

Globethics Repository

The logo for Globethics, featuring the word "Globethics" in white, sans-serif font centered within a solid blue rectangular background.

Accountability through integrity : toward a balanced education

This page was generated automatically upon download from the Globethics Repository. More information on Globethics see <https://www.globethics.net>. Data and content policy of Globethics Repository see <https://repository.globethics.net/pages/policy>.

Item Type	Book chapter
Authors	Stückelberger, Christoph
DOI	10.58863/20.500.12424/4271545
Publisher	Globethics Publications
Rights	Globethics Publications;Attribution-NonCommercial-NoDerivatives 4.0 International
Download date	2026-07-04 10:08:52
Item License	http://creativecommons.org/licenses/by-nc-nd/4.0/
Link to Item	http://hdl.handle.net/20.500.12424/4271545

ACCOUNTABILITY THROUGH INTEGRITY: TOWARD A BALANCED EDUCATION

Christoph Stückelberger

Abstract

Academic integrity is based on values and virtues. It requires education not only in knowledge, but in character and ethical bearings. The article shows that there are ethical methodologies to clarify values and virtues, also in cultural, religious and philosophical differences. It shows how conflicts of values can be managed to reach common standards e.g. in a university. It shows integrity as the virtue of virtues and as a universal and institutional reference in all areas of society including the academic world. There is sometimes a price to pay for integrity.*

1. Introduction

We¹¹⁷ are so steeped in the culture around us that we sometimes wonder if the academic corruption that we see in many countries and at

* Corresponding authors: C. Stückelberger. To quote this chapter: Stückelberger, C., “Accountability Through Integrity: Toward a Balanced Education” in: Bergadaà, M., Peixoto, P. (Eds.), *Academic Integrity: A Call to Research and Action*, Geneva: Globethics Publications, 2023, pp.135-153, DOI: 10.58863/20.500.12424/4271545 © Globethics Publications. CC BY-NC-ND 4.0. Visit: <https://www.globethics.net/publications>

¹¹⁷ This chapter is based on the author’s book of which he uses some elements. C. Stückelberger, *Globalance: Ethics Handbook for a Balanced World Post-*

the individual level is not inevitable. Our students and employees challenge us: Why is integrity a value to be achieved? How can we decide what is right or wrong? Is empowerment more than just a contemporary mode of emancipation? Aren't value systems culturally, religiously, historically, and economically diverse, which leads to relativism without common ground for global values? All of these questions are justified. Nevertheless, as an ethics professor and after four decades of research on global ethics, in countries as diverse as China and Russia, in sub-Saharan Africa and in Europe, I have always reasoned on the basis of what we have in common in our values and our virtues. In fact, we are first and foremost human beings, born to mothers, exposed to death, thirsty for reliable relationships, loved and loving, passionate about achieving goals and fighting injustice. This article articulates the eternal question of the links between virtues and values. Virtues are benchmarks of individual behavior, while values are also principles shared by groups and institutions. Our values are essential benchmarks for the direction of our lives. They influence our decisions at every level, from small everyday questions about what to eat to the goals of the society to which we belong. My proposition is that values are not isolated notions, but that they are interconnected like the knots of a net. The concept of Globalance, which I develop in the following pages, designates a global balance of values and virtues in their relationality.¹¹⁸

When deciding on their subjects and places of study, students and their parents usually have pragmatic concerns: 'What program will allow me to find a job, to be well paid? Or 'What is the best university? What is its world ranking?' These are natural concerns; however, I think

Covid (Geneva: Globethics.net, 2020). Free download from www.globethics.net/globalance.

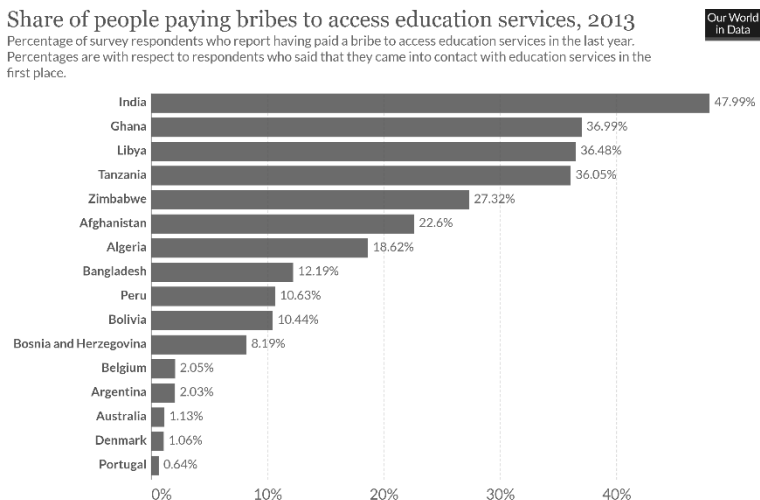
¹¹⁸ See the articles published in The Globethics.net Education Ethics Series: <https://www.globethics.net/education-ethics-series>.

