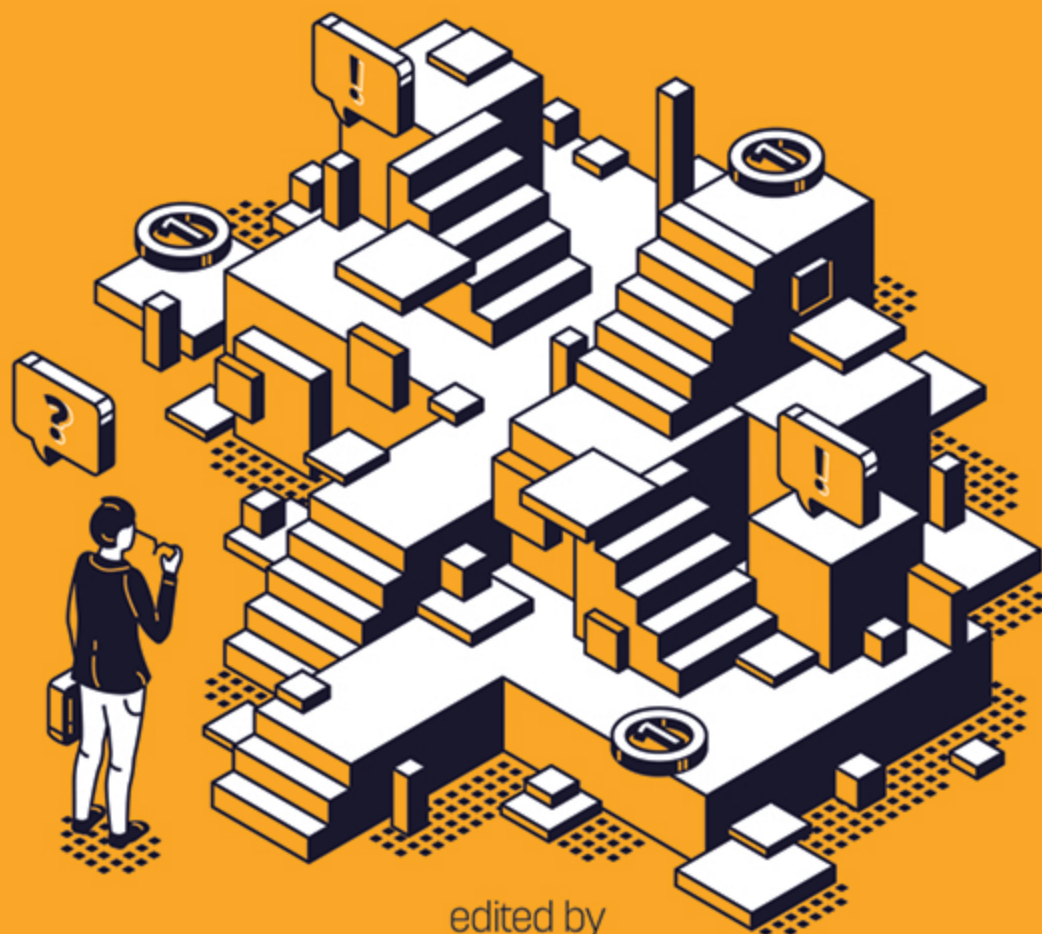


A VOLUME IN **ETHICS IN PRACTICE**

Diversity as Strategic Opportunity

Exploring New Paths to Good Administration



edited by

Anna Simonati

Diversity as Strategic Opportunity

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Diversity as Strategic Opportunity

**Exploring New Paths
to Good Administration**

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Anna Simonati

Università degli Studi di Trento



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PROLOGUE

It is for me a great pleasure and a real privilege to write a friendly prologue to the present scientific volume, since its editor, Professor Anna Simonati, from the University of Trento, is not only a respected specialist in administrative law in Italy, but is also a pillar of the European Group for Public Administration (EGPA) community of scholars, and, above all, is a friend whose way of approaching life as well as academic and research activities is close to mine.

A couple of years ago, Prof. Anna Simonati, with a nice team of co-chairpersons, namely Professor Esther Happacher from the University of Innsbruck, Assistant Professor Bice Della Piana from the University of Salerno, Professor Lamiss Khakzadeh also from the University of Innsbruck, Dr. Nathalie Colasanti from Tor Vergata University in Rome, and Assistant Professor Noemi Rossi from the University of Reggio Calabria, has taken the initiative to propose the establishment of a new Permanent Study Group of EGPA, devoted to exploring the issues of growing importance related to Public Administration, Diversity and Equal Treatment. As EGPA President, it was an honour for me to propose to my fellow colleagues sitting at the EGPA Steering Committee to validate the creation of that 23rd Permanent Study Group of our learned society: PSG XXIII.

Thanks to its proactive promoters, that newly established PSG organized very rich and fruitful panels at the major annual rally of our European scholarly community, the 44th EGPA Annual Conference, held in Lisbon, Portugal, in early September 2022. It is no exaggeration to express how glad I am to see that—only one year after the event!—the present volume, which

collects the best papers from Lisbon panels, is ready for publication with IAP, under the insightful and appealing title *Diversity as Strategic Opportunity*, with the programmatic subtitle *Exploring New Paths to Good Administration*.

It is remarkable—but no real surprise!—that the multidisciplinary team of 24 high-level co-authors of the volume, who come from the Septentrion of Europe to its *Mezzogiorno*, and from Western to more Oriental countries, is essentially composed of female colleagues.

