted and thus out of place in schools" (p. 140). So the absence of the experiences, interests and needs of women, persons with disabilities, and members of first-nation communities from the curriculum leads to exclusion, alienation, and even to some dropping-out of formal schooling.

One of the ways of reducing student alienation and apprehending informal learning that has resulted in negative outcomes such as sexism and racism is to be attentive to learners' informal learning. Cranton, Taiwo, and Mejiuni (2015) argued for respecting and honouring learners' informal learning when it holds the possibility of serving as a precondition for, a complement to, and a supplement for formal and non-formal learning because it blurs the disconnection (and sometimes alienation) that learners sometimes feel between formal/organised instruction and daily living. Cranton, Taiwo, and Mejiuni (2015) did not argue that educators not only should be attentive to learners' informal learning, but that they also should model informal learning practices. The writers contended that if university teachers model how to respect and honour informal learning for positive outcomes, especially for social justice, they would be implicitly and explicitly teaching their students how to notice, reflect on, analyse, and/or honour and respect informal learning in their own practice. Educators can also tap into the strengths that different individuals and groups bring into the teaching-learning context. As a result, they should be able to recognise the challenges that may occur in different learning situations.

The social justice and inclusion lens could also be brought to examine the following: knowledge production and dissemination frameworks, processes and goals, safe and non-threatening teaching-learning interactions and contexts, and the opportunities diverse groups of professors have to become academic leaders.

This author did not approach this essay with the belief that all professors and administrators believe that social injustice is intolerable. However, it would be assumed that the evidence of the negative impact of discrimination and superior arguments; the need to create safe and non-threatening environment for teaching, learning, research, and innovation; and the need to obey the law and abide by policies that are in place, if they are enacted in place, would convince academic leaders to take social justice issues seriously.



## Conclusion

Informal learning, social justice, and inequities co-exist in the same contexts or spaces: homes, work places, the streets, market places, religious places, educational institutions, and state institutions. If informal learning is as pervasive as we have described it, then any subject matter, skills, attitudes, and beliefs, including discriminatory attitudes and practices, could be learned. Academic leaders, therefore, need to reckon informal learning and social justice as invisible and visible pedagogical inputs in their HEIs. Specifically, they need to be attentive to the positive and negative dimensions of informal learning as they encourage inclusivity and egalitarianism, and as they respect differences in decision-making processes in preparing professors for leadership positions in their research, in curriculum preparation and teaching-learning processes, in providing safe and non-threatening teaching-learning environments, and in providing workplace and learning cultures that empower students and professors.

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# Assessing Learning Experiences of Female Prison Inmates in Three South-Western States of Nigeria

Tobi Temitayo Adebayo and Adejoke Clara Babalola

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## Abstract

*The study provides information on the availability, types of learning activities, and perception of the female inmates towards these learning activities in prisons in Ondo, Osun, and Oyo States. The study adopted the survey design. Total enumeration sampling technique was used for the selection of the sample size. The study discovered that the level of participation of inmates in learning activities was low and the learning experiences were of low-level skills such as tailoring, hairdressing, farming, and home economics. This study has provided great insights to policy makers, adult educators, and all those who are involved in the rehabilitation of inmates in the study areas. This finding will enable these service providers to improve the kind of rehabilitation activities offered to prison inmates after their release in the study areas and elsewhere in Nigeria.*

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**KEY WORDS:** *Female inmates, learning experiences, prison life*

## Introduction

From the pre-colonial era, Nigeria had a way of curbing criminal tendencies and anti-social acts. The offenders who were tagged anti-social then were whipped, banished, or given death warrants to deter future criminal acts. Deities, shrines, ancestors, kinship, elders, age grade associations, the chiefs, and kings were some of the indigenous mechanisms of crime control in nearly all African societies. The Ogboni cult was also employed to exorcise such ideas from the people in many parts of Yoruba land. Likewise, the Ogboni cult (a fraternal institution) which rose among the Yorubas, and the Ewedas among the Edos served as prisons. The societies (Ogboni, Eweda, etc.) performed a range of political and religious functions, including exercising a profound influence on monarchs and serving as high courts of jurisprudence in capital offenses. Additionally, in the northern parts of the country the Fulanis had similar institutions while among the Tivs and Igbos, there were indications of functional equivalents of prisons (Aboki, 2007; Nnam, 2014; Nkwocha, Omoyibo, Yesufu, & Adegoke, 2010)

In the northern parts of the country, the Fulanis had similar institutions while among the Tivs and Igbos, there were indications of functional equivalents of prisons. Moreover, during the colonial rule, the government designed a prison system in 1872 to curb criminal acts through punishment and public service (deterrence) which has not yielded the goal of deterring criminal activities and achieving an optimum utilisation of the economy (Aboki, 2007; Orakwe, 2016; Nkwocha, Omoyibo, Yesufu, & Adegoke, 2010). However, the incarceration culture during the colonial military era was basically for punishing criminals (Enuku, 2001).

