



Resilience Ethics and Sustainable Governance: A Quest for an Inclusive Society

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Abstract

Resilience ethics means a shared ethical responsibility for our actions and environment. Sustainable governance is interested in the complexity of sustainability and the rise of resilience thinking. There are multiple ways to apply the idea of resilience to shared narratives about public problems and environmental concerns for the future. In particular, resilience ethics are related to human interventions in ecosystems and the resultant responsibility to care for them. The integration of resilience and sustainability leads us to study the distribution of wealth and other root causes of social inequality and injustice. The current paper argues that institutional change and collective action are critical elements in society's resilience. Therefore, three global problems should be addressed as the focus of resilience and sustainability: (a) divided societies and growing inequalities should be considered in terms of income distribution, employment, and education; (b) wealth and power should be redistributed in terms of common-pool resources and affected communities; and (c) intersectional inequality should be reconsidered in different axes of oppression and social injustice. A renewed perspective for democratic and responsible citizenship is required to enhance direct citizen participation in public policies and social change. In this regard, social and administrative scientific advances create opportunities for the resilient future.

Keywords

Resilience, Ethics, Governance, Sustainability, Society

Introduction

We face a world with public problems such as volatile market changes in the globalized economy, uncertain knowledge of the future society, complex preferences in institutional change and governance, and an incomplete understanding of earth systems and sustainability. The social-ecological resilience paradigm focuses on the human-environmental relation, while a comprehensive societal approach to resilience and sustainability is attracting interest in the field of research and collaboration.

The shift from the neoliberal understandings of governance and citizen-state relationships towards a more inclusive understanding of global problems and ethical responsibilities is viewed in terms of “resilience ethics”. According to resilience ethics, citizens’ roles as active collaborative participants have become more reflexively aware and self-empowered in the public sphere as well as in the private sphere. Policy debates about issues such as education, access to health care, housing, food, water, and environmental justice are at the heart of resilience ethics and sustainable governance. Sustainable governance with complexity and the rise of resilience thinking aims to understand the human relation to the world.

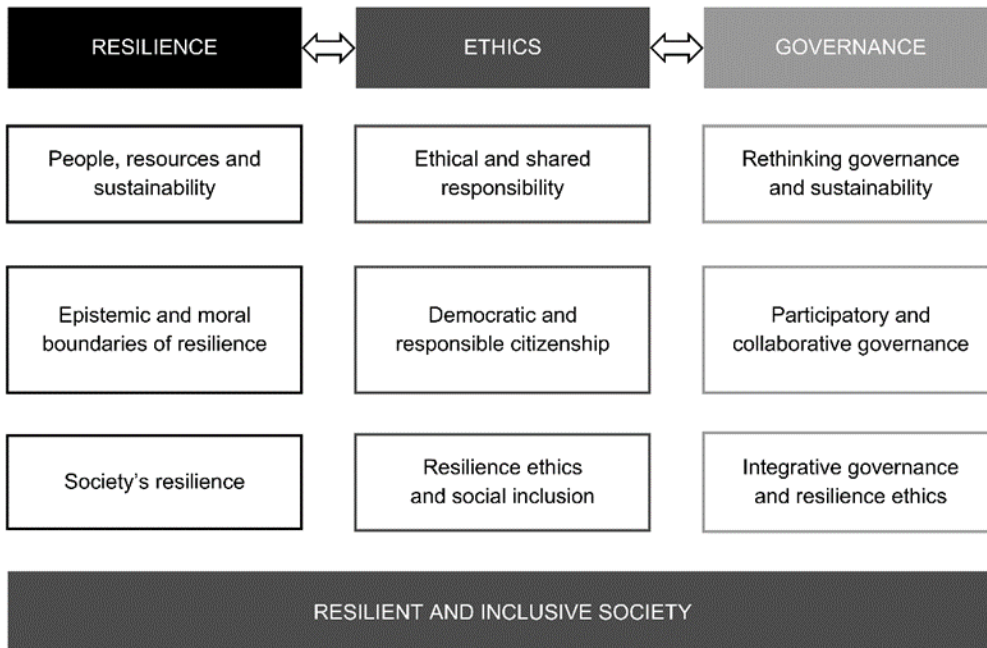
The importance of attaining a “peaceful, just, and inclusive society” is emphasized in the UN sustainable development goals. Specifically, an inclusive society means that we are concerned about the lives of the most disadvantaged people, who experience complex forms of oppression and inequalities.