The chapters they offer to our reading and reflexion, are distributed into three main sections: the first one explores the fundamental but so delicate issues of “gender diversity and empowerment”; the second poses the difficult question of the articulation between “diversity, policies and administrative action”; while the third and latest focuses on the apparently more specific but so decisive issue of “diversity and equal treatment in the educational system.” The architecture of the book allows the co-authors to explore a great variety of subject matters whose social and political salience is often very high, such as the diversity policies implemented at Italian or Austrian universities, the equal treatment of students with migrant origin, the rules on gender quotas and their impact in our postmodern democracies, the case law on Muslim women wearing the headscarf in the workplaces, or the role of Artificial Intelligence in fostering better social equity in public services. Thus, there is no risk for the future readers of such a book to get bored while exploring its various facets.

In her enlightening introduction and conclusion, which represent important contributions to the advancement of the state-of-the-art debates on the evolutions and contemporary reformulations of the principle of equality, from a rather low-profile general prohibition of unfair treatments and discriminations to a more ambitious and proactive vision of equality as a goal to be sought and achieved, Anna Simonati introduces and develops the dialectical, “double” nature of diversity in our contemporary world. Indeed, diversity appears as a genuine biface Janus, one face—we hope that it is the one looking at the past—being diversity as possible source for too frequent forms of explicit or more hidden discriminations, whereas the more radiant face—the one oriented towards the future of our civilization, hopefully—is diversity as a source for richness in society, and future enrichments in public law and public administration as action, practice and craft.

Therefore, the whole volume can be seen as a real contribution from distinguished members of our EGPA family to the advancement of the agenda set, under the leadership of Geert Bouckaert and Werner Jann (Eds.), by the *European Perspectives for Public Administration. The Way Forward* (Louvain, Leuven University Press, 2020), where, amongst others, the issue of how our future legal and administrative orders will have to cope in a better way with increasing diversities of all kinds, is highlighted as being of the utmost importance if public administration wants to remain properly related to

our complexifying societies as the legitimate body of servants of our more and more demanding citizenries and exigent polities. Our gratitude to Professor Anna Simonati and her team for their enrichment of the collective critical thinking of the EGPA community on the future(s) of public administration on our continent!

—**Jean-Michel Eymeri-Douzans**

Exceptional Class Professor & Vice-Rector of Sciences Po Toulouse
President of the European Group for Public Administration
(EGPA/GEAP), Brussels

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FOREWORD

INTEGRITY AND DIVERSITY OF GOVERNANCE

Some Food for Thought

L. W. J. C. Huberts¹
Vrije Universiteit Amsterdam

This challenging book about *Diversity as Strategic Opportunity: Exploring New Paths to Good Administration* is interesting for a broad (academic) audience. But how does it relate to the field of study I am involved in: the quality and in particular the integrity of governance?

When Anna Simonati asked me to write a brief contribution (a ‘blurb’) for this book, I was a bit in doubt because—as far as I know—there is only a limited amount of reflection on the relationship between the two principles or values of good administration and good governance: integrity and diversity/inclusiveness/anti-discrimination. At the same time that doubt was accompanied by being intrigued by the topic which in the end led to this contribution.

I will first present an overview of the basics of the field of study I am involved in.²

This starts with a brief sketch of what integrity (of governance) is about (different views), what integrity violations are about and that we have to be specific and careful when we put someone's integrity into question (danger of integritism).

After that a brief sketch of the content of diversity inclusiveness, equality and equity will follow, leaning on Anna Simonati's remarks in the starting and concluding chapters of this book and some additional search on the internet (§4).

In the next paragraph I continue my search but now more specifically on the relationship between integrity (and integrity violations) and diversity (and anti-discrimination) and the bodies of knowledge they are part of. In the last paragraph (§6), I will use the presented knowledge to reflect on the two values and their relationship. Work in progress, more essayistic then scientific, but who knows useful. I thus hope to offer some food for thought, for scholars in the two fields of study. Some is obvious it seems, with discrimination as a type of integrity violation (behavior in conflict with relevant moral norms and values). But... are politicians and civil servant that are doubtful about diversity and equality thus acting without integrity? Food for discussion...

INTEGRITY (OF GOVERNANCE)³

What is integrity in my view?⁴ In our research we focus on the integrity of governance. Governance is nowadays a popular concept (Bevir, 2009; Fukuyama, 2016), we define it as "authoritative policy-making on collective problems and interests and implementation of these policies" (Huberts, 2014, p. 68). This idea of governance includes public as well as private organizations. Public and corporate governance do of course differ, also public and corporate integrity. Acting with integrity as a (prime) minister or top civil servant differs from acting as an integritous⁵ Chief Executive Officer (CEO), a board member or employee in a company. Nevertheless, in both contexts integrity refers to the same characteristic of that behavior. But what is integrity?

In the literature on public and business ethics and integrity, many views or perspectives or definitions can be found, at least eight perspectives (Huberts, 2014, 2024).

A dominant perspective, Montefiore and Vines (1999, p. 9) concluded, is in line with the meanings of the Latin *integras*: intact, whole, harmony, with integrity as "wholeness" or completeness, as consistency and coherence of principles and values (in Dutch often summarized with 'you say what you think and you do what you say'...). Another view sees integrity as professional wholeness or responsibility (including a view with a focus on

taking into account the environment): “integrity means that a professional exercises his tasks adequately, carefully and responsibly, taking into account all relevant interests” (Karssing, 2007, p. 3).

Other perspectives focus on one or more other specific values (Dobel, 2016); for example incorruptibility, honesty, impartiality, accountability (as also in many codes of conduct). A view that fits into this category relates integrity to virtues, with integrity as acting in line with virtues such as wisdom; justice; courage; and temperance (Becker & Talsma, 2016; Van Tongeren & Becker, 2009).

In other views the relationship between integrity and morals is more prominent (what is right and wrong, good or bad). The first sees integrity as open reflection on morals (Carter, 1996). Three other viewpoints see integrity more as an umbrella concept, one that combines sets of values that are relevant for the functionary being judged. Among these is the more legal view that seems attractive because of the clarity of laws and rules on what matters (Lee & Rosenbloom, 2005).