Orakwe (2016) stated that the origin of modern Prisons Service in Nigeria was in 1861, the year when conceptually, Western-type prison system was established in Nigeria. The declaration of Lagos as a colony in 1861 marked the beginning of the institution of formal machinery of governance. At this stage the preoccupation of the colonial government was to protect legitimate trade, guarantee the profits of British merchants as well as the activities of the missionaries (Ndokwe & Iroko, 2014). To this end, by 1861, the acting governor of the Lagos colony, who was then a prominent British merchant in Lagos, formed a Police Force of about 25 constables. This action was

followed in 1863 by the establishment in Lagos of four courts: a Police court to resolve petty disputes, a criminal court to try the more serious cases, a slave court to try cases arising from the efforts to abolish the trade in slaves, and a commercial court to resolve disputes among merchants and traders.

However, a proclamation issued in 1900 assumed the abolition of the legal status of slavery, which was no longer recognised in government courts, while an ordinance enacted the following year conferred free status on children born after 1901. Not until 1916 was slavery formally abolished throughout Nigeria. The progressive incursion of the British into the hinterland and the establishment of British protectorate towards the end of the 19th century necessitated the establishment of the prisons as the last link in the Criminal Justice System. Thus by 1910, there already were prisons in Degema, Calabar, Onitsha, Benin, Ibadan, Sapele, Jebba, and Lokoja. The declaration of protectorates over the East, West and North by 1906 effectively brought the entire Nigeria area under British rule. The colonial prison at this stage was not designed to reform anyone, but were very poorly run and in the main used for public works and other jobs for the colonial administration. The result was that the prisons served the purpose of punishing those who had the guts to oppose colonial administration in one form or the other while at the same time cowering those who might want to stir up trouble for the colonial set up. The Prison regulation was however published in 1917 to prescribe admission, custody, treatment, and classification procedures as well as staffing, dieting, and clothing regimes for the prisons. Unfortunately, these processes were not geared towards any particular type of treatment of inmates. It was not until 1934 that any meaningful attempt was made to introduce relative modernisation into the Prison Service (Mann, 2007; Ndukwe & Iroko, 2014; Orakwe, 2016).

However, not until 1971 was the government White Paper on the reorganisation of the prisons released. It was followed in 1972 by Decree No.9 of 1972, which spelt out the goals and orientation of the Nigerian Prisons Service. The prisons were charged with taking custody of those legally detained, identifying causes of their behaviour and retraining them to become useful citizens in the society. The welfare division was to be the pivot of the new prison order. It was to see to prisoners' treatment, training, and rehabilitation, including medical needs of the prisons, in addition to liaising between the prisons and voluntary and humanitarian organisations that assist in the treatment and rehabilitation of the prisoners (Orakwe, 2016).

## Literature Review

Recently, the prison structure in the South-western Nigeria changed from being a deterrence prison system to a correctional facility through [the area's] welfare service (Orakwe, 2016). The welfare service includes the educational experience. Education is a means of emancipating people from abuse, unemployment and poverty – one reason why democratic countries provide basic education for all their citizens, even 'law breakers' (Quan-Baffour & Zawada, 2012). It can therefore be argued that imprisonment, even if it is viewed as justified punishment, should not bring with it additional deprivation of civil rights, which include education (UNESCO, 1995).

Ojo (2007) opined that the female prisoners could achieve mental freedom, which would reduce the propensity to commit crime through the experiences organised as learning activities in prison. Kolb (1984) noted that learning is human beings' primary mode of adaptation, if we don't learn we may not survive, and we certainly won't prosper. There are learning objectives organised into prisons learning experiences, which include educational learning experiences (basic and post-literacy education), vocational learning experiences, distance learning education, Information and Technology training experiences (ICT), religious education, and correctional/counselling learning experiences (Ayinde & Oloyede, 2011; Nwachukwu, 1998).

Ayu (as cited in Omoni & Ijeh, 2009) asserted that the prison must be a centre for information and not for punishment. The primary task of prison education is to increase the chances of employment by ex-convicts and hence reduce recidivism. Ostreicher (as cited in Omoni & Ijeh, 2009) opined that people believed that preparing prisoners for release is a key to ensuring public safety, which should be the basis of all correctional education.

However, Eneku (2001) stated that the imprisonment system in Nigeria was nothing exceptional. Education had brought great relief to wasteful spending on curbing criminal acts but had yielded little or no output (Omoni & Ijeh, 2009). Prison or correctional education was part of the prison reform movement. It was a window through which human progress could be monitored and encouraged. Simply put, it was the education given to prisoners to enable them to leave the prison with more skills and be in a position to find meaningful and long-term employment (Rhode as cited in Omoni & Ijeh, 2009).

Education in prison is expected to generate learning experiences which deter recurrence of criminal behaviour by transforming prisoners through correctional activities. This approach has subsequently started to change the correctional officers' responsibility from solely custodial to rehabilitative, a process in which officers are expected to manage rehabilitation treatment programmes. This paradigm shift raises a challenge in the execution of the dual role of prisoners' rehabilitation and incarceration (Gatotoh, Omulema, & Nassiuma, 2011). Thus, it could be said that education of prisoners will bring about a disorientation and re-orientation that will aid the developing countries in reducing crime rates in the states. One of the means by which Nigeria has been trying tirelessly to eradicate the escalation of criminal acts is by taking measures through correctional learning experiences (Orakwe, 2016).