we should also invite students, teachers, and researchers to think about three fundamental questions before applying to a university or accepting a new position: ‘What is my motivation to study?’ ‘Who do I want to be?’ ‘What will people say about me after I die?’ Assuming that the answers are sincere, these questions lead from the outset to a desire for and a commitment to integrity. However, integrity should be a major requirement in the list of priorities of students, teachers, and researchers, along with professional excellence and emotional and social skills. If we are not convinced of this, why did we choose our profession of knowledge brokers?

Sadly, studies and experience show that lack of integrity, corruption, and fraud are also prevalent in higher education. If you need to be convinced, just browse the articles by Gallent Torres and Tello Fons and Peković and others.¹¹⁹ Figure 1 illustrates the extent of bribes paid to access education services at all levels from primary to tertiary education in various countries. We see that the amounts paid are inversely correlated with the level of education. In the Democratic Republic of the Congo, around half of students have to pay such bribes. At the other end of the picture, in Finland, only 0.6% of students report such practices. This is alarming, because integrity is not merely the icing on the cake of education: it is the yeast that enables it to flourish.

¹¹⁹ C. Gallent Torres, and I. Tello Fons, ‘Academic Integrity in Spanish Higher Education: Three Parallel Worlds’, in *The Urgency of Academic Integrity*, ed. by M. Bergadaà and P. Peixoto (Caen: EMS, 2021), pp. 55-68; S. Peković, J. Janinović, and D. Vučković, ‘Academic Integrity at the University of Montenegro: Path Toward Certification’, in *The Urgency of Academic Integrity*, ed. by M. Bergadaà and P. Peixoto (Caen: EMS, 2021), pp. 339-359.

Figure 1: Share of people paying bribes to access education services



Source: Transparency International via the Quality of Government dataset

CC BY

2. How can we recognize good and evil?

My purpose is not to debate integrity, but to recall that the values and virtues of a person and of a university are not just an indefinite feeling but are part of a science, like that of the architect who designs a university campus or that of the management concepts that are used to manage an institution.

Animals mainly act on instinct, but humans are free to decide whether to act one way or another. What is the basis for the distinction between good and evil, good and bad, ethics and its opposite? What are the sources and foundations that make it possible to decide what is right or wrong, ethical or unethical, just or unjust? What is the relationship and distinction between a philosophical orientation and a theological (faith-based) orientation? *Five main sources of knowledge have been used by humanity throughout history:*

1. *Revelation (from God, the Absolute, through Holy Writ).* These sources attempt to discover the will and wisdom of God as a direction for human life. Humans seek an absolute point of reference outside of their own existence, recognizing that the human perspective is always very limited.

2. *Reason is the main source of philosophical ethics.* It is not in contradiction with revelation but in a complex relationship with it. It recognizes that humans have a unique reasoning ability, even though reason is as diverse as revelation.

3. *Experience means learning about life and about other people in history.* This is a sort of narrative source of knowledge. It has often been underestimated and not valued enough as a source of knowledge but *de facto* it is one of the main sources of knowledge and unites humanity, because we share many common experiences in our lives.

4. *Community is the source of mutual learning and correction.* Right and wrong in this conception are not a matter of absolute principle but of human relationships and situational interactions.

5. *Divine inspiration comes from revelation through sacred texts but also from direct inner certainty of good and evil through meditation, prayer, spiritual exercises, etc.* Christians call this inspiration by the Holy Spirit, that is, the energy for guidance and decisions, while Buddhists call it the eightfold path to enlightenment—an end to good and evil.