The seventh perspective argues that a broader interpretation is necessary, also because the ‘law’ does not always offer clear guiding principle for many aspects of actual decision making and implementation processes in government and business, with an interpretation therefore in terms of complying with the relevant moral values and norms (see, e.g., Fijnaut & Huberts, 2002; Paine, 1994; Uhr, 1999; also Integrity–Wikipedia).⁶ This interpretation, of course, comes close to “a general way of acting morally” and “morality” (Brenkert, 2004, p. 5), or, as De George (1993) put it, “[a] cting with integrity is the same as acting ethically or morally” (p. 5).

The last view sees integrity as the “stuff of moral courage and even heroism” (Brenkert, 2004, p. 5), which means that it “stands for complying in an exemplary way with specific moral standards” (Van Luijk, 2004, p. 39).

Behavior and Process Versus Outcome

All interpretations of integrity focus primarily on the behavior of the participants in governance, in decision making and decision implementation. That is, it does not concern everything in politics and business; integrity concerns behavior, process, and procedure (in a broad sense). It is not about the content of the output or the societal results (outcome).

The ethics of the content of decisions, policies, goods and services should thus be distinguished from the “moral quality” of the governance process. Policy ethics and business ethics concerning the output and the outcome are very important but should be distinguished from the integrity of the involved actors.

To simplify: a government can decide to go to war (or not) or to limit immigration (or not) with or without a process of policy and decision making (and implementation) in line with the valid moral values and norms for that process.

Integrity as Moral Quality (Huberts, 2018, p. 21)

In this contribution integrity is seen as the quality of acting in accordance or harmony with relevant moral values, norms, and rules. That is, of course, not an original approach. Much of the literature on integrity considers integrity to be synonymous with being moral or ethical, which is, to a certain extent, in line with the presented perspective. What is often missing then is a clarification. What, for example, is a value or norm, a moral value or norm, a relevant or valid moral value or norm?

Defining integrity in terms of the accordance with relevant moral values, norms, and rules requires understanding of what a moral value, norm, or rule is; of what is meant by ethics, morals, and morality. Despite agreement that both concern “right and wrong” or “good and evil,” different interpretations of the terms abound, especially in the realm of philosophy and the study of ethics. The terms “ethical” and “moral” are almost always used as synonyms, both denoting the principle of right and wrong in conduct (Thompson, 1985), acknowledging that “ethics” is also seen as the study of such principles (Huberts, 2014, pp. 49–50).

Kaptein and Wempe (2002, pp. 40–42) distinguished six features exhibited by moral pronouncements. They concern “right and wrong” (a normative judgment that expresses approval or disapproval, evokes shame or pride), but they also appeal to the general consent; are not a matter of individual taste; apply to everyone in similar circumstances and involve the interests of others (interpersonal); and the interests at stake are “fundamental” (2002, p. 42).

Thus, not all values and norms are relevant for ethical or moral judgments. Ethics are not, for example, concerned with what is beautiful (aesthetics), what is conventional (etiquette), or what works (science and technology; e.g., ‘ISO norms’—worldwide proprietary, industrial, and commercial standards developed by the International Organization for Standardization). Integrity is about “moral” norms and values, those that refer to what is right or wrong, good or bad. The features also refer to a general consent with relevance for everyone in the same circumstances. That relates to the relevant or ‘valid’ moral values and norms.

In sum, morality and ethics refer to what is right or wrong, good or bad. They concern values and norms that people feel rather strongly about, because serious interests are involved that affect the community of which they

are a part. A value is a belief or quality that contributes to judgments about what is good; right; beautiful; or admirable. Values thus have weight in the choice of action by individuals and collectives. A norm is more specific. Norms tell us whether something is good or bad, right or wrong, beautiful or ugly. For types of behavior, they answer the question “what is the correct thing to do?” (De Graaf, 2003; Fijnaut & Huberts, 2002, pp. 10–11; Van der Wal, 2008, pp. 10–12).

Integritism: What It Is and Why It Matters

When integrity is seen as important, it is almost by definition also important that it is clear what integrity and integrity violations are about (Huberts, 2005, 2018; Maesschalck, 2019). Many things can go wrong in an organization. There are, as Caiden (1991) convincingly argued, many bureau pathologies. But not all of these 179 pathologies should be considered integrity violations. Functionaries make mistakes, even stupid mistakes, without the violation of the moral norms and values that really do matter. Yet, when this distinction becomes too blurred, an organization loses sight of what is morally important and what is not. Although never easy, this undertaking is crucial for any organization that takes ethics and integrity seriously and that wants to prevent the oversimplification and/or overgeneralization or “integritism” (Huberts, 2014, pp. 127–128). Integritism refers to the misuse of the topic, to inappropriate accusations that functionaries did not act with integrity, without good reason because of misunderstanding what integrity is about and/or possibly with an opportunistic background (trying to harm the opponent). Another type of integritism concerns integrity accusations when actually there is a conflict about the policy content and outcome. So when a mayor’s integrity is questioned by a member of the local council, because of his very fundamental objections against the mayors policy proposal, the use of the i-word is unjust and damaging, an example of integritism.

INTEGRITY VIOLATIONS⁷

Different bodies of knowledge point to many types of behavior that conflict with values and norms in different contexts. Corruption is often part of that literature, with the focus on “inappropriate private interests” conflicting with the public or organizational interest. Additional interesting research often uses other concepts for immoral or inappropriate behavior (Huberts & Lasthuizen, 2020), for example, police deviance and misconduct (Punch, 1985), organizational misbehavior (Vardi & Weitz, 2004), white-collar crime

(Friedrichs, 1996), state crime (Peoples & Sutton, 2017), and administrative evil (Adams & Balfour, 2004).