There are many studies on the learning experiences of male prisoners in the Nigerian prisons and factors that militate against the success of the prisoners' learning experiences: inadequate finance, poor welfare services, overcrowding, health hazards, missing records of convicts, inadequate educators, and violation of human rights (Agomoh & Ogbozor, 2006; Eneku, 2001; Fasanmi, 2016; Ifeanyichukwu, 2009; Kadiri & Haliso, 2011; Ndukwe & Iroko, 2014; Ojo, 2007; Quan-Baffour & Zawada, 2012; Tanimu, 2010); Nwachukwu, 1998).

However, few known studies have been carried out on the female prisoners' learning experiences in Nigeria (Anene, 2013; Ojo, 2007). This lack of information raises concern, especially in the area of documenting learning experiences of female prisoners in prisons in selected south-western states, hence, this study.

The specific objectives of this study are to

1. identify the learning experiences of female prisoners in Ondo, Osun, and Oyo States;
2. appraise the perceived quality of learning activities of female prisoners; and
3. determine the level of participation of the female prisoners in the learning activities in the study areas.

## Research Questions

The following questions guided this study:

1. What are the learning experiences of female prisoners in the Ondo, Osun, and Oyo State prisons in Nigeria?
2. What is the perceived quality of learning activities of the female inmates?
3. What is the level of participation of the female inmates in these learning activities in the study areas?

These questions were raised with a view to providing information on the availability and types of learning activities for female inmates in the study areas.

## Methodology

The study adopted a survey design in assessing the learning experiences of the female inmates in prisons in Ondo, Osun, and Oyo States: The population of all female inmates in Agodi Prison in Oyo State, Ilesha Prison in Osun State and Ondo Women Prison in Ondo State. These three prisons were medium prisons because they were the

only prisons that had female inmates in them when the research was conducted. Total enumeration sampling technique was used: all the female inmates in the study areas participated - a total of 40 female inmates in all three prisons. A structured questionnaire was used, namely the Structured Questionnaire on Programmes for Female Inmates (SQPFI); it included 45 items on a Likert scale and was categorised into 4 sections.

The Questionnaire was subjected to scrutiny by experts in the area of test and measurement and in education to judge its face validity, content validity, and the appropriateness of the items used in the instrument. Besides, a trial testing of the instrument was carried out on 15 female inmates in Olokuta prison in Akure. In order to ensure that the research instrument for this study was valid and reliable, the internal consistency of SQPFI was established using Cronbach Alpha Analysis (CAA) and it yielded a Coefficient Alpha Value (CAV) of 0.90. Such a result was considered adequate for the study. The data collected were analysed using frequency count, percentages, and central tendency (mean) to establish the female inmates' learning experiences in Ondo, Osun, and Oyo States Prisons. Finally, the data collected were analysed using the Statistical Package for Social Science (SPSS).

## Results

### Respondents' Demographic Information

*Table 1: Respondents' Demographic Information*

Prison	Frequency (f)	Percentage (%)
Agodi	14	35
Ilesha	17	42.5
Ondo	9	22.5
<b>Age Range</b>		
18-27	6	15
28-37	17	37.5
38-47	12	30
48-57	5	12.5
57 and above	2	5
<b>Religion</b>		
Christianity	33	82.5
Islam	7	17.5
Traditional	0	0
Others	0	0
Total	40	100
<b>Marital Status</b>		
Single	4	10
Married	22	55
Separated	5	.5
Divorced	3	7.5
Widow	6	15
Total	40	100

Prison	Frequency	Percentage
	(f)	(%)
<b>Conviction</b>		
Yes	17	42.5
No	23	57.5
Total	40	100
<b>Occupation Before Being Locked-Up</b>		
Business	1	2.5
Banking	6	15
Chemist (drug vendor)	1	2.5
Computer	1	2.5
Farming	2	5
Nurse	1	2.5
Hair Stylist	4	10
Tailor	1	2.5
Trading	1	2.5
Typist	20	50
Total	40	100
<b>Highest Educational Attainment before Lock-Up</b>		
Tertiary	8	20
Secondary	18	45
Primary	11	27.5
None	3	7.5
Total	40	100



**Research Question 1:** What are the learning experiences of female prisoners in the Ondo, Osun and Oyo State prisons in Nigeria?