3. Different reasons to act under one golden rule

There are values and norms, which are recognized by all types of worldviews (*Weltanschauungen*), but which are supported by different grounds. One of those norms is the Golden Rule, which is very popular: ‘Don’t do to others what you don’t want to have done to yourself.’ In Jesus’ Sermon on the Mount, it is formulated in positive terms: ‘In everything, do to others what you would have them do to you’ (Matt.

7.12). This Golden Rule can be justified in terms of rational ethics, religion, or utilitarianism.

However, the types of ethical argumentation listed below often result in very different, even contradictory, objectives and decisions. Thus, the Golden Rule will not be accorded great importance by the ethics of power below, the supreme value of which is the preservation of (one's own) power.

These types, very simplified, overlap in many places.

- *Religion*: Good is everything that God has revealed to be good (in different religions by their holy writings, believers, or nature).

- *Rational ethics*: Good is anything that reason recognizes as good, that is, anything that can be understood by means of an argument based on experience and tradition.

- *Utilitarianism*: Good is what produces the greatest benefit for the greatest number of people.

- *Behaviorism*: Good is the behavior normally displayed by the average human being.

- *Eudemonism*: Good is what increases my happiness.

- *The ethics of power*: Good is anything that serves to achieve/retain power.

- *Situational ethics*: Good is whatever is appropriate in an individual situation. There are no eternal core values.

- *The ethics of conviction*: It is not the objective action that is key, but the individual's conviction/motivation/inner intention.

- *The ethics of responsibility*: Good is anything whose consequences are good. Only the real effects and consequences of an action count, not the motivation that gave rise to them.

4. The binding nature of values

It is therefore in action that our differences are marked, in the tension between norms and values. But what are these values and norms? How binding are they?

Ethical values describe the ethical foundations from which individual and collective action takes its bearings and against which it measures its correctness and relevance. Originally, *value* was an economic term (utility value, tradable value, real value, added value). Values are what is worth realizing. The ethics of values are based on widely applicable core beliefs.

Ethical norms are often equated with values but they are actually a translation into action. Thus, norms are a realization of values and application to specific sectors, professions, societies, or other contexts. A norm is often quite close to a measurable quality standard such as the ISO standards.

A *fundamental premise* underlies compliance with these ethical values and norms and this preliminary decision cannot normally be justified on rational grounds; it is an intimate certainty based on experience and which is confessional in nature: ‘I want to live’, ‘I am loved’, ‘I trust in God’. These beliefs are context-independent and have long-term validity. They are also called criteria, principles, or benchmarks. They are characterized by the fundamental principle but can be understood without it. Freedom, justice, peace, and empowerment are examples of core values.

Situational and contextual values can be described as norms, practical standards, or maxims and must be distinguished from fundamental values. Their binding character is moderate, because they give fundamental values concrete form in relation to individual situations and conditions. For example, in education, empowerment is a fundamental value, in general terms, to enable a person to take charge of their own life. But empowering girls through their access to college

education is a contextual value, or a standard for a school in a specific context.

Discretionary decisions have the least power since no fundamental ethical values come into play, or else the value judgment could go one way or another for sound ethical reasons. Let us go back to the empowerment example: electing a girl as class representative may be an example of empowering girls in a school, but it is not a norm that the class representative must always be a girl.

In short, the more concrete a decision, the less universally binding it is. The more general a value, the more binding it is (e.g. the right to equality of all human beings is a universal value and is binding in the form of a human right).

5. How should we manage conflicts between values?

A dilemma arises when two or more values collide and cannot be applied at the same time and at the same level. Fundamental values and practical norms often clash with each other. This situation reflects different needs, starting points, interests, goals, and possible courses of action. The conflict between ecology and economics is one of the most difficult. In these times of pandemic, the dilemma between protecting the health of the population and maintaining the economy, and therefore income for the population, is a thorny ethical dilemma. What avenues are available to us to establish an ethically responsible solution in situations of conflicting values? Let us briefly take a look at three options:

- *First option: Decide that a fundamental value is absolute.* This is often done by making a fundamental value absolute, which has the effect of triggering corresponding counter-movements, which, in turn, are subject to the danger of a single-value tyranny. For example, solidarity made absolute leads to repressive communism, while freedom made absolute leads to savage capitalism. In the COVID-19 pandemic,

the focus on health first, last, and always led to business closures and economic distress. Taken to extremes, this could lead to an explosion in the number of people infected and dead.

