Sue L.T. McGregor and Y. S. Gentzler (2009). Preserving integrity: University program changes. *International Journal of Home Economics, 2*(1), 15-29. (Penultimate version).

Abstract

This paper proposes and outlines connections among personal, professional and program integrity during regime changes. If members of the home economics profession rethink the place of these three types of integrity within their practice, especially during regime changes, they can live and practice with conviction, speak with legitimacy and credibility about the profession, and act with authority and confidence. Eleven principles are tendered to help home economics professionals practice with integrity, within a dynamically changing context.

Nearly everyone has a story, or has heard someone tell a story, about the reorganization, restructuring or closure of a home economics or Family and Consumer Sciences (FCS) program, department, or college[1]. The authors are no exception. Carver (1979) commented on this phenomenon in our profession, as did Firebaugh (1980), reporting on closures dating as far back as 1967. Our intent is to make this political reality more visible in the literature. Grounding the discussion within the context of professionalism, ethics and moral integrity sets the stage for further dialogue as this powerful wave of change spreads across the country, even the world.

Why Integrity Matters and How Regime Change Compromises It

Several issues emerge at the onset of this professional controversy. There is no question that home economics has established a proud heritage of accomplishments to improving the daily lives of individuals and families. FCS professionals throughout the world have contributed knowledge, research, service and expertise to address the many and varied issues faced by individuals and families daily. Given these contributions, it seems unthinkable that anyone would attempt to dismantle or undermine secondary and university programs in home economics whose primary purpose is to socialize new generations of practitioners to improve the quality of life and augment the human condition. Perhaps it is because those making the decisions regarding the departments, programs, and profession are uninformed or do not understand the integrated nature of a profession that generates research and knowledge to address the complex problems that people face daily as a result of human actions and social realities. Pendergast and McGregor (2007) further argued that these decision makers often are grounded in a patriarchal ideology that favors natural sciences over human sciences, men's work over that generally associated with women, or both. From this stance, decision makers assume the FCS profession lacks the sophistication of other fields of study; hence, they conclude it is a less than legitimate area for scholarly endeavor. Quite the contrary.

The contributions of the FCS profession have helped shape and sustain the family as the primary social unit of society. People need assistance and preparation to learn *how to be in a family*; it does not come naturally (McGregor, 2008a). Without this support, the most basic

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[1] The message in the paper has relevance to the entire profession, regardless of the name used in various countries. In this paper, we use home economics and FCS because that is the name used in our part of the world, and in some other countries. The label does not negate the message.

social unit at the heart of our ever-changing society cannot fulfill its contributions to human life. Marjorie East claimed, “Home economics is a focus on the home in order to improve humanity” (1978, p.141). With this as its raison d’etre, the home economics profession has a powerful role to play in society with attendant moral and ethical responsibilities. Indeed, FCS is a profession and as such is defined by a number of characteristics including personal and professional integrity via the: (a) provision of services that benefit society as a whole; (b) a high level of intellectual activity, especially moral judgements; (c) adherence to a recognized code of ethics with attendant sanctions if the public is harmed; (d) strict supervision of education and socialization into the profession (involving licensing, certification and advanced degree credentials); and, (e) a limited scope and purpose dependent on complex knowledge and practice with adherence to an agreed upon social end (Brown & Paolucci, 1978; McGregor, 2005).

In interpreting Brown and Paolucci’s (1978) work, Vaines (1980) explained that while a mission-oriented profession (like home economics) needs knowledge to accomplish practice with moral overtones, a discipline-oriented field sees knowledge as the end in itself. It is clear that FCS’s role is different from the pure disciplines that seek knowledge for the sake of more knowledge (Brown, 1980). As professionals with a moral imperative, home economists are expected to exhibit certain moral and ethical characteristics and actions that set us apart from those who are not bound by the same codes. People entering the profession need a special form of socialization if they are to embrace this moral imperative. This socialization should happen within philosophically grounded FCS programs (Gentzler, 1987; McGregor, 2006a,b; McGregor & MacCleave, 2007), something that has been profoundly compromised due to home economics program closures and restructuring.