This led researchers at the Vrije Universiteit Amsterdam to construct, step by step, a broad typology of 10 integrity violation categories, with the ambition to present an overview of types of unethical behavior, from the diverse literature, with relevance for almost all (public) organizational contexts. The types of violations are present in many contexts, though the concrete behavior will of course vary in different times and places.

Since its original formulation, the typology has been discussed and tested many times using available (quantitative and qualitative) data on integrity violations (with an operationalization in specific behaviors depending on the context). Lasthuizen (2008) made a first successful attempt to empirically validate the typology for standardized surveys within the field of ethics and integrity and for organizational (mis)behavior research (see also Huberts, Lasthuizen, & Peeters, 2006; Lasthuizen, Huberts, & Heres, 2011).

The typology is summarized in Table F.1 with a brief description of the types of violation.

In the typology corruption is of course included as the abuse of powers for private gain (Graycar, 2020; Jurkiewicz, 2020). Two types of corruption are distinguished: bribery and favoritism. “Private gain” is clearly an element, but the three types of favoritism point at a broad interpretation of “private,” including favoring family (nepotism), friends (cronyism), or party (patronage).

Two other types involve (the appearance of) conflicting private interest by gifts and jobs or positions elsewhere. Sometimes these are combined and seen as one type (conflict of interest).

The focus on inappropriate gain is always crucial, but also limited, given the broadness of the moral standards that matter and what behavior is seen as morally wrong. This also becomes manifest in the actual integrity discussions and scandals politicians and public servants are confronted with. Nowadays, the “appropriateness of (personal) behavior” is also very present in affairs concerning integrity. These affairs involve discrimination, intimidation, and sexual abuse (the MeToo movement) in relations at work, summarized here as “indecent treatment of colleagues or citizens and customers.”

The last type of violation concerns private-time (mis)behavior with consequences for someone’s credibility and integrity in (public) office. This can include a lot of immoral behavior outside work, in a person’s private time, for example, domestic violence, sexual intimidation, drunken driving, tax fraud, theft of family or neighbors, intimidating tweets, and so on. As Blauw (1991, p. 36) summarized in an article about police officers and their temptations, they often involve “dames, drinks, dimes, drugs, discounts, dice, and dirty tricks.” In the business sector, corporations are often

TABLE F.1 Typology of Integrity Violations (Huberts & Van Montfort, 2021, pp. 8–9)

Corruption: bribery	Misuse of (public) power for private gain; asking, offering, or accepting bribes
Corruption: favoritism (nepotism, cronyism, patronage)	Misuse of authority or position to favour family (nepotism), friends (cronyism), or party (patronage)
Fraud and theft of resources	Improper private gain acquired from the organization or from colleagues and citizens, with no involvement of an external actor
Conflict of (private and public) interest through “gifts”	Interference (or potential interference) of personal interest with public or organizational interest because of gifts, services, or assets accepted or promises made
Conflict of (private and public) interest through sideline activities	Interference (or potential interference) of personal interest with public or organizational interest because of jobs or activities practiced outside the organization
Improper use of authority	Use of illegal or improper means or methods (possibly for “noble causes”)
Misuse and manipulation of information	Intended or unintended abuse of (access to) information, such as cheating, violation of secrecy rules, breaching confidentiality of information, or concealing information
Waste and abuse of organizational resources	Failure to comply with organizational standards and/or improper performance or incorrect or dysfunctional internal behavior
Indecent treatment of colleagues or citizens and customers	Unacceptable treatment that includes not only discrimination (based on gender, race, or sexual orientation), intimidation, and sexual harassment but also improper behavior like bullying, nagging, and gossiping
Misconduct in private time	Misconduct in the private sphere that harms people’s trust in the (public) organization

Source: Huberts and Lasthuizen (2020); Huberts & Van Montfort (2020); Lasthuizen (2008); Lasthuizen, Huberts, & Heres (2011).

more alert on this “outside work behavior,” with more and stricter rules on it then in the public sector (Kaptein, 2019).

Research shows that all types of integrity violations seem relevant to take into consideration when integrity in organizations and sectors is studied (De Graaf et al., 2018).

DIVERSITY

As mentioned before, I am rather unfamiliar with the research of almost all of the authors in this book on important topics like diversity, inclusion, equality, equity. But when I want to try to relate our fields of study, integrity

and diversity, at least a first impression of what I picked up concerning the diversity research seems crucial. What is diversity?

What Is Diversity

Anna Simonati's draft introductory and concluding chapters for this book helped me to answer that question. To be more precise the very first paragraphs of the of the draft book (July 2023) summarizes in my view a number of essentials.

As is well known, the principle of equality has always been considered as one of the fundamental values of modern societies and it is declared among the basic rules of a legal system all over the world. Looking at public action as a whole, the main corollary of the principle is the duty of administration to provide equal treatment to all subjects it enters in touch with, which is normally expressed as a general prohibition of discrimination.

Thus starting point is the value of equality, of equal treatment or no discrimination.

But public policies have started a new path which in Simonati's eyes is widely shared:

Differently than in the past, the idea, according to which equality is not based only on protection against discrimination but also on promotion of diversity as a source of richness for society. (–) The aim at inclusion primarily involves the implementation of an integrated and inter-sectional perspective. The possible causes of discrimination are numerous: sex and gender, race, age, religion, state of health, economic and social condition, and so on.

And “a negative” approach to differences should be replaced by a “positive” one, based on sensitivity to diversity as a relevant driver of human interaction. Moreover, equal treatment corresponds to fundamental rights of individuals and to a duty of public authorities and formally private subjects pursuing a public interest.”

What do I find when I move to the interpretations of diversity' on the internet, getting an impression of the diversity of definitions and interpretations of the central concepts?

There Are Different 'Wikipedia' Definitions of Diversity⁸

For (business) organizations diversity is seen as the inclusion of people of different identities (ethnicity, gender, age) in the workforce.