- *Second option: Opt for the relational nature of fundamental values.* The relational nature of core values, that is, the fact that individual core values are interrelated, means that they are not absolute in nature but positioned in relation to others, even their opposites (complementarity). This interrelation allows for interdependent ethical action, which is inspired by value systems. For example, relational freedom leads to freedom in solidarity, and relational solidarity leads to solidarity in freedom. Together, health and income lead to optimal (not maximal) health protection and optimal (not maximal) continuation of economic activities.

- *Third option: Preferential rules and situational value judgments.* Preferential rules attempt to resolve a conflict of values by setting priorities relating to fundamental or practical values. The basic structure is as follows: in situation X, the fundamental value C is privileged over the fundamental values B and A; in situation Y, the fundamental values A and B are both recognized, while the practical value (norm) P1 is preferred over the practical values P2 and P3. Again, let us take the example of the pandemic: in situation A, where the infection rate exceeds a certain level, health is a priority and restaurants must be closed. In situation B, where the infection rate is below a defined level, restaurants can open in order to allow businesses to work, but the reopening must be cautious, as health and the economy are still linked, as Option 2 shows. Another example: there is a conflict of values between ‘prosperity for all’ and ‘ecological sustainability’ in the sense that, for example, an increase in the production of foodstuffs and their trade/global transport can cause ecological damage. Here, a preferential rule might be worded as follows: if the short-term satisfaction of needs can lead to the destruction of basic necessities in the long term, then the

protection of those basic necessities is preferable to the consumption of goods that are not necessary for survival.

6. Values and virtues

People and organizations make decisions based on motivations that stem from various factors such as power, greed, opportunity, emotions, faith, or values and virtues. Values are essential benchmarks for the direction of life. They influence decisions at all levels, from small everyday questions about what to eat to corporate goals. Virtues are individuals' attitudes or behaviors. Through self-control, education, and regular training, an individual can become and remain an ethical person. Honesty, modesty, courage, integrity, etc., are virtues. Justice, freedom, participation, and solidarity are values.¹²⁰

Figure 2: Relations among values.

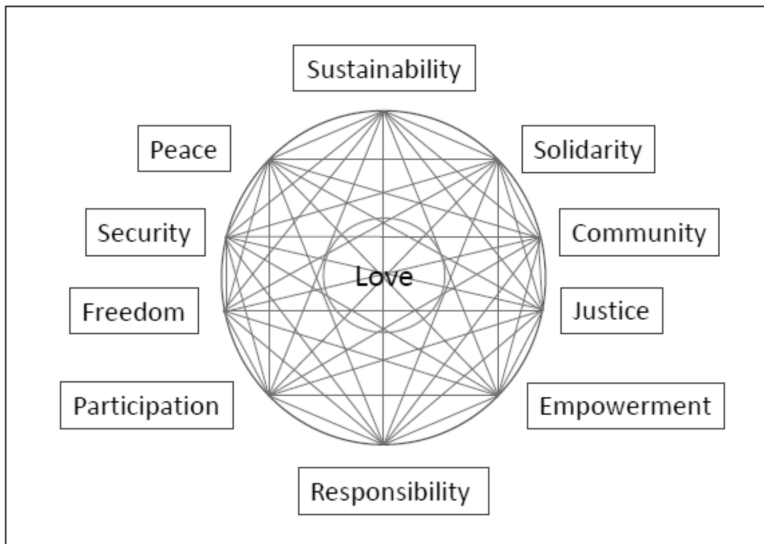
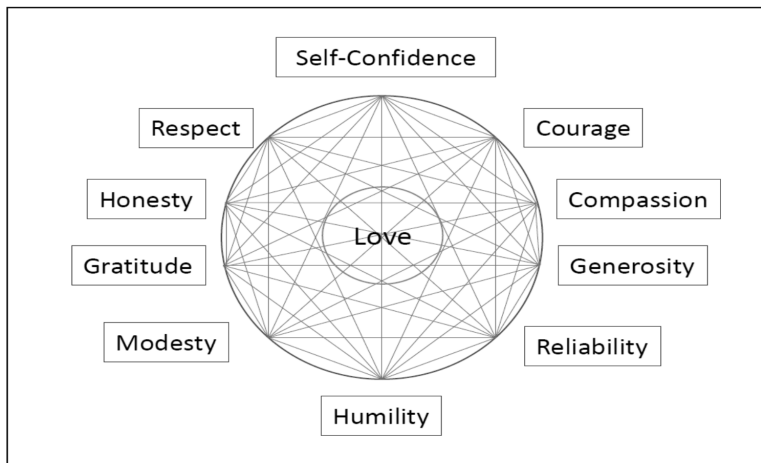


Figure 3: Relations among virtues.