**Table 2: Learning Experiences of Female Inmates**

Learning Experiences of Female Inmates	Prisons											
	AGODI				ILESHA				ONDO			
	NA	FA	A	HA	NA	FA	A	HA	NA	FA	A	HA
<b>Educational Experiences</b>												
Adult Literacy	14	0	0	0	17	0	0	0	9	0	0	0
Basic Education	14	0	0	0	17	0	0	0	9	0	0	0
Secondary Education	14	0	0	0	17	0	0	0	9	0	0	0
Tertiary Education	14	0	0	0	17	0	0	0	9	0	0	0
<b>Correctional/ Counselling</b>												
<b>Education</b>												
Moral Instruction	2	5	5	2	1	14	1	1	0	0	2	6
Religious Education	1	1	1	11	0	0	0	17	0	0	4	4
Sexual Addiction Therapy	0	11	1	2	2	13	2	0	0	0	6	2
Drug Addiction Therapy	1	10	1	2	1	13	2	1	0	0	7	1
<b>Physical and Health Education</b>												
Games	4	6	3	1	0	0	0	17	0	1	5	2
Relay Race	12	1	1	0	17	0	0	0	0	1	6	1
<b>ICT</b>												
computer Programming	14	0	0	0	17	0	0	0	9	0	0	0
Computer Repair	14	0	0	0	17	0	0	0	9	0	0	0
Web Designing	14	0	0	0	17	0	0	0	9	0	0	0
Word Processing	14	0	0	0	17	0	0	0	9	0	0	0
Database Management	14	0	0	0	17	0	0	0	9	0	0	0
Graphic Design	14	0	0	0	17	0	0	0	9	0	0	0
<b>Vocational Education</b>												
Tailoring	1	9	2	2	0	0	0	17	0	9	3	5
Hair Dressing	0	10	3	1	0	0	0	17	0	0	5	3
Home Economics	0	9	3	2	0	0	2	15	0	0	5	3
Painting	12	1	1	0	17	0	0	0	9	0	0	0
Interior Decoration and Design	14	0	0	0	17	0	0	0	9	0	0	0
Pottery	14	0	0	0	17	0	0	0	9	0	0	0
Farming	14	0	0	0	0	0	0	17	0	3	6	0
<b>Library Service</b>												
	13	1	0	0	13	4	0	0	0	9	0	0

The learning experiences of the female inmates in Ondo, Osun and Oyo state prisons were categorised into educational learning experiences, correctional/counselling, physical and health education, ICT training, vocational learning activities, library service, and others which were ranked in terms of availability as Not Available (NA), Fairly Available(FA), Available (A), and Highly Available (HA).

The results showed the absence of educational learning experiences with adult literacy, basic/primary education, secondary education, and tertiary education in Ondo, Osun and Oyo states prisons. ICT was also absent in the study areas. The results also showed the availability of correctional/counselling learning experience in the study areas with moral instruction as the most predominant. The results further showed the availability of physical and health education (PHE) as learning experiences in the study areas.

The results showed the availability of vocational learning experience such as tailoring, hairdressing, home economics, interior decoration design, farming, and so on in some of the study areas. Overall, the most predominant learning experience in the studied areas (Ondo, Osun and Oyo States Prisons) was religious activity with (32, 80%,  $\bar{x} = 3.74$ ). This was followed by tailoring (24, 60%,  $\bar{x} = 3.33$ ), hairdressing (21, 52.5%,  $\bar{x} = 3.28$ ), home economics (20, 50%,  $\bar{x} = 3.28$ ), games (20, 50%,  $\bar{x} = 3.13$ ), and then farming (22, 55%,  $\bar{x} = 2.90$ ).

**Research Question 2:** What is the perceived quality of learning activities of the female inmates?

To answer this research question, the respondents’ responses to 15 items of Section C of SQPFI were scored in percentages as Strongly Disagree (SD), Disagree (D), Agree (A), and Strongly Agree (SA) and was subjected to descriptive statistics.

**Table 3: Perceived Quality of Learning Activities of Female Inmates (Criteria)**

Perceived Quality of Learning Activities of Female Inmates in Ondo, Osun and Oyo States Prisons	SD %	D %	N %	A 5	SA %	Mean	Rank
1. The objectives of the training are clearly defined	21.1	63.2	15.8	0	0	1.95	12
2. Interaction and Participation are encouraged	7.9	0	18.4	63.2	10.5	3.68	3
3. The training objectives are met	5.1	5.9	33.3	2.6	0	2.33	11
4. Topics covered are relevant to me	7.9	28.9	21.1	31.6	10.5	3.08	8
5. The content is well organised and easy to follow	7.9	42.1	39.5	7.9	2.6	2.55	9
6. The materials distributed are helpful to me	5.3	2.6	15.8	65.8	10.5	3.73	1
7. The learning experience is useful to me	5.3	0	21.1	63.2	10.5	3.73	1
8. The time allotted for activities is sufficient	7.9	5.3	21.1	57.9	7.9	3.52	6
9. The trainers are knowledgeable about the training topics	8.1	0	27	54.1	10.8	3.59	4
10. The trainers are sufficient for the training	25	72.5	2.5	0	0	1.77	14
11. The inmates are part of the trainers (peer-teaching)	0	0	7.5	37.5	55	3.50	7
12. The material resource supplied for training are enough	75	20	5	0	0	1.95	12
13. The materials resources are of good quality	5.3	7.9	18.4	60.5	7.9	3.57	5
14. Access to real work environment is provided	23.7	34.2	26.3	13.2	2.6	2.36	10
15. There are adequate equipment/facilities in the wokshop	97.4	2.6	0	0	0	1.025	15

Quality criteria	Mean	Pass (Mean Score of 3 i.e. 60% and above)
1. The objectives of the training are clearly defined	1.95	–
2. Interaction and Participation are encouraged	3.68	ü
3. The training objectives are met	2.33	–
4. Topics covered are relevant to me	3.08	ü
5. The content is well organised and easy to follow	2.55	–
6. The materials distributed are helpful to me	3.73	ü
7. The learning experience is useful to me	3.73	ü
8. The time allotted for activities is sufficient	3.52	ü
9. The trainers are knowledgeable about the training topics	3.59	ü
10. The trainers are sufficient for the training	1.77	–
11. The inmates are part of the trainers (peer-teaching)	3.50	ü
12. The material resource supplied for training are enough	1.95	–
13. The materials resources are of good quality	3.57	ü
14. Access to real work environment is provided	2.36	–
15. There are adequate equipment/facilities in the workshop	1.025	–

Also, on the perceived quality of Learning Activities of Female Inmates, the results in table 4 showed that eight (8) out of fifteen (15) quality criteria passed as measure of quality of learning activities of female inmates in Ondo, Osun and Oyo State prisons. This result gives an equivalent of 53% quality.