Specifically, over the last few decades, those who have not understood the magnitude of our contributions have made program-related decisions based on *their* knowledge and perceptions of our work, decisions that have profoundly impacted FCS’s future (see Barnes, 2001). In response, to avoid losing faculty positions, members of the home economics profession have tended to (a) capitulate and/or have fallen prey to (a) the whim of the person(s) in charge, (b) his or her (their) political agendas and ideological stances, and (c) their (mis)understandings of our profession (Pendergast & McGregor, 2007; Vincenti, 1997). The purpose of this paper is to look at the professionalism, ethics and moral integrity inherent when FCS professionals experience supervisors, administrators and governing boards making decisions that negatively influence the profession’s ability to accomplish its mission.

Ethics and morally grounded practice are at the heart of home economics (Craig, 1991). Although a review of FCS literature provided an adequate overview of ethics, little was revealed about personal and professional integrity related to FCS and home economics program changes. Current FCS literature does not contain any discussion of the intricate process of maintaining one’s personal integrity, or the profession’s integrity, during regime mandates and changes. This paper serves to initiate and inform that discussion. To that end, it does not look at individual decisions, programs, or incidences that have hurt the profession’s ability to be as effective and vigorous as possible; rather, this paper aims to help FCS professionals understand *themselves* as they wrestle with their personal questions and ruminations related to program reconfigurations and closures.

Professionalism, Ethics and Integrity

Houle (1980) identified 14 compelling characteristics of professionalism. Two of those are related to ethics and integrity. First, as part of professionalism, people should contribute to

the creation of a subculture through acculturation into the profession. This subculture includes the lore, traditions, prestige systems, special language, et cetera that are not generally understood by those outside the profession. Second, this subculture respects ethical practices and settings where ethics can be discussed and dialogued. These ethical activities should contribute to ongoing public acceptance and personal esteem enjoyed by a profession.

The American Association of Family and Consumer Sciences (AAFCS) lists, as a core value of the organization, and by association individual members: "exemplifies integrity and ethical behavior." Ethics is an integral part of professionalism; integrity is a fundamental element of ethics. Ethics is considered as one of five branches of philosophy. It studies people's actions and queries *"What should I do? How should I act?"* Ethics is a requirement of human life. It is a means of deciding a course of action. Without ethics, actions may very well be random, aimless and even unethical. If actions are considered unethical, it could be said that people lack scruples or principles, or ruthlessly seek a personal advantage (Laundauer & Rowlands, 2001; McGregor, 2006c). Ethics refers to the quality of one's inner character or to one's moral philosophy of what is right and wrong behavior. One's system of ethics must consist of elements that help one deal with both emergency situations and regular, day-to-day choices. One of these crucial elements is the virtue of integrity. Personal integrity refers to the reputation of a person while professional integrity refers to the reputation of an entire profession, shaped by the actions of its individual members. Each is outlined below, as is the notion of the resultant integrity of the program after a regime change (see Figure One).

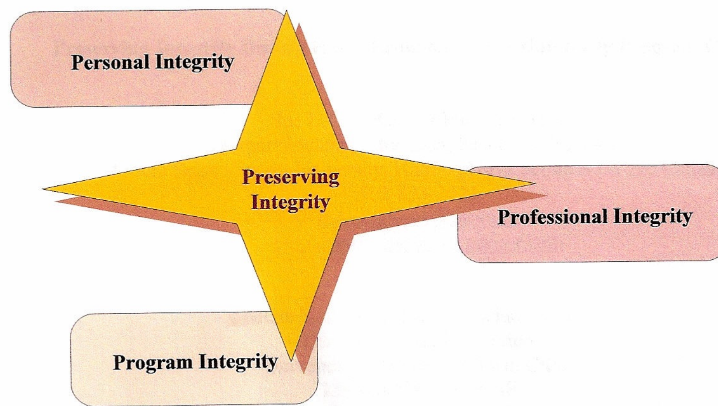

Figure 1 Preserving three types of integrity during Home Economics Program Regime Change