¹²⁰ Figures 2 and 3 are from Stückelberger (pp. 172 and 186).



Interpreting and prioritizing virtues over values can change a person's life, as well as a society or culture. A person can be honest or courageous, but you cannot say that an institution like a university is honest. The institution may have the values of transparency, accountability, and fairness in its charter, which should then lead to honest behavior by teachers and students. Virtues are therefore benchmarks for individual behavior, while values can also be principles for groups and institutions. Figures 2 and 3 show the interrelationships of values and also of virtues.

Values and virtues are often in tension with each other or are seen as contradictory and not complementary.

How then should one deal with contradictions such as the case of a young person who thirsts for more individual freedom but whose parents or village demand community orientation and solidarity first of all? Empowerment is a key value in education. It means enabling people (children, students) to take charge of their lives and live in dignity. Education means empowerment through job-related knowledge and skills, as well as character building. Empowerment can also lead to an elitist attitude by giving students the tools to rise on the backs of others; to become innovative but exploitative entrepreneurs detached from

values; to use their knowledge of the financial sector to develop new derivatives and complex financial instruments until it collapses as in 2007; to use their skills for speculative games like the young banker who caused a multi-billion-dollar loss for a reputable international bank. Empowerment can be misunderstood as the development of the ability to exploit or oppress others. Empowerment must therefore be balanced against integrity, in a balance of values and virtues.

The main ways of dealing with disputes are as follows:

1. *Destruction*: One of the protagonists attempts to destroy the other in order to dominate with absolute power.
2. *Fusion*: Opposites merge, become one and neutralize each other, resulting either in zero or confused energy or in productive energy.
3. *Innovation*: Opposites combine to create something new together, for example a child of a man and a woman.
4. *Synthesis*: Opposites sublimate, absorb each other, integrate, and change dialectically.
5. *Balance*: Opposites are in a relationship and a constant interaction of dynamic balance and therefore of creation and procreation of life as a continuous evolutionary process.

7. Integrity: the virtue of virtues

The person of integrity acts impelled by an intrinsic motivation and not just an extrinsic one. The person of integrity respects and applies laws and regulations. She has the courage to do the right thing even if the crowds around her do not follow suit, the authorities do not applaud, or the financiers fear probity. A person of integrity is able to recognize conflicts of interest and resolve them transparently. She is able to recognize and correct mistakes (her own and those of others) and accept her own limitations and the need to cooperate with others. Integrity is the combination and integration of several virtues: honesty, respect,

responsibility, transparency, impartiality, justice, peace, and love; it means being reliable and free from corruption and remaining steadfast, seeking and leaving power in the service of the best solution and not for personal gain.

7.1 Integrity as a universal benchmark

Integrity is not just a contemporary concept of good governance. Integrity is a value and a virtue as old as humanity, although it is of course contextualized in every culture and period of history. All religions stress the importance of integrity. Let us take just two examples. The human being of integrity is described in all the books of the Bible. Psalm 15.2-5, for example, is impressive: it describes a person of integrity as one who enforces justice, who is honest, who controls his tongue, who refrains from financial fraud and corruption. In the Koran, integrity is again described as the absence of corruption, the fear and respect of God, and the sharing of one's own wealth (Koran 65.2f; 3 104, etc.).

As mentioned above, integrity represents the combination and integration of many virtues: honesty, respect, responsibility, transparency, righteousness, reliability, probity, honorableness, morality, superior spirit, right-mindedness, and respect for God's rules in matters of justice, peace, and love. Integrity is about living up to your own values and beliefs. For Christians, this means acting in accordance with the will of God. Integrity is doing what is right, even when no one is watching, and doing what is necessary and not just what is profitable.¹²¹ An honest person acts out of intrinsic, rather than extrinsic, motivation. An honest person respects and applies laws and regulations. She has the courage to do the right thing without being followed by the crowd, without being praised by the authorities, and without fear of financial

¹²¹ V. Milazzo, 'Thoughts for Success: Do the Right Thing When No One Is Looking', Vickie Milazzo Institute, 24 April 2015.

loss. A person of integrity can distinguish conflicts of interest and resolve them transparently. A person of integrity can recognize their own mistakes and those of others, and correct them, accepting their own limitations and the need to collaborate with others.