**Research Question 3:** What is the level of participation of the female inmates in these learning activities in the study areas?

Level of Participation	Yes (f)	Yes(%)	No(f)	No(%)
1. Choice of learning experience	40	100	0	0
2. Conveyed out-of-prison learning activities	0	0	40	100
3. Request for skills not available	0	0	40	100
4. Participation in decision making as regard planning new programmes	0	0	40	100
5. Participation in decision making regarding time for programmes	0	0	40	100
6. Participation in decision making regarding objectives design	0	0	40	100
7. Exhibition of vocational trades allowed	19	47.5	21	52.5
8. Attempted written Exam	03	7.5	37	92.5
9. Coerced to learn	0	0	40	100
10. Learn voluntarily	40	100	0	0

The results of the evaluation of the level of participation of inmates in learning activities showed a low level of participation. Inmates did not partake in decision making regarding requests for new skills unavailable within prison walls and planning of programmes.

## Discussion of Findings

The main purpose of the study was to assess the learning activities of Female inmates in Prisons in Ondo, Osun, and Oyo States. The research sought to ascertain the level of participation in the learning activities in prison, the perception of the female inmates, and identify which learning activities were made available for female inmates in Prisons.

The results showed that the majority of the female inmates are married and had served less than a year in prison. They had family responsibilities or roles that the society demanded. This discovery supported the findings of Lisa and Tracy (2009) that women who were of the labour force were the majority of the convicts because they were all engaged in business enterprises. There was also a general consensus that women who were more involved in business life rather the cultural family role were more prone to criminal acts.

The findings highlighted that there were learning activities in prison such as Religious Activities, Moral Instruction, Sexual Addiction Therapy, Drug Addition Therapy, Games, Relay Races, Tailoring, Hairdressing, Home Economics, Farming, and Library Services (Asokhia & Agbonluae, 2013; Ugwuoke & Ojonugwa, 2014; Uche, Uche, Ezumah, Ebue, Okafor, & Ezegbe, (2015). Religious activities took predominance in prison learning experience (Ayinde and Oloyede, 2011; Asokhia and Agbonluae, 2013), but there were some exemptions to learning activities such as the absence of remedial educational programmes, such as Adult Literacy Programmes, Primary, Secondary and Tertiary and ICT Training Programme which agree with the findings of Obioha (2011) and Ugwuoke & Ojonugwa (2014). These dissimilarities could have resulted from lack of infrastructures and facilitators for these training programmes (Tanimu, 2010; Ayinde & Oloyede, 2011).

The mean scores obtained of the female inmates' perceptions of the learning activities were relatively high. They generated behavioural modification with the learning activities, giving allowance for the interaction and participation of inmates while engaging them in a penal system. The inmates believed that the learning experiences were helpful to them and that their facilitators were knowledgeable (Ayinde & Oloyede, 2011; Asokhia & Agbonluae, 2013; Ugwuoke & Ojonugwa, 2014). Moreover, inmates' facilitation of activities had a relatively high mean score, which could be due to inadequate personnel. This finding corroborated Tanimu (2010) and Asokhia and Agbonluae (2013) that the educational experiences were insubstantial, owing to the lack of trainers to facilitate the learning experiences. This finding further revealed that the method commonly used in these prisons for female learning activities is peer-teaching, which supported the findings of Tanimu (2010), who discovered that inmates were facilitating learning experiences in prison. The peer-teaching method is one of the best methodologies for actualising learning experiences.

The results of research question three revealed that most of the decisions taken to generate behaviour modification were the sole responsibility of prison officials and educational facilitators. The inmates were merely recipients of the learning experiences. The findings were similar in all the prisons and implied that the learning experiences were limited to what was obtainable in the prison and that the rights of the inmates in planning and designing of their learning experiences were curtailed. This finding agrees with Nkwocha, *et al.* (2010) who noted that the treatment staff constructed a therapeutic rationale for their decision-making: custody had influenced or dominated decisions because the inmates could raise the spectre of escape or violence. This perspective also coincided with the findings of Agomoh and Ogbosor (2006), who submitted that the female inmates were discriminated against and maltreated in every aspect of prison life.

Finally, the results of the authors' hypotheses indicated that there was a significant relationship between the years inmates had spent in prison and their learning experiences. The learning experiences of female inmates, which included their library usage and their moral instruction, had a significant impact on their prison status. This finding agrees with Ifeanyichukwu (2009), who submitted that the well-being of the inmates is dependent on their prison status, not on how long they are being locked-up.