Personal Integrity

Integrity is the modern name used to describe the actions of those persons who consistently act from a firmly established character pattern of *doing the right thing* (Wakin, 1996). This character trait is called a virtue, a moral habit generally resulting in gaining and maintaining one's value system. Integrity is the virtue of practicing what one preaches or believes to be right. Any deviation from what one knows to be right is an attack on one's own

life, and a threat to others. One has to be able to look oneself in the mirror. To have integrity, one has to be a person of principle, meaning one understands, accepts and lives by one's principles. Personal integrity refers to the complex notion of moral wholeness or unit of the self (Ascension Health, 2007b). To act without integrity means others may become mistrustful, because one's actions are not predictable (Laundauer & Rowlands, 2001).

The key to integrity is consistency on a daily basis. It means being bound by and following moral and ethical standards even, and especially, when making life's hard choices. The Latin root of the word integrity is similar to that of integer, meaning whole number. The concept of wholeness, or consistency, is clearly relevant to integrity (Sherman, 2003). To act with integrity is to engage in behavior and make decisions that are consistently in line with one's principles. Other words often used when trying to define integrity are: scrupulous, honest, truthful, open, fair, faithful, as well as those already mentioned, including: principled, whole, trustworthy and consistent (The Teal Trust, 2002). Morality aside, behavioral integrity is the extent to which people's actions align with their espoused principles (Simons, 2002).

Different Types of Personal Integrity

Personal integrity can be separated into four different categories: self-integration, self-identity, standing for something, and moral purpose (Cox, La Caze & Levine, 2001). These definitions, distinguished below, provide professionals with various ways to maintain personal integrity, depending on how they understand the concept.

Self- integration. People can endorse certain things they want in their lives and then outlaw other things that get in the way of these higher order desires. This is called integrity as self-integration (Cox et al., 2001). The capacity to overcome temptation, when faced with something that one has outlawed, is seen as a display of character, a sign of the one's integrity. As well, people can maintain self-integration integrity in other ways. For example, a home economics professional may endorse always having some role to play in the field; hence, she will inhibit any other desires that get in the way of having that role. When a department is closed, if people really endorse having some role in the field, they will find a way to do that, even if the department is closed. They do not lose their self-integration integrity if they move on and find a way to apply FCS practice outside the field of FCS. Also, people's self-integration integrity can be challenged in ways other than by encountering an outlawed desire - it can involve inner conflict over principles, values, commitment and wishes, which are always in flux. Self-knowledge is crucial to self-integration integrity.

Self-identity. The second type of personal integrity pertains to maintaining one's identity. This process entails holding steadfastly to one's commitment rather than ordering and endorsing certain desires (the intent of self-integration integrity). It means doing the right thing even though no one else is watching. Identity integrity stays in place whether the test is adversity or prosperity; acting from this stance always costs something, sometimes everything. Ultimately, identity integrity is an issue of commitment (De Bly, 2003).

Standing for something. The third type of personal integrity refers to when people *stand up for what they believe in,* and they do this standing within a community of people trying to discover what in life is worth doing. This position of integrity means being able to stand up for what one believes, while respecting the judgments of others. People striving for this type of integrity face a challenge because they can easily be seen as a fanatic, someone who does not give proper respect to the deliberations and views of others. Exemplary figures of integrity stand by their judgments in the face of enormous pressure to recant. This approach is different than

fanatically standing by something, with fanatic meaning unruly passion, extreme devotion to a cause, and over zealousness. Without respect for other's deliberations and judgments, it would be easy to become a fanatic (Cox et al., 2001). Retaining professional integrity would mean retaining respect for others as one consistently stands up for what one believes (professional assertiveness) (McGregor, 2006b).