More interesting concerning diversity is the webpage on Diversity, equity, and inclusion–Wikipedia. To summarize:

Diversity, equity, and inclusion (usually abbreviated DEI) refers to organizational frameworks which seek to promote “the fair treatment and full participation of all people,” particularly groups “who have historically been underrepresented or subject to discrimination” on the basis of identity or disability. These three notions (diversity, equity and inclusion) together represent “three closely linked values” which organizations seek to institutionalize through DEI frameworks.

Diversity refers to the presence of variety within the organizational workforce, such as in identity (i.e., gender, culture, ethnicity, religion, disability, class etc.), age or opinion. Equity refers to concepts of fairness and justice, such as fair compensation. More specifically, equity usually also includes a focus on societal disparities and allocating resources and “decision making authority to groups that have historically been disadvantaged,” and taking “into consideration a person’s unique circumstances, adjusting treatment accordingly so that the end result is equal.” Finally, inclusion refers to creating an organizational culture that creates an experience where “all employees feel their voices will be heard,” and a sense of belonging and integration.

An interesting website with information on diversity and inclusion is that of McKinsey.⁹

Central question is “What is diversity, equity, and inclusion (DE&I),” with clear definitions. Diversity, equity, and inclusion are three closely linked values held by many organizations that are working to be supportive of different groups of individuals, including people of different races, ethnicities, religions, abilities, genders, and sexual orientations.

Diversity refers to who is represented in the workforce. Some examples of diversity in workplaces include: Gender diversity: What makes up the composition of men, women, and nonbinary people in a given population?; Age diversity: Are people in a group from mostly one generation, or is there a mix of ages?; Ethnic diversity: Do people in a group share common national or cultural traditions, or do they represent different backgrounds?; Physical ability and neurodiversity: Are the perspectives of people with disabilities, whether apparent or not, accounted for?

Equity refers to fair treatment for all people, so that the norms, practices, and policies in place ensure identity is not predictive of opportunities or workplace outcomes. Equity differs from equality in a subtle but important way. While equality assumes that all people should be treated the same, equity takes into consideration a person’s unique circumstances, adjusting treatment accordingly so that the end result is equal.

Inclusion refers to how the workforce experiences the workplace and the degree to which organizations embrace all employees and enable them to

make meaningful contributions. Companies that are intent on recruiting a diverse workforce must also strive to develop a sufficiently inclusive culture, such that all employees feel their voices will be heard—critical if organizations want to retain their talent and unlock the power of their diverse workforce.

McKinsey mentioned gender, age, ethnic, (dis)ability diversity. The Workable website¹⁰ adds more in general that ‘the types of diversity in a social context are theoretically infinite: they encompass every characteristic that appears with variations among a group of people (such as hair or eye color)’. But usually, we pay attention to seven types of diversity. Workable then also mentions racial diversity, religious diversity and sexual orientation.

I conclude with my impression for now, of the content of the central concepts.

Diversity on the one hand refers to a characteristic of an organization, to the presence of variety within the organizational workforce, such as in identity (i.e., gender, culture, ethnicity, religion, disability, class, sexual orientation, etc.), age or opinion. Equality/equity adds that every group should be treated equally/fairly, non-discrimination of gender, ethnicity, etc.

On the other hand, nowadays ‘diversity’ is also seen as a value, diversity as something good, to be cherished and promoted. Inclusiveness then refers to how the organization deals with the diversity, whether it embraces all employees and enable them to make meaningful contributions.

Integrity and Diversity: Questions and Dilemmas

Before I sketched the meaning of integrity and integrity violations and of diversity and equality (and anti-discrimination). How do these bodies of knowledge, these concepts and phenomena, relate?

Separate Worlds

In our scientific work we are often stimulated or even forced to focus, to specialize, on our own topic. My topic is quality and integrity of governance, the topic of the authors/researchers in this volume is diversity, equality, inclusion. More than I expected, these two fields are rather separated, research on and theorizing about diversity and integrity is scarce.

I can illustrate that with reference to my own work. In the 2014 book with an overview of integrity of governance research (what it is, what we know, what is done, and where to go) the word ‘diversity’ is mentioned several times but always as ‘diversity of theories’, diversity of approaches’ etc. Diversity as a value only pops up, when research on values in the European Union is summarized (Huberts, 2014, 23; 88-89). Bossaert and Demmke

(2005) report about their research on ethical codes in the European Union. The civil servants' obligations regarding ethical behavior are remarkably similar in all 25 national public services of the enlarged EU. This similarity is evident in the ethical requirements determined by both laws and disciplinary actions. Moreover, the traditional values of national civil services (such as neutrality, respecting the rule of law, confidentiality, impartiality, and avoiding conflicts of interest) have remained unchanged for decades. More recently, Demmke and Moilanen (2011: 30) found evidence of more change and variety in values, concluding that, over time, "new values such as transparency, diversity, sustainability, and flexibility have also been added to the classical values. [Seemingly, therefore], the future will be dominated by more value conflicts and newly emerging values."

Lack of attention of integrity researchers for diversity does not count for 'anti-diversity' behavior or discrimination. As mentioned before, discrimination and intimidation are among the types of integrity violations we distinguish as 'indecent treatment of colleagues or citizens and customers'.

The reverse also seems the case: diversity researchers do not refer to integrity. A bit simple may be, but in the two draft chapters of the book sent to me (introduction and concluding remarks) the word 'integrity' is missing, although diversity and equality are connected to 'good administration' and to fairness in decision-making. "(—) the legal and ethical purpose, which represents the conceptual basis of gender equality, must be carefully indicated: one should recognize that it does not lay only on the due protection of the rights of women, but also—and primarily—on the sensitivity for diversity as a source for fairness in decision-making. Such approach allows to connect the principle—and all the implementing rules—with the general interest of the entire society."