Staying true to the truth in a world where evil, cheating, corruption, dishonesty, lies, and exploitation abound is a great challenge for a person of integrity. This is where she needs a lot of courage and resilience. These are times when the honest person finds himself alone, without any support or understanding from others, and often seen as naive or even weak-minded. These are times when he experiences pain and suffering, for violence eclipses nonviolence, just as the horse eclipses the donkey, referring to Jesus' metaphor concerning donkeys (Zechariah 9:9 and Mark 11:1-11). It is at these times that the strength of integrity is tested and faith takes hold, based on the belief that the dishonest person may make short-term gains, but the righteous will benefit in the long run from blessings, as the Bible promises: 'For the upright will live in the land, and the blameless will remain in it' (Proverbs 2.21), 'Blessed are the meek, for they will inherit the earth' (Matt. 5.5), 'Blessed are the pure in heart, for they will see God' (Matt. 5.8). The spiritual inspiration of a truthful person is their faith, hope, and divine promise. Integrity is the sum of several virtues such as honesty, responsibility, and gratitude, among others. Integrity is of great importance as a key virtue in many sectors of society such as politics, economy, culture, education, media, and especially anti-corruption policies. Integrity in the education sector is most critical; education is still regarded, for good reason, as the pillar of values in society and the foundation of a society's future.

7.2 Integrity as a systems approach and institutional culture

Some people may accuse the ethics of virtues of being individualistic, for virtues are above all benchmarks for attitude and action on a personal level. However, integrity is not reserved only for

ethical heroes—that is, for women and men of strong character. Integrity is the attitude of an individual who can transform a culture, in which the majority of the population can adopt the foundations of integrity under all circumstances.

An example of a personality known for his integrity is Nelson Mandela, considered almost a saint and an icon among African and world leaders. We could name many other people of integrity, known and unknown. People with academic integrity related to study, research, publication, teaching, administration, and leadership number in the hundreds of thousands around the world, often unknown. They deserve a monument for ‘academics of integrity’! They should not be saints or perfect people, but examples of courageous and righteous people with values. Conversely, students and academics lacking in integrity must be blamed more strongly in order to bring them back to the path of integrity.

Integrity is a holistic, systematic approach to solving a problem and reducing its defects. Ethics not only call on individuals to return to moral behavior but make them feel condemned for not providing the support necessary to lead a virtuous life. In addition, ethics help to build a thorough-going support structure for individuals. Individual and interpersonal ethics concern direct interactions between human beings. Structural ethics is the indirect interaction of ethics through structures and rules within institutions. Here are a few examples: professional and institutional codes of ethics, research ethics committees in higher education institutions and hospitals, sanctions against plagiarism, religious worship activities, religious and moral education in schools, education within the family, anti-corruption posters at airports, documentaries on public figures or unknown persons whose exemplary behavior can serve as models for others.

7.3 Integrity as a political, economic, and judicial benchmark for nations

In order to uphold integrity and build an institutional culture based on it, we must consolidate the political, economic, and judicial foundations, apply sanction mechanisms against any violation of these values, and create incentives for those who set an example in promoting these values. Integrity can be strengthened through constitutions and laws, which are respected because of appropriate enforcement and control measures. A transparent, trustworthy, equitable, appropriately funded and supported electoral system, under the oversight of an independent electoral committee, can also go a long way in strengthening the implementation of integrity. Integrity requires a strong judiciary, led by independent and uncorrupt judges, and a trustworthy police force, etc. The non-governmental organization Integrity Action defines public integrity as follows: ‘Public or organisational integrity is the set of characteristics that justify trustworthiness and generate trust among stakeholders. Integrity creates the conditions for organisations to intelligently resist corruption and to be more trusted and efficient’. Integrity Action considers integrity to be the alignment of four factors: responsibility, competence, ethics, and control of corruption. Integrity Action has a short formula: $I = a(R + C + E) - c$. It can be read as follows: ‘Integrity equals actions based on responsibility, competence, ethics, and is free from corruption’.¹²²

7.4 The cost of integrity

Integrity is a valuable ‘asset’! Integrity comes at a price and sometimes requires hard sacrifice. Ethics as values-based behavior comes at a price! You cannot be ethical without being willing to pay the price in situations where you have to choose between an advantage (power, money, promotion, etc.) and your values. Perhaps this price is a

¹²² Integrity Action, *About Us* | *Integrity Action. What Is Integrity*, no date.

sacrifice: not obtaining or accepting a position; being discredited by fake news; realizing financial losses or not getting gains; experiencing broken friendships ('I now see that he was not a true friend'); finding yourself isolated or experiencing other forms of sacrifice.