Moral purpose. A final type of personal integrity involves the *morality of the commitment* to which people intend to remain true. Because this type of integrity is concerned with deliberating about *how to live*, people have integrity if they intellectually pursue the nature of a morally good life. People would consistently display intellectual integrity in all moral deliberations, and then act with moral purpose. There are some things, however, that people of integrity cannot do, no matter how intelligible and defensible their actions are - such actions are just not *right.* Judgment of this type of integrity would involve either (a) judgments about the reasonableness of another's moral point of view, rather than the absolute correctness of their view; or, (b) judgments about how intellectually responsible the person was when he or she thought about the moral question (Cox et al., 2001). The key to applying this notion of integrity is to make sure that the action one is judging is definitely a moral project. Failing to complete a book is not reflective of a lack of integrity, no matter how committed the person was to writing the book, because writing a book is not a moral project. Being committed to preventing the commission of evil, and then letting that evil event happen, could be construed as a lack of integrity because the person did not apply his or herself intellectually or rigorously enough to address the moral problem.

Professional Integrity

Whereas the previous section presented a perspective on *personal* integrity, this section focuses on *professional* integrity. Each profession has a set of core values by which it identifies its very essence. These values constitute the profession's moral conscience, its sense of what is right and scrupulous. A conscience is an inner voice that guides everyday decisions to act. Part of each practitioner's decision involves the application of the professions' values to a particular situation (Brown, 1980). Professional integrity refers to people acting in accordance with the core values of their chosen profession - acting with a professional conscience, the quality of being true to one's profession (Ascension Health, 2007a; Sherman, 2003).

Wakin (1996) theorized about professional integrity. His thinking coincides with the thinking in our field, and is a useful way to view the FCS profession's discourse on the topic. Like Brown and Paolucci (1978), he maintained that professions exist to serve some societal need. Because of the critical, personal service they provide to society, members of professions are educated and supported by the society they serve. He cited as examples health practitioners, educators and peacekeepers. Brown (1980) added home economics. This inherent link to the community is why professions have to have integrity. This obligation is especially germane to family and consumer sciences. We serve society by ensuring that individuals and families are strong, resilient and empowered. To act with professional integrity, each member of the profession has the responsibility to have personal integrity, and the best of us create environments that nourish the integrity of others (Sherman, 2003).

Integrity of Personal Service Professions

Brown (1980) distinguished between personal service professions and impersonal service professions, with home economics being an example of the former, as are medicine, education and social work. By their very nature, personal service professions are imbued with

ethics and integrity. FCS service is *personal* because it often requires face-to-face contact, an inherently high-touch approach, high levels of personal trust, and location-specific requirements not readily replicated elsewhere (e.g, meeting in a family home). Citing Halmos (1971), Brown offered a powerful profile of home economics as a personal service profession (rather than impersonal service, like engineering). The full intent of home economics professionals is to bring about a change in the person(s) they serve. More to the point, the intent is to foster changes in the *system of concepts* that a person uses when interpreting and acting upon the self and the environment. As well, FCS provides services with specific ends that are in the interests of those served, and of larger society. Such ends are examined and judged within the profession in collaboration with those persons served; hence, they are called *valued ends* rather than predetermined or given by some expert (called a *given end*) - to value something means it is important to you.

The actions of FCS professionals also have moral overtones because any decisions made assume that doing one thing is better for the person being served than doing something else. These are called *value judgements*, because they concern both the values held by the people being served *and* the values of the FCS professional, as to what is the desired, valued end. The actions of FCS professionals *intentionally* affect the lives of other people; hence, FCS professionals have a moral obligation to determine what goals or end states are desired by the people they serve. Their guiding, normative question is, "*What should be done*?" (Brown, 1980). This question must be posed from a position of professional integrity. Because the home economic professional's intervention purposively affects the lives of those served, the latter must have a voice - agency - in determining the nature of the valued end results of the intervention (McGregor, 2007).