Some Connection

After the simple search presented above, I was curious what google and google scholar would bring on the relationship between integrity and diversity.

The resulting information was rather diverse. Millions of hits, as usual, but very seldom about what I hoped for.

Very often the papers, articles, books referred to, almost completely addressed either integrity or diversity with no reflection on the relation with the other concept. For example my own Public Integrity article about integrity pops up (Huberts, 2018), but in that article the word diversity comes back twice in 'diversity of moral misbehavior' and 'diversity of the phenomena under study. Thus this article about integrity ignores the relationship with diversity (as well as many others).

What did the broader search bring on information regarding both integrity and diversity, also as a value? Are both values present in important international and national codes of ethics and good governance frameworks? And how are they related?

United Nations

The United Nations and the World Bank are important concerning global frameworks for good governance and codes of ethics. The UN Anti-Corruption Convention addresses part of the types of integrity violations that were distinguished before. Nevertheless, for integrity this is an important convention with moral norms and values on acting in the public interest. Diversity is not addressed in this convention.

The same is true for the World Bank's Worldwide Government Indicators (used to estimate the quality of governments all over the world (Kaufmann, Kraay, & Mastruzzi, 2009)).¹¹

WGI is about Voice and Accountability, Political Stability and Absence of Violence/Terrorism, Government Effectiveness, Regulatory Quality, Rule of Law and Control of Corruption. Integrity is present (on anti-corruption), diversity is not.

The absence of diversity seems surprising given UN's core values, and the resulting involvement of the United Nations Ethics Office.¹² The office promotes an ethical organizational culture based on UN's core values of integrity, professionalism and respect for diversity, and the values outlined in the Code of Ethics for UN Personnel which include independence, loyalty, impartiality, integrity, accountability and respect for human rights. The Ethics Office assists the Secretary-General in ensuring that all staff members perform their functions consistent with the highest standards of integrity as required by the Charter of the United Nations.

Diversity is also prominent in the United Nations System Code of Conduct to prevent harassment including sexual harassment.¹³ I quote:

UN system events are guided by the highest ethical and professional standards, and all participants are expected to behave with integrity and respect towards all participants attending or involved with any UN system event.

Harassment is any improper or unwelcome conduct that might reasonably be expected or be perceived to cause offence or humiliation to another person. Harassment in any form because of gender, gender identity and expression, sexual orientation, physical ability, physical appearance, ethnicity, race, national origin, political affiliation, age, religion or any other reason is prohibited at UN system events. Sexual harassment is a specific type of prohibited conduct.

Another example of UN attention for diversity and integrity concerns an ethics course of the United Nation Office on Drugs and Crime UNODC.¹⁴

The UNODC Module Series on Integrity and Ethics offers 14 Modules focusing on a range of core issues within these two areas. One module explicitly explores the concepts of diversity, tolerance and pluralism. The study of diversity, tolerance and pluralism is seen as a key domain within ethics education since issues such as discrimination, misrepresentation and ethnocentricity are related to fairness, justice, identity, equality, and other ethical concerns.

The module examines ways in which the acceptance of diversity may be difficult, but can be understood and accomplished by drawing on ideas and examples of ethical behavior. The Module provides a menu of options and approaches for addressing ethical challenges involving issues of race, religious belief, gender, sexual orientation, (dis)ability, political views, and a range of others. It illustrates the relevant concepts through discussing historical social systems in which tolerance and pluralism were evident, and historical role models of integrity who provided inspirational leadership in modelling diversity and acceptance in vexing situations.

Diversity in Integrity Policy

Are there other, national, examples of codes with both values are present? Not that many, although there seems to be growing attention for diversity, in particular within integrity policies and codes.

An example of that is Eaton's (2022) article on new priorities for academic integrity: equity, diversity, inclusion, decolonization and Indigenization. She argues that academic integrity networks and organizations ought to develop intentional strategies for equity, diversity and inclusion, and decolonization in terms of leadership, scholarship, and professional opportunities.

I also found Dutch universities paying attention to diversity and integrity as their core values.

The Technical University Delft (TU Delft)¹⁵ “strives to be both a leading university and a great place to work. At the heart of this lie our core values: Diversity, Integrity, Respect, Engagement, Courage, and Trust (DIRECT).” The code of conduct sets out what is meant by the core values, including diversity and integrity:

Diversity: “We follow The Universal Declaration of Human Rights, believing that “All human beings are born free and equal in dignity and rights.” Hence, the differences between humans ought not diminish our respect for each and every individual as equally worthy of our consideration. This concerns differences in socio-economic, cultural or religious background,

nationality, gender, sexual orientation, age, physical appearance as well as roles and positions.”

Integrity: “Integrity means being independent, responsible, honest, transparent and sincere for its own sake. Persons of integrity hold themselves to high moral and ethical standards. In order to have integrity, we need to willingly engage in self-reflective deliberation about what those standards ought to be, and how we can work together to uphold them. (-) Integrity is not a quality that can be taken for granted; it requires a continuous effort to maintain and improve.”

The Erasmus University Rotterdam focuses more on the undesirable behavior that contradicts diversity.¹⁶ Undesirable behavior is behavior that is socially and objectively regarded as inappropriate, bothersome, hurtful, threatening or unacceptable, whereby the personal integrity of another person is verbally, non-verbally, physically, digitally or otherwise compromised, including (sexual) harassment, bullying, discrimination, threats, gossip, racist behavior, aggression.

Diversity and Integrity: Mutual Influence

Another (small) body of literature about the relationship between diversity and integrity focuses not on the content of the values but on the consequences of integrity for diversity or diversity for integrity.

Does Diversity Improve Integrity?