Integrity calls for the courage to uphold one's own values. This courage can be costly. Two examples of people I have met: the first was a senior manager of a public company in Africa. He resigned voluntarily because he was unable to implement values-based integrity. He gave up his position and his privileges, money, and political and economic power, in order to uphold his principles of integrity. By doing so, he strengthened his reputation as a sincere and trustworthy person—a moral quality to which the people of his country aspire. The second is a friend from Asia, who had accepted a promotion to a high-level academic position in an institution, on condition that he could eliminate the corrupt elements there and build a culture of integrity with greater transparency. He said he would resign if he did not get the audit authorities' support for such a transformation. These two examples show that it takes not only the necessary courage but also a material safety net strong enough to avoid falling into insecurity when leaving a job out of ethical conviction!

However, integrity also has a huge advantage: reputation. This question concerns the legacy we want to leave behind, not in terms of celebrity or cheap applause, but a legacy of credibility and integrity. What do you want people to say about you and your works after you die? 'He was a person of outstanding qualities'; 'She was a woman of great faith'; 'He was a person I couldn't trust'; 'She was a double-dealer'; 'He was a man of great integrity'. A reputation for integrity is a person's greatest asset. Conclusion: we need Values-Driven Education. But today, integrity also generates the power of a good reputation. If your name is respected, you do not even have to wonder how to convince others. This is really a kind of charisma.

8. Conclusion

Empowerment with integrity means serving a cause, that of education based on values and virtues. A values-based education means education in global human values across cultures; respect for the diversity of values within and between cultures; the ability to handle opposites as a contribution to progress and peace; holistic education with integrated and networked thinking; excellence not only in knowledge but also in character; integrity in behavior and personal, professional, and public life; balance between values and virtues as described above; skills to ensure employability balanced with skills to become truly human; compassion for performance combined with justice and equality; loyalty to one's own tradition combined with openness to the world. All that is what the power of one word—integrity—allows.

Bibliography

Gallent Torres, C., and I. Tello Fons, 'L'intégrité académique dans l'enseignement supérieur espagnol: trois mondes parallèles', in *L'Urgence de l'intégrité académique*, ed. by M. Bergadaà and P. Peixoto (Caen, Éditions EMS, 2021), pp. 55-68.

Integrity Action, *About Us | Integrity Action. What Is Integrity*, no date.
<https://integrityaction.org/what-integrity>

Milazzo, V., 'Thoughts for Success: Do the Right Thing When No One Is Looking', Vickie Milazzo Institute, 24 April 2015.
<https://www.legalnurse.com/legal-nurse-consulting-blog/2015/04/thoughts-for-success-do-the-right-thing-when-no-one-is-looking>

- OFlaherty, W., '(CCSLQ-13) Right Thing', *Essential C.S. Lewis*, 22 November 2015. <https://essentialcslewis.com/2015/11/22/ccslq-13-right-thing/>
- Peković, S., J. Janinović, and D. Vučković, 'Academic Integrity at the University of Montenegro: Path Toward Certification', in *The Urgency of Academic Integrity*, ed. by M. Bergadaà and P. Peixoto, Coll. Questions de société (Caen: EMS, 2021), pp. 339-59.
- Reid, L., 'Integrity', Who Said This Quote? 13 December 2016. <http://whosaidthisquote.blogspot.com/2016/12/integrity.html>
- Stückelberger, C., 'How to Recognize Right and Wrong? Five Sources of Knowledge in (Religious) Ethics', in *Global Ethics Applied, Volume 4—Bioethics, Religion, Leadership*, ed. by C. Stückelberger (Geneva: Globethics.net, 2016), pp. 283-315.
- Stückelberger, C., *Globalance: Ethics Handbook for a Balanced World Post-Covid* (Geneva: Globethics.net, 2020). https://www.globethics.net/documents/4289936/13403252/GE_Focus_57_isbn9782889313679.pdf