Brown (1980) asserted that home economics can assume this moral position in their work because, in the case of personal service, the relationship between the professional and people being served is reciprocal. The prevailing attitude is one of mutual respect, trust, unity, sympathy, confidence and interdependence. The assumption is that to have a true understanding of the import of professional activity, the FCS professional must understand the *meaning* the person being served attaches to the valued end. Also, members of personal service professions assume that people can take action because they are conscious beings and because they assign meanings and purpose to things in their life. As well, members of personal service professions assume that humans are capable of critical reflective thought and self-initiated action (are self forming). From this stance, FCS professionals assume they can effect changes in the persons they serve by working collaboratively with them in a context of respect and mutual gain. To that end, Brown believed home economic professionals must practice from a position of deep integrity because there is such great moral significance and obligations in their professional actions.

Relationship Between Professional and Program Integrity

These assertions beg the question, "How does a deeper, *personal* understanding of professionalism, attendant ethics and moral integrity relate to the integrity of program changes?" We posit that the connection is undeniable. When FCS academic units are under threat of changes that diminish their ability to prepare FCS professionals, FCS practitioners have a special responsibility to the institution, colleagues and the professional community to act with professional integrity. This response entails taking guidance from a communal set of values associated with being FCS professionals. When people subscribe and act in accordance with this

value set and accompanying principles, constraints are placed on their behavior; that is, their professional integrity is bound up in competing moral principles and values. Integrity is the bridge between character and conduct (Wakin, 1996). If, when a department in under threat, people act expediently, in desperation, in a make-shift manner, or in a way that renders a personal advantage, it can be said that they did not act with professional integrity - the professional community of FCS is affected by their actions. Each time a secondary or university program is threatened, the profession as a whole is compromised. Furthermore, if people are members of a profession, then *'who I am'* (integrity) must involve their social role as a practicing professional. The social aspect of integrity is very significant because, when people fail to act with professional integrity when programs are under threat, the whole professional community is let down.

Wakin (1996) noted that, in all professions, the issue of personal competence is directly related to professional integrity. The obligation to be competent is a moral one. Competence refers to the capacity and power to take action. Wakin suggested that even those colleagues and superiors who tolerate incompetence (academics acting without power) are culpable in a breach of professional integrity. So, the case can be made that when Deans, Chairs, Vice Presidents and Provosts tolerate the restructuring of programs that stem from persons acting without the power they claim to have, or for their own self interest, the former are contributing to the breach of integrity of the family and consumer science profession. This line of reasoning applies also to cases where fellow colleagues take initiatives to change existing organizational arrangements, changes that affect the integrity of program offerings, and potential graduates.

Furthermore, this line of thinking can be taken to actions that happen outside one's home institution. Wakin (1996) made the case that if professionals do not take joint responsibility for the conduct undertaken by other members of the profession, they are breaching professional integrity. Simply put, if one discovers that a sister institution is trying to merge, restructure or close an existing program, and one does not take action to address the ethical implications of these changes, one "sins against professional integrity" (p.5). Home economists may find it difficult to accept Wakin's assertion that we are sinning against professional integrity if we do not speak up for other programs. An automatic, defensive response is, *"Why do I have any responsibility for what happens at another university*?" He would answer that, because only fellow professionals are capable of evaluating the competence of others in their field, they must accept the professional responsibility of upholding the standards and mission of the entire profession. Fellow FCS processionals are best able to spot failures of leadership, abuses of power, or the venalities of conduct (personal gain) that interfere with achieving the profession's mission.

Wakin (1996) also recognized the conundrum faced by people in these situations, that their obligation of professional integrity may be pitted against personal loyalties and friendships. He maintained that where the stakes to the professional community and society at large are high enough, professional integrity should win out. This obligation is complicated when the program is lead by those who have tenure, are not interested in leaving, are not conversant with leading edge innovations in the field, or some combination. As well, Griffore and Phenice (2005) pointed to the vulnerability of human ecology programs when there is no cohesiveness or support amongst the faculty affected by pending or imminent program changes. This collegial solidarity is difficult but necessary in the presence of university-wide resolve to eliminate programs, in concert with a lack of support from university administrators. Even the best efforts

from outside the school can be undermined when the internal professional integrity is weakened or missing.