Choi and Lee (2018) picked up recent scholarship that suggested that representative bureaucracy improves organizational integrity. They tested this argument with respect to gender, using data from Korean government agencies from 2008 to 2014. The findings suggest that an increase in female representation and diversity in public organizations leads to an improvement in the measured level of organizational integrity. However, they also found that incidents of sexual harassment and sexual violence in the workplace were positively, not negatively, correlated with increased female representation. This is explained, they state, by the fact that a greater female representation may empower female officials to report unfair treatment or injustice that has hitherto been unreported and tolerated.

Representative bureaucracy theory indeed is relevant to mention here. The representative bureaucracy is a form of representation that captures most or all aspects of a society's population in the governing body of the state (Krislov, 2012). When a public organization is more representative in terms of gender, ethnicity, age etc., one would expect that decision-making and implementation of policies would be more fair, less selective, discriminating. That has been confirmed by research, in particular within the

police and the prominence of racial profiling (/discrimination) (Hong, 2026, 2017).

Does Integrity Improve Diversity

McCann, Sparks and Kohnstopp (2017) did research on the effects of integrity of leadership on diversity in the workplace. They examined 941 responses from workers in the United States who completed the Perceived Leader Integrity Scale and the Workplace Diversity Survey. For leaders perceived as “high ethical,” there was a statistically significant ($p < .01$) correlation with each of the five dimensions of attitude toward diversity (incl. emotional, behavioral, personal consequences). This indicated that participants who perceived their leaders as “high ethical” had positive attitudes in the five dimensions. For leaders perceived as “moderate ethical” and “low ethical,” there were no significant associations with diversity.

Integrity (of leaders) thus stimulates positive attitudes towards diversity. This type, of conclusion is of course in line what we hope for and expect? That diversity contributes to integrity and integrity to diversity. That always brings along the danger but looking at possible contrary consequences.

Negative Consequences

Van der Wal acknowledges that ‘dark side’ of diversity, in the sense that more diversity can lead to integrity problems (2018; 2017). Increasing diversity and the resistance that this can provoke, he states, can lead new types of tensions in terms of neutrality and manners, and more complexity and layering regarding culture, loyalty, security and conceptions of what integrity is about. And: “Even seemingly liberal, tolerant societies such as ours, appear to find it difficult to deal with. Studies and policies have celebrated diversity for decades because it contributes to the effectiveness, inclusivity and performance of teams and organizations, but practice has proven to be more unruly. (Van der Wal 2018, 36).

Fascinating but also uncomfortable questions are therefore ahead. How do you lead a department where open, flamboyant transgender people as well as conservative Muslims and Christians work? How do you ensure that everyone behaves decently and openly towards each other and continues to propagate to the outside world the neutrality and professionalism that we can expect from our government?²¹⁷

Some doubts about the consequences of more diversity for integrity also arose when research was published on reports and investigation on integrity violations in law enforcement agencies, with a connection with organized crime (Nelen & Kolthoff, 2017). The research showed that 43% of the police officials identified in the integrity violations with some relationship with

organized crime have a migration background. In the cases within the police, the share of employees with a non-western background is 40%. Against the background that about 7% of the police workforce is of non-Western origin, this led to discussion. Later research on internal investigation files of integrity violations within the police, came to other conclusions (Smit et al., 2019). It appeared that such police officers were more often suspected of leaks and therefore more often subject to disciplinary investigation, but that after such an investigation they did not appear to have leaked more often.

To be continued...

SOME REFLECTION

This chapter or essay in the book about 'Diversity' and 'Exploring New Paths to Good Administration' presented information from two bodies of literature, one about integrity (and integrity violations), the other about diversity and equality (and ant-discrimination).

Work in progress, rather incomplete and sketchy, I admit, but may be also convincing enough for some food of thought for both fields of study.

1. There are many views on integrity and many views on diversity which makes is very important to be clear about the meaning that is central in one's approach.

Central in this chapter is integrity as accordance with the relevant moral values and norms (and rules) and integrity violations concern behavior that violates those moral norms and values (and rules). Diversity is a characteristic of an organization, but also the value that it is good to have variety within the organizational workforce, that every group should be treated equally/fairly, with contrary to that discrimination of gender, ethnicity etc.

2. Integrity concerns the moral quality of everybody's behavior and not the ethics or moral quality of the resulting decisions and outcome (Paanakker, Masters, & Huberts, 2020).

That starting point is important, also to be able to distinguish relevant integrity violations and to prevent that integrity accusations are misused in conflicts over societal values (social justice, equality, equity, sustainability e.g.), thus prevent integritism.

However, the diversity issue opens up some questions that are relevant for integrity researchers (and policy developers). Is 'diversity' nowadays a value with moral connotation, is it about good and bad concerning the composition of the organization? Is a less diverse organization less integritous? I am in doubt, and for now not in favor of that connection. What does matter though, is relat-

- ing integrity more to diversity research on what goes wrong or anti-diversity (=discrimination) and anti-integrity or integrity violations.
3. Partly similar questions seem relevant for diversity researchers. What are you exactly addressing? Is diversity about behavior, process, in governance or about the policy content and societal results? I guess primarily about the organization and process of governance, and not (?) about the societal outcomes? Those outcomes matter, of course, both matter, but it is important to be (more) clear on what is addressed with 'diversity'.
 4. In addition I was a bit puzzled by the diversity approach concerning what is relevant in the variety within the organizational workforce. Identity is mentioned with gender, culture, ethnicity, religion, disability, class, sexual orientation, etc., as well as age or opinion. Equality/equity adds that every group should be treated equally/fairly, non-discrimination on all these characteristics. That is relevant for internal treatment of employees, but also in policy making and implementation concerning (a variety of) citizens. However . . . What diversity then really matters to focus on, in organizations? We all differ on so much, the number of characteristics we differ on is infinitive, what is important to take into account in what context? It was for example interesting to see in also the scientific contributions whether a contested topic as sexual orientation was included (or not!). And what to do with diversity of age, opinion or religion, education? Or from a farmer family or not, or living in the countryside or in populated areas, big towns or small town, etc. What diversity does matter, what is representative politics, what representative bureaucracy, what a representative private and business organization?
 5. What diversity is relevant for good administration and governance? And what deserves priority, in research and policy development? Some answers might be found in the work on representative bureaucracy. I guess diversity scholars are familiar with this work? Not that I am overoptimistic about what theory and research about representative bureaucracy will learn us about diversity and integrity, but the what is done in that field of study is, of course, relevant for scholars on diversity and integrity.
 6. Sexual orientation seems to be the element of diversity that brings along most disagreement and conflict. Data from the International Lesbian, Gay, Bisexual, Trans and Intersex Association are rather shocking (ILGA, 2016).) There are 193 countries in the world that are members of the United Nations and homosexuality is punishable in 64 countries (so not punishable in 129), in 47 countries, LGBTI people can receive prison sentences, in 8 countries you can