The aim of this paper is to explore the relationship between resilience ethics and sustainable governance, particularly in this time of societal inequalities and the politics of complexity. Exploring this research theme, the paper tries to answer the following two questions:

1. What kind of scientific and conceptual contribution is required for resilience thinking in a wider societal context?
2. How strongly are resilience ethics related with sustainable governance and sustainable development?

The paper follows the research framework that is described in Figure 1 to examine the relationship between resilience, ethics, and governance.

Figure 1: Research framework



Source: Author

The paper comprises five main sections. First, the relations between resilience, nature and society are discussed through three perspectives: people, resources and sustainability; epistemic and moral boundaries; and society's resilience. This section contains a discussion path from the social-ecological resilience approach to Anthropocene futures. Society resilience is discussed through the notions of institutional change and collective action.

Second, resilience ethics is seen as a shared responsibility through three perspectives: ethical and shared responsibility; democratic and responsible citizenship; and resilience ethics and social inclusion.

Third, sustainable governance is seen as an integrative approach across three subsections: rethinking governance and sustainability; participatory and collaborative governance; and a synthesis of integrative governance and resilience ethics. This section stresses ethical notions of governance and approaches the implementation of UN Sustainable Development Goals.

The fourth section includes a discussion on some large-scale global trends toward a search for an inclusive society.

Finally, the concluding reflections section highlights some essential findings of the paper.

Resilience, nature, and society

People, resources, and sustainability

In recent years, resilience thinking has gained a significant position within scientific research and public policy, focusing on sustainable development and global environmental changes. Facilitating a more comprehensive conceptual understanding of resilience thinking, the notion of a complementary relationship between the social-ecological systems approach and innovative social scientific advances has made promising progress in resilience research.

Importantly, resilience has become a central concept in sustainability science based on the notions of social-ecological change and the adaptation of global climate change. Conceptualizing resilience as an ability is a useful way to deal with change, adaptation, and transformation (Berkes, 2017, p. 12). Additionally, the trans-disciplinary research perspective of resilience is defined broadly as the ability to successfully deal with global change (Brown, 2015; Fabricius, 2016, p. 305). Focusing on sustaining ecosystems and people, resilience thinking is considered a way to understand and engage with a changing world, as Walker and Salt (2006) state. According to them, “at the heart of resilience thinking is a simple notion that things change” (p. 9).

Resilience is a multifaceted and critical concept dealing with the complexity of adaptation and transformation in human and natural systems. Critical notions of resilience have emphasized its neoliberal discourse and utility. For instance, Simon and Randalls (2016) argue that “the resilience concept has demonstrated its extraordinary resilience” (p. 3). Despite this fact, they argue that multiple resiliencies exist to explore actions and practices for the good life and desirable futures, “to engage in debating the ontological politics of resilience multiple” (p. 3).

Paschen and Beilin (2016), in their commentary on Simon and Randalls, agree with the critique of the resilience concept because “it is actively captured as the focus in the discursive construction of disaster, risk, and crisis” (p. 41). In their analysis, “resilience multiple” sounds a call for responsible practices in terms of the redistribution of wealth and addressing other root causes of social inequality and injustice (p. 42). In this, the relation of resilience and responsibility is manifest for two reasons: (a) formulating practices of resilience needs a societal discussion; and (b) making transparent the power of the dominant paradigm and the articulation of our ethical choices (p. 44). As Paschen and Beilin (2016) conclude, “actions and practices of ‘resilience and responsibility multiple’ need to be ethically, affectively, and politically premised on ideas of social and environmental justice” (p. 44). Consequently, resilience’s meaning is even more than before directed to its societal value-orientation and to constituting a shared ethical responsibility.

The social-ecological resilience paradigm is developed as a distinctive definition of resilience, yet it includes, directly or indirectly, views of society. However, its role in public administration research is an interesting question. According to Duit (2016), the social-ecological resilience paradigm contains three interrelated problems that weaken its applicability: (a) a reliance on seemingly dynamic but deterministic systems models of society, (b) prescriptions for ostensibly flexible and innovative policy solutions that rest on simplified and rationalistic notions about the nature of public governance, and (c) a tendency for non-systematic and theory-driven empirical studies (p. 377). However, social-ecological resilience thinking has many valuable insights for application in public administration. Importantly, the avoidance of a simplistic view of society and governance is associated with a better understanding of the relation of nature and society.

A transition from traditional environmental issues towards planetary bounded social-ecological environmental concerns has occurred relatively recently. From the resilience perspective, planetary boundaries can be understood as integrated systems of humans and environment addressing uncertainty and adaptation to unforeseen future changes. The notion of the Earth’s carrying capacity focused on people, resources, and sustainability has switched our attention to the Anthropocene future (Knight, 2015).

The Anthropocene concept is known as “an epoch that began when human activities started to cause significant changes in the Earth’s biogeochemical cycles and ecosystems” (Berkes, 2017, p. 1). Importantly, as Brondizio et al. (2016) indicated, “the Anthropocene concept motivates deep ethical questions about the politics and economy of

global change, including diverse interpretations of past causes and future possibilities” (p. 318). In particular, indigenous people and local communities must be considered more seriously because they are at the forefront of confronting accelerated social-ecological changes and increasing demands for resources. As Brondizio et al conclude, “Their voices, predicaments, and the lessons they have to offer living and managing our common pool resources are yet to be seriously considered by the global change” (p. 323).

Generalized interpretations of humanity’s contribution to global change are historically, politically, and culturally situated. Therefore, Anthropocene discourses are directed to emphasize the power of human interventions to break the earth systems and the resultant responsibility to care for them (McLaren, 2018). The present climate change controversy reveals the full extent of the complexity focusing on vulnerabilities, the means of building capacity, and resilience. Although the scientific evidence of climate change and rapid loss of biodiversity has been acknowledged globally, governance issues regarding these problems are at the core of “critical resilience thinking” and sustainability.

Moreover, the nature of human impacts on the biosphere requires a more integrated approach to understand large-scale change and transformations to sustainability. Folke (2016) underlines the importance of the biosphere connection as an essential observation if sustainability is to be taken seriously. Therefore, resilience thinking emphasizes that “social-ecological systems, from the individual, to community, to society, as a whole, are embedded in the biosphere” (p. 1).

Understanding the human-biosphere relationship and human-environmental interactions social innovation is needed for resilience and sustainability. The concept of the Anthropocene challenges social innovation researchers to recognize it because “nations and societies no longer have the luxury to separate social challenges such as poverty, equality, and employment from the planetary challenges of biodiversity, greenhouse gas emissions, finite resources, and more,” as Olsson et al. (2017, p. 9) state. Importantly, Knight (2015) questions the current institutional capabilities of political, administrative, and sociocultural structures to reconcile a combination of increased urbanization, vulnerability, food and water insecurity, and geopolitical instability on the one hand, and future climatic conditions on the other (pp. 155-56). As he argues, “a possible consequence of climate change over coming decades could be geopolitical crises driven by the collapse of civil order and mass migration in societies with severe water stress and food insecurity” (p. 156).

Science’s role is at the heart of understanding the human relation with the biosphere and the complexity of ecological systems. The scientific understanding of what sustainability means in different environmental contexts and appropriate governance structures is a prerequisite for the resilience-sustainability relation. As Knight (2015) emphasizes, “the science of sustainability can be translated into practice only through the mediation of societal and governance frameworks” (p. 156). The question is how to achieve sustainability equilibrium between increased resource availability and societal resilience in the future Anthropocene.

Epistemic and moral boundaries of resilience

Exploring the world’s epistemic diversity, complexity, uncertainty, and ambiguity form the analytical core of resilience thinking. Moreover, subjective understandings of resilience challenge the mainstream and hegemonic knowledge paradigms. For instance, Walsh-Dilley and Wolford (2015) see resilience as an object of inquiry rather than simply a technical category or framework for analysis. They illustrate “resilience as a social configuration” that reflects diverse conceptions of resilience (p. 174). In their view, resilience can be studied “as a boundary concept” that provides opportunities to look beyond dominant knowledge paradigms (p. 178). Consequently, resilience is a guiding metaphor for bridging the epistemic boundaries between social and environmental interests in existing ecological knowledge and scientific expertise (p. 178).

Why are boundaries so significant for resilience? Abbott (1995) defines boundaries as “sites of difference” (p. 860), natural consequences of the relation in which “boundaries come first, then entities” (p. 859). This definition means, according to Quick and Feldman (2014), “that actions create sites of difference, which then constitute boundaries, which are linked together to create what is consequently recognizable as an entity” (p. 675).

Boundaries can be understood as natural consequences of differences in entities, such as professions, jurisdictions, political identities, or issues (p. 675). For Abbott (1995), the process of boundaries-into-entities creates the tension created by the pull of structural dimensions. “What gives entities their structural resilience is their defensibility, their endurance in several different dimensions of difference” (p. 77).

Reconsidering boundaries, Quick and Feldman (2014) see collaborative boundary work as efficient for resilience, making differences visible, bringing them into interaction, and allowing differing orientations in collaboration. As they describe, “the potential benefits of boundary work for making connections are central to accomplishing resilience through collaboration and enable new pathways to address public problems efficiently when systems are disrupted, and resources are constrained” (p. 673). This notion of the ideal of collaboration emerges as the meaning of “the sites of difference” to generate multiple voices and enable self-organizing processes to achieve resilience for solving public problems and addressing collective concerns. In the same way as Goldstein et al. (2015) consider resilience as a conceptual framework “for moving beyond the goals of recovery and persistence that characterize much of sustainability thinking” (p. 1286), the sites-of-difference approach to resilience enables collaboration through shared narratives to understand a plurality of perspectives in the human-environment relation.

Bravo Osorio (2017) examines resilience as a moral boundary from the perspective of environmental ethics and science by asking: “What exactly can scientific knowledge do in an ethical context?” (p. 124). First, science gives us the elements and the understanding to make a moral judgment, but science does not perform the judgment. The debate is between a moral foundation and the moral judgment; the problem of “is” and “ought” (p. 124). Second, science can have two roles: information and moral participation (p. 127). The first role refers to the fact that ethical decisions ought to be properly informed. As Bravo Osorio states: “The idea is that moral judgment over environmental matters must be informed by science. Science gives a moral subject the necessary knowledge to perform a proper ethical judgment” (p. 127).

Resilience is a central concept in the understanding of the interaction and integration of human societies with the biosphere. The disturbance of the ecological equilibrium between humans and nature leads to transformation. As Bravo Osorio reminds us, “pollution, overfishing, deforestation, land use, biodiversity reduction, and climate change are all human-induced disturbances that are currently degrading ecosystems in the planet” (p. 132). Because “the action-directed aspect of resilience is fundamental from a moral perspective,” according to Bravo Osorio, resilience already has a guiding role in determining which actions should be considered to preserve the environment and protect future generations (p. 133). Therefore, “a resilience-based ethics is an ethics which is already directed to evaluating the appropriate actions to undertake” (p. 134). Science can have a moral impact, which is a more of an important role than just providing information. In other words, resilience as a moral boundary can give a scientifically determined boundary between right and wrong. “Good is what remains inside resilience boundaries; bad is what goes outside resilience boundaries” (p. 134).

Society’s resilience

Understanding the importance of institutions in building and maintaining adaptive capacity for ecosystem governance and the whole of society includes resilience thinking. Planetary boundaries such as climate change must be taken seriously in politics and public policies as well as in responsible business. Unfortunately, sustainability development progress at the institutional and government levels has been too slow in reacting to rapid global change and in supporting emerging circumstances and public problems of the resilient future.

Taking transformation seriously, resilience thinking has contributed greatly to research on earth systems governance and institutional change. However, according to Sjöstedt (2015), the fundamental political nature of institutions and the fact that they are subject to distributional struggles and power should be recognized. In particular, the collective-choice perspective is central to different notions of analyzing institutional change linked to collective action and resilience. The evolution of institutions for collective action is a topic in the study *Governing the Commons* by Elinor Ostrom (2015). As a resolution to collective action problems, the study presents

solutions to situations in which common-pool resources are subject to competing demands. According to Sievers (2010), “Ostrom identified conditions in which societies have been successful in creating self-regulating structures, independent of government mandates, that allow for the rational allocation of commonly held resources over multiple generations” (p. 88). In civic cooperation, “these societies have been able to generate norms of generalized reciprocity and social trust to reduce or eliminate the need for heavier legal regulation” (p. 88).

Sjösted (2015) identifies potential implications for resilience thinking in Ostrom’s works. “Ostrom’s logic of institutional change, for example, emphasizes the process by which each actor weighs expected costs of an institutional change against the benefits” (p. 3). Interpreting this notion, institutional change must be