Another dimension of professional integrity that plays a role in program changes is our obligation to the future generation of home economics practitioners. Pre-professionals are supposed to learn the importance of the social and community obligations of their chosen profession. They should learn that they inherit the responsibility to maintain standards and conduct in the entire profession, and not just for themselves. Society gives them the authority to act as a professional. With this authority and autonomy comes a serious professional obligation *to* society (Brown, 1980). If their pre-professional socialization does not prepare them for this, they may not develop the confidence to act with integrity. Worse yet, when departments are moving through the painful process of restructuring or closure, students are exposed to deep tensions and the nuances of professional integrity being played out on *their watch*. As FCS programs experience restructuring and other changes, FCS professionals have a profound obligation to the next generation. This obligation exists because professional integrity reflects on not only the reputation of individual FCS and attendant organizations, but also on the image and credibility of the profession as perceived by others (McGregor, 2007). It is important that the tradition of ethical behavior be carefully maintained and transmitted with enthusiasm to future generations. Any breaches of professional and personal integrity could be devastating to society in the long term, because these breaches will taint the socialization of the incoming generation of practitioners (Wakin, 1996).

Program Integrity After a Regime Change

In all but a few cases, the regime *does* change. The final section of this paper discusses the challenge of trusting the integrity of the *results* of the program changes. Has the integrity of the programs been retained or compromised? To discuss this aspect of the issue, we turn again to the idea that wholeness and integrity complement each other. Wholeness refers to being intact, pure, unadulterated, not corrupted, not breached (Cox et al., 2001). If a home economics program is divided or siphoned off to other departments, it is no longer intact. If foreign substances (people or subject matter) are introduced into a stable program, it can become adulterated. If faculty members cannot leave the emerging new unit because of job security issues, they may be corrupted over time by being demoralized. If the walls of the department are being climbed or scaled by others wanting resources (or saying the department does not have any resources so they pull the walls down), then the department is being breached (Pendergast & McGregor, 2007). When any of these situations materialize, the integrity (wholeness) of the entire unit is in jeopardy.

Consequently, one aspect of integrity inherent in regime changes at universities is whether we can trust the integrity of the results of the changes. What does the new program structure look like and can we trust that it is serving society? If we accept that families have five basic needs (food, clothing, shelter, family relations/human development, and resource management and consumption) (McGregor, 2008a), then any program that leaves any of these out lacks integrity. If we believe that any program that shapes future FCS professionals should be interdisciplinary (McGregor, 2008b), then any program that does not have students taking courses from a collection of related disciplines lacks integrity. If we believe that families are better served if home economic professionals are prepared in fundamental family processes (decision making, communication, problem solving, resource management, et cetera), then any program that omits these lacks integrity. If we believe that families are better served if FCS

professionals have skills in leadership, policy and advocacy, a critical science perspective and knowledge of the history of the profession, et cetera (McGregor, 2008b; McGregor & MacCleave, 2007), then a program that excludes these lacks integrity.

Standing up for such a comprehensive approach to home economics programs is a challenge if people believe they can maintain personal and professional integrity only if they do *not* engage in blaming, criticizing or breaching etiquette. But, it is a legitimate stance to take. FCS has a solid record of historically endowing comprehensive university programs with integrity, and we are obligated to assert their merit. Any deviance from this comprehensiveness, any short cuts, any taking of people's arguments for change at their word (without speaking out), can reduce the integrity of any results that stem from regime change. And, program fragmentation does occur. At many universities, whole FCS departments are broken up and then the smaller pieces are transferred to other departments, usually medicine, agriculture, sociology, business or education and, recently, human sciences or human development (Griffore & Phenice, 2005; Pendergast & McGregor, 2007). In some instances, these programs within FCS colleges have become so large, they have become new colleges. The result is a total breach of integrity of the professional offerings. Often, the professional orientation courses, capstone courses, and the collection of processes needed to work with families and represent their interests, are lost as well: leadership, management, policy and advocacy, communication, problem solving and decision making. Without this grounding in FCS principles and processes, the future of the profession is compromised, along with its integrity. How can the home economics profession remain ethically responsible if it is not preparing graduates who have the historical grounding, skills, competencies, processes, principles and values to serve society, and its members? How can the new program arrangements have professional integrity if people are forced to acquiesce or agree to embrace the new model for the sake of saving their jobs or a funded position or rescuing bits and parts of the program?