## Conclusion

The study concluded that the learning experiences in Ondo, Osun, and Oyo State Prisons comprised mainly of religious activities and local skills such as tailoring, hair dressing, and home economics. Unfortunately, female inmates were not allowed to partake in decision-making concerning skills to be acquired as these individuals were only allowed to access the available skills in prisons at that period in time. Thus, these skills were meant to generate self-sustenance for the female inmates after the completion of their jail terms, and thus their years of imprisonment was not affected.

## Recommendations

1. This study is useful to the educational policy makers at the national level to encourage further investigation into current prison education and its role in preparing ex-convicts for jobs and vocational employment once they leave the prison. This may help curb further crime in the society.
2. The prison education policy needs adjustment to allow for adequate participation of the female inmates in their learning activities, which should include ICT training and other learning experiences such as basic/primary, secondary, tertiary education, and so on.
3. Government should provide better rehabilitative and reformatory services, including adequate and efficient education programmes for the inmates with the view of helping them to adapt to life out of prison on their release, thereby reducing recidivism. Therefore, more trainers should be deployed to the prisons and the workshops equipped with material resources which would generate the re-orientation and rehabilitation of the female inmates, so as to prepare the ex-convicts for discharge.

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# Plagiarism in Higher Education

Lee-Ann A. Liles

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## Abstract

*This article explores the increase in plagiarism commensurate with the accessibility of academic sources via technology in the 21st century. The author addresses the responsibility of higher education in implementing academic integrity policies and programmes to create cohesive and informative practices.*

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Plagiarism may be defined as the appropriation of one's own work or the work of others without citing or acknowledging the source (Chen & Chou, 2017; Ocholla & Ocholla, 2016). The scope of plagiarised work, which was traditionally confined to print media, has now expanded to include online sources. Smart technology aids this environment by allowing for the quick online search for answers and the transfer of information via email, telephone, chat, and the Internet with little detection. Chen and Chou (2017) speak to the rapid advances in information and communication technology with the Internet offering a myriad of information that can be accessed anytime in students' learning and daily life.

Reasons why university students plagiarise may be connected with inexperience with using information sources, peer pressure, pressure to succeed, and lack of resources. Some students have never learned evidence-based writing skills or have low reading competency levels (Baird & Dooley, 2014). Eret and Ok (2014) state major reasons for Internet plagiarism: time constraints, overload course requirements, difficulty of assignments or projects, and the desire to get higher grades from the courses. These authors stated that length of computer use was also found to be among the significant factors for plagiarism. Students using computers for 6-10 years showed a significantly greater tendency towards Internet plagiarism.

Plagiarism has become pervasive and institutions struggle with controlling it. Many universities are not so forthcoming about the numbers of plagiarism cases they encounter each year due to marring their reputations and effects of this knowledge should it be made public (Devlin, 2003b). Singh and Remenyi (2016) assert that plagiarism has been documented as far back as the birth of the university itself, 800 years ago.

It is an immense task for institutions to monitor the diversified ways in which plagiarism can occur. Students can borrow a friend's computer and have access to their profile, papers can be purchased online for a fee, papers can be reused from a previous class, or another student's paper may be recycled. Singh and Remenyi (2016), credit essay mills or paper mills as a thriving industry. Essay mills create a form of 'ghostwriting', which in the past was typically reserved for biographers, otherwise understood as a 'permissible misrepresentation'. Now, ghostwriting is being used to manufacture papers by request. Singh and Remenyi (2016) state, "A recent Google search produced 4.6 million references to these services" (p. 3). Such accessibility presents a greater challenge for stakeholders to be cognisant of academic misconduct on their college campuses.

Often there is a misconception about *who* is responsible for teaching academic integrity at the university level. After analysing the academic integrity policies of 39 Australian universities in 2011, Bretag, Mahmud, Wallace, Walker, James, Green, & Partridge noted that students were mentioned in 95% of policies as being responsible for academic integrity. Staff were mentioned in only 80% of the policies. Further to this, it was found that only one university explicitly stated that 'everyone' is responsible (2011a). Martin (2016) breaks down the three types of integrity shortcomings as plagiarism, misrepresentation, and exploitation which overlap. A solid plan of action

in which all parties can be accountable to impart and practise academic integrity, can be developed to address and reduce instances of plagiarism.

## Preventing Plagiarism

Ensuring that students understand what plagiarism is and the many forms it can take is an important starting point in combating this problem. Ocholla and Ocholla (2016) posit that the absence or invisibility of a plagiarism policy can be a major drawback in the fight against plagiarism in universities. Therefore, proactive approaches to preventing plagiarism must focus on providing information to students in orientation programmes, in Student handbooks that specify plagiarism policies and procedures, and through library courses and classroom teaching across subject areas.

Bermuda College actively pursues avenues to assist students with plagiarism. The Student Handbook (2016-2017) outlines the rules, regulations, and penalties for plagiarism. Librarians also offer their services to lecturers by having workshops to assist students on the importance of correctly documenting sources to avoid plagiarism.

