

III

THE PEOPLE BEHIND THE POLICIES

THE WORD “POLICY,” like “police,” has a root that sinks it deep into the soil of Western languages. Familiar in the Greek as *polis*, the foundation of policy is, like a Greek city-state, the model of order and conduct. If one were to return to the fifth century BCE and to Plato’s *Republic*—a translation from the Greek *politeia*—a scholar would find that the ideal city-state is one based on everyone performing his role in order and harmony with each other, staying within his birthright so as to reduce conflict. While the ideal *politeia* may bring peace, it does so at the cost of a rigid structure of behavior that allows for little originality. Plato believed few were capable of responsible creativity, and so the majority was assigned narrow roles to be lived expertly.

This mostly faceless order is sustained in contemporary understandings of “policy.” Policies allow authorities to operate with indemnity so that other guiding systems, such as personal revenge, do not take hold. While it is tacitly agreed that policy serves society well most of the time, people do still scapegoat those who hold authority positions, even if they are not directly responsible for the policy. The blame game goes around, and it seems like everyone is looking for a person responsible for upsetting the social order, as if to say that if one could find the guilty party, root her out, and make an example of her, then the institution would again return to some static, well-ordered *polis* with everyone operating within his or her own bounds.

This section takes up this dynamic of the personal within the political. It traces how the responsibility of academic integrity is situated within individual choices and yet spreads through trajectories of power that have little to do with individuals. We present this section not only to personalize policy but also to depersonalize it—to mark how academic integrity is not as simple as “cheating” or “policing,” a contest of the lawmakers versus the lawbreakers.

The chapters that follow offer rich testimony from people at the intersections of power with varying levels of accountability and responsibility. As editors, we see this section as handing over to readers lenses that give access to others' perspectives that would otherwise be invisible or perhaps little understood. Kimberly Ray looks back on her first TA experience in hopes of showing a different way for other TAs. Undergraduate Lucy McGregor addresses her TA directly and gives insight into what it's like to be a student athlete. David Bozak, with years of experience in administration, shows how to untangle the complex of rules and feelings around what comes across as a moral indignation.

Two special contributions highlight unique roles in the academic integrity circle. The first is by Ruth Federman Stein, interim director of the Academic Integrity Office at Syracuse University. In her first-person narrative, she describes her work and the goals of an office that is responsible for interpreting a university-wide policy on academic integrity that effects more than 20,000 students, faculty, and administrators. The second is by Sidney Greenblatt, titled "Culture and Academic Norms." In this article, Greenblatt opens U.S.-trained scholars to thinking that cultures perform "academic" and "integrity" in distinct ways. As the last contributor to this section on the people behind the policies, Greenblatt argues that policies themselves have unique histories and need to be regarded as contextual. We hope that the chapters together show the continued need for policies and the value of dialogue around them. As any scholar of Plato knows, the *Republic* isn't merely a list of laws for ruling an ideal city but is itself a dialogue conducted between Socrates and his friends on the nature of justice and virtue.