Principled Conclusion

Maintaining program integrity and professional and personal integrity is a complicated dance, often with unwilling partners. Yet, we know the dance continues - program changes are inevitable, for many reasons. FCS professionals have to find a way to live through these changes with personal and professional integrity. A recommended strategy is to assume a principled approach to practice. It is very important that FCS professionals determine what their principles are, as well as the principles of the profession, so they have a moral benchmark when they encounter these very difficult and life altering situations (The Teal Trust, 2002).

If FCS professionals act from a principled stance, others may not agree with what they are saying, *but* they will respect them and know that they are acting with personal integrity. This respect helps ensure open lines of communication. If FCS professionals believe they cannot live with how a program is being transformed, their decision to stay or depart must come from a place of personal and, ideally, professional integrity. Regarding the latter, in order to make sure FCS professionals can strive to ensure that university program changes respect the underlying principles of the profession (professional integrity), resulting in program integrity, it is imperative that mission and vision statements, codes of conduct and ethics, framework documents, body of knowledge documents and the like actually contain these principles and are readily available to all practitioners (McGregor, Pendergast, Seniuk, Eghan & Engberg, 2008; McGregor & MacCleave, 2007).

This paper proposed and outlined connections among personal, professional and program

integrity during regime changes. Our intent was to make this political reality more visible in FCS professional discourse in such a way that members of the profession feel more empowered to preserve all three dimensions of integrity. This approach is a more powerful professional stance than assuming that one is a victim of forces beyond one's control (Sherman, 2003). To that end, several principles are worth remembering, if home economic professionals want to practice with integrity within a dynamically changing context:

- gain self -knowledge, especially through taking an inventory of both personal and professional values and principles (McGregor, 1997);
- assume the responsibility to act in accordance with the core principles and values of the profession as well as one's own value system, and work on acknowledging and reconciling conflicts between these value systems;
- become familiar with, and critique, the profession's code of ethics, principles, missions, and philosophical underpinnings (McGregor, 2006a) so that one can be ready to defend them during regime changes;
- make decisions that are consistently in line with one's principles. Doing this on a daily basis builds one's character and readies one to meet the really difficult situations;
- respect the difference between, but total interdependence of, personal integrity (reputation) and professional integrity (reputation);
- retain respect for others and their judgments while consistently standing up for what one believes (professional assertiveness);
- intellectually pursue the nature of *"What is the good life*, *what is right and wrong*, *what should I do?*" These initiatives prepare one for situations that can compromise one's personal and professional integrity;
- begin to perceive maintaining integrity as both a process of elucidation and cleansing (coming clean with oneself);
- accept the challenge that one has responsibility for what happens at other institutions because the results impact the integrity of the entire profession. Not acting in these situations places society and the profession at risk;
- accept one's responsibility to the future generation of the FCS profession by ensuring a tradition of ethical, moral behavior, especially during regime changes; and,
- accept that FCS university programs are susceptible to regime changes (for many reasons) (Barnes, 2001), recognize the ways that wholeness of these programs can be breached, and prepare to embrace different notions of integrity as these changes play out.

♦ Finally, even though this paper was about individual practitioners, the power of the collective profession needs to be used more overtly. If individual practitioners practiced from a principled place of inner integrity, there is a better chance of the entire collective moving towards a similar, principled position. From this stance, members of the profession could recognize the need to act politically as well as personally, when circumstances warrant.

Integrity is a quality of spirit that lives in all of us (Sherman, 2003). A professional stance of personal integrity can lead to enhanced professional and program integrity during regime changes. If members of the profession rethink the place of these three types of integrity within their practice, especially during regime changes, they can live and practice with conviction, speak with legitimacy and credibility about the profession, and act with authority and confidence.

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