Additionally, plagiarism prevention software can bring institutions some relief; however, because of the myriad of forms plagiarism can take, plagiarism detecting software, like Turnitin.com, only covers a small demographic of infractions. Turnitin only pulls from a pool of papers within its own system, so when a student purchases a paper online, it appears valid to faculty and passes the plagiarism screening. This, of course, gives lecturers a false sense of security. Other similar types of tools include *Turnitin Suite*, *GradeMark*, and *PeerMark* (Meo, & Talha, *Saudi Journal of Anesthesia*, 2019). *Writecheck*, on the other hand, is software that students can use to check the percentage of 'terms used' and may be helpful for students to regulate their work. *Writecheck* can also be used to aid in the scrambling of components of papers with intent to deception (Bradley, 2015). Singh and Remenyi (2016) indicate that plagiarism may further be prevented by instructors ensuring that they are familiar with a student's own work so that they can detect inauthentic written submissions.

## Promoting academic integrity

Staff should provide much of the assistance and support needed to promote academic integrity, but many colleges do not place the burden on faculty to teach proper citation methods. Baird and Dooey (2014) suggest that often when there are blatant instances of plagiarism and cheating at low levels in their classrooms, faculty tend to turn a blind-eye to it.

Ahmed and Sheikh (2016) explain that the Faculty perception of finding the complaint process too cumbersome, finding penalties inappropriate and fear of lack of institutional support for cases brought forward, is what hinders the disciplinary process. Hensley (2013) affirms that faculty who provide inadequate assistance can inadvertently create learners who are not aware of, or effectively practice academic integrity. Plus, it is difficult to know how to gauge infractions. The author notes that many Australian universities have set the bar high in making this a strategic goal of their institutions by making academic policy both clear and accessible to students. Curtin University in 2014, for example, set a standard of three levels of seriousness of plagiarism for 'disciplinary purposes'. Level 1 is regarded as a minor, first time, or unintentional offense, and Level II and III are viewed as more serious and subject to penalties. Further to this, Curtin University provides clear guidelines on how not to plagiarise for its students, in the form of online materials and library resources.

## Policies and Penalties

Student penalties for academic infractions in general can range from failing an assignment, failing a class, to being expelled but, in reality, many institutes of higher learning bypass the punitive action due to entanglements with process ("*Plagiarism 2.0: Information ethics in the digital age*", 2011). In many cases, plagiarism is viewed as simple academic misconduct, when in the long-term it is damaging (Singh & Remenyi, 2016). Additionally, other



universities, that choose to penalise, take legal action against students who plagiarise, as the repercussions for not educating or enforcing such measures are disruptive to the social structure. The practice of plagiarism among persons who reach high standing as Ph.D holding doctors, prime ministers, politicians, and judges is disconcerting and costly to their communities. The resignation of the German Prime minister, Karl-Theodor zu Guttenberg in 2011 was because he was suspected to have plagiarised his doctoral thesis and for this reason chose to resign (Ruiperez, & Garcia-Cabrero 2016). In the United States, Senator Edward Kennedy, in the 1960s, during his university days, paid someone to sit his Spanish exam which is now public record (Singh & Remenyi, 2016). Most recently, Melania Trump, wife of the Republican Presidential Candidate of the United States, Donald Trump was outed for lifting almost duplicate wording from First Lady, Michelle Obama's 2009 speech (Associate Press, 2016, July 9).

## Conclusion

Approaches to how academic integrity is handled by each institution vary. Mills-Senn (2015) believes that most regard the penalisation of students as a counterproductive method, when a teaching moment clearly presenting itself can be more effective. In Australia, the University of Swinebourne has adopted a four-part strategy which should encompass all Australian Universities. In brief, this strategy does the following:

- Recognise and counter plagiarism at every facet of the university.
- Properly educate all students about proper materials usage.
- Design effective assessment which counters plagiarism.
- Make known procedures for monitoring and detecting cheating, including discipline and re-education. (Devlin, 2006)

An assessment of need should accompany policy-making decisions to ensure that students are given the right level of help with tasks, therefore, lowering the risks of plagiarism (Baird & Dooley, 2014). Honour codes have served the purpose of creating an environment of responsibility and is one of the ways that students have been tasked to make positive choices when considering cheating and instilling levels of self-efficacy in the student population (Hensley, 2013). College policy should provide a sense of completeness in which students understand the role of the institution and the role *they* play throughout their education.

Hensley (2013) also understands the value of using the proper language which identifies with its audience and in creating academic policies which reflect student roles. They should also reflect 'reader-centered' language void of 'alienating legalese' which may be difficult for students to grasp, alongside a policy which is geared to 'differentiated audiences', inclusive of administrators, faculty, staff and students. Further to this, the value of using plagiarism missteps as a teaching moment without penalisation is the model that many colleges are making an educative mandate.

Hensley (2013) also believes in the effective use of promoting and practising academic integrity, which should be spoken about and demonstrated on all facets of college life. Orientations must establish an environment of pride in which students value all aspects of their college and their output under that brand. Likewise, webcasts, education platforms, like Moodle, should provide online content and other resources targeting different groups, like the commuter populations, and should be made visible and instilled in classrooms, within student governments and clubs, permeating the institutional community. Effective classroom management can also alleviate plagiarism and cheating by making adjustments to assessments, exams times like allowing small breaks, smaller class sizes and implementing mini-exams. These are some methods to avoid putting undue pressure on students to succeed. Faculty should reiterate the importance of using academic integrity in the classrooms, focus on citation exercises, and instill the benefits and long term advantages of such practices. With these foundational keystones, Hensley (2013) asserts that an 'ethos of integrity' should be established anywhere where students have a duty to make positive choices.

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## LEADERSHIFT: The 11 Essential Changes Every Leader Must Embrace

JOHN C. MAXWELL. HARPER COLLINS, 2019. 265 PP.  
ISBN: 978-0-7180-9850-6 (HC).

### Phyllis Curtis-Tweed and Lynette Woods

*Leadershift: The 11 Essential Changes Every Leader Must Embrace* by John Maxwell provides the reader with modifications that leaders should make to maximise their effectiveness. The changes the author prescribes throughout the book are systematic and methodical.

In chapter one, the author emphasises the importance of shifting as it relates to moving from conformity to adaptability to growth. He states that “you cannot be the same, think the same, and act the same if you hope to be successful in a world that does not remain the same.” Maxwell also provides information on how to leadershift as well as continually learn from the past but live in the present, be conscious of timing, see the big picture, look ahead, take risks, and be forward-thinking.

In subsequent chapters, Maxwell describes 11 shifts. Many people in leadership positions experience the limelight due to their achievements; however, to be truly effective leaders, they must focus on leading or conducting a team and empowering others to ensure that everything comes together effectively for the organisation. The author states that they must shift from soloist to conductor. Maxwell also suggests that leaders should develop a perspective that focuses on personal and internal growth as a precursor to focusing on the development of others within an organisation. He also posits that leaders shift from being self-interested and seeking perks to being invested in giving, focusing on, and developing others. In the relational shift, the author stresses that leaders must value people, challenge them, set expectations that elicit the best from them, and play to their strengths. In this leadershift, leaders must be willing to move from maintaining the status quo to promoting creativity and risk-taking within teams. Maxwell states, “Together, everyone accomplishes more.” He admonishes leaders to be creative and not to get comfortable. As Maxwell states in the words of American Giant:

Comfortable has no guts

Comfortable never dares to be great

Comfortable falls apart at the seams

Don't get comfortable

In chapter 7, Maxwell uses the ladder as the metaphor for this leadershift. He states that most leaders have climbed ladders to get where they are but at this point, it is time to empower others to not only climb but to build their own ladders, which means developing their talents, goals, and dreams. He also discusses the importance of good communication skills which allow people to make connections with others. This requires a paradigm shift in which leaders function with humility, ask questions, go out of their way to make connections, are generous, listen, encourage others, and work to earn trust.

According to Maxwell, leaders must embrace diversity which entails respecting and soliciting perspectives from people different from yourself. In this shift, leaders must be willing to learn from others. They must conquer fears of conflict, expand their personal networks to include diversity, confront arrogance, personal insecurities and prejudices. Maxwell states, “When I recognised that others knew what I didn't and that they had as much to

contribute as I did, I could leave my world and enter new ones. Instead of fearing loss, I was anticipating what I would gain from our interaction.”

Maxwell reviews his levels of authority and states that the pinnacle of these levels is moral authority which is dependent on the development of competence, courage, integrity, consistency, authenticity, humility, and love. Maxwell is clear that the most effective leaders are transformational. They lead and empower others and move beyond the norms of practicing their leadership training. Finally he stresses that the most effective leaders understand why they lead and have a calling to leadership.

*Leadershift: The 11 Essential Changes Every Leader Must Embrace* gives extraordinary advice to the reader on how to put your leadership in high gear. The gems within this book are not just for corporate leaders, but for anyone who provides leadership in any capacity. Maxwell’s conversational tone engages the reader. The essential changes are presented in a hierarchical form with Maxwell informing the reader that the most important chapter is the last which defines how to become a transformational leader. In each chapter, Maxwell provides personal anecdotes from his own experiences. He relates stories of his own failures and shortcomings, reinforcing the notion that leaders can grow and develop over time if they are open to doing so. His honesty regarding his shortcomings and growth in leadership stimulates the reader to pause for introspection. Likewise, the bold statements used for illustrations drives the reader to delve further into the manuscript.

Critical comments are few but the reader would benefit from being familiar with John Maxwell’s’ previous writing to fully appreciate many of his references. Also, although he talks about his intentionality in developing his understanding of diversity, the book only minimally reflects this quest. He quotes Martin Luther King, Jr., Mother Theresa, and Gandhi, but he does not cite contemporary writers of diverse backgrounds. It would demonstrate significant growth if Maxwell referenced contemporary writers and scholars of diverse background. That said, given Maxwell’s comments in this area, one can infer that he is still growing. In conclusion, the book is engaging, informative, and inspiring. We highly recommend *Leadershift* for current leaders and those who feel called to lead.

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Authors, rather than the editors or Bermuda College, bear responsibility for accuracy and for the opinions expressed in articles published in *Voices in Education*.

The guidelines below will assist contributors as they write their articles for this journal. Guidelines and timelines must be observed.

- **Format of manuscripts.** Use APA Style (6th ed.). Font Size 12, Times New Roman. Articles should be double-spaced and no longer than 3,500 words. Longer articles will not be accepted. **There should be no footnotes.** Submissions **must only** be sent via email as a **Word** document attachment to [bcjournal@college.bm](mailto:bcjournal@college.bm). Submissions **must** be received on the due date at midnight Atlantic Standard Time. Late submissions will not be accepted.
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