be sentenced to life imprisonment and in at least 9 countries you can even be sentenced to death. The right to sexual orientation is established in 12 countries and gender identity in 5 countries. Same-sex marriage is recognized in 33 countries, other formal partnerships are allowed in 34 countries.

Nevertheless, the United Nations System Code of Conduct signals that internationally the ‘relevant moral norms and values’ clearly oppose any harassment of LGBTI+ people.

7. We are diversity and integrity scholars, favoring paying more attention to these values in research and policy making. That might lead to underestimating the dark side of ethics and also of diversity. What are the negative consequences of more diversity, and how is that for the different types of diversity? We should pay more attention in our research to those unintended negative consequences and how to deal with them as an organization.
8. Integrity and in particular diversity are not yet part of the values that are important for good governance. Integrity is often present, sometimes as anti-corruption of honesty and fairness. Diversity is not very often mentioned, although it seems to be on the move towards becoming part of our good governance idea. An open question then is what characteristics are seen as relevant? Gender and ethnicity/race are high on that agenda. Should we indeed (first) focus on those?
9. Both diversity and integrity are (becoming) part of the values of good governance. Does that mean that a public or private manager or employee is acting non-integrity when he or she is against (more) diversity? I would say no or not yet, but this offers food for thought. Not every example of bad governance concerns the integrity of the involved actors.
10. Does that mean that a public or private manager or employee can act with integrity when this person supports or tolerates unequal treatment of colleagues or citizens/customers because of characteristics that are irrelevant for deciding and acting in the public interest (or collective/organizational) interest. Of course not. Discrimination or even harassment because of ethnicity, race, gender, sexual orientation (etc.) is behavior in conflict with the relevant moral norms and values.

Thus, there seems to be much agreement about the types of behavior that are in conflict with or violating integrity and diversity. This concerns types of behavior that are now in the center of everybody’s attention and involvement in integrity and diversity. After MeToo the number of scandals on transgressive behavior has risen enormously. Discrimination, intimidation and harassment (also

sexual) in politics, media, sports, in almost every social sector are prominent in our newspapers.

This offers, in my view, unique and important angles for cooperative efforts by diversity and integrity researchers. How to understand the growing attention, how to explain when things go wrong and what might be done to react better on reports and whistle blowers, to improve the quality of (internal) investigations and to come to methods and instrument and organizations that prevent that things go wrong, that protect integrity and diversity and prevent discrimination and intimidation.

NOTES

1. L. W. J. C. (Leo) Huberts is emeritus professor of Public Administration at the Vrije Universiteit Amsterdam (email: l.w.j.c.huberts@vu.nl). For an overview of his research, see Leo W.J.C. Huberts — Vrije Universiteit Amsterdam (vu.nl).
2. Of course, I will build in this contribution on previous, also recent publications. The sources will be clarified, but some self-plagiarism is in my view all in the game in presenting the basics of (y)our work in a new context.
3. I copy, summarize, combine and also add to the text of Huberts, 2014, 2018 and more in particular and most recent my chapter for Muel Kaptein's Handbook on Organizational Integrity (Huberts, 2024).
4. Please keep in mind that almost always 'my view' is referring to 'our view' (in particular of the research group at the Vrije Universiteit I was and still are a member of).
5. It's difficult to choose in English the adjective for the noun "integrity." Carter (1996), for example, used the adjective "integral;" "integer" is common in French (integre), German (integer), or Dutch (integer). Because the term "integer" seems inappropriate in English, and "integral" refers more to integrality than integrity, in English the term "integritous" is chosen.
6. Although I know not every colleague appreciates the use of Wikipedia in scientific work, I think it is a useful source for getting an idea of the presence and meaning of concepts, in literature as well as the media and public opinion.
7. Based on, copied from Huberts and Van Montfort, 2021.
8. See Diversity–Wikipedia and Diversity, equity, and inclusion–Wikipedia (acc. 1-7-2023).
9. What is diversity, equity, and inclusion (DE&I)? | McKinsey (2022).
10. See for example the website of Workable: <https://resources.workable.com/hr-terms/the-types-of-diversity#h2-2>.
11. Interesting data on all indicators: <https://info.worldbank.org/governance/wgi/Home/Documents>
12. See its website: United Nations Ethics Office. See also The United Nations Global Compact Way | UN Global Compact. The UN Global Compact Office formulated additional values, based on the three core values Integrity, Professionalism and Respect for Diversity.

13. United Nations System Code of Conduct
14. See Integrity_and_Ethics_Module_5_Ethics_Diversity_and_Pluralism.pdf (unodc.org)
15. See for the integrity policy: <https://www.tudelft.nl/en/about-tu-delft/strategy/integrity-policy> and for the code of conduct The Code of Conduct.
16. See 2021-03-eur-complaints-regulation-undesirable-behaviour
17. Translated from Van der Wal, 2018, pp. 35 and 36. See also Van der Wal, 2017, 220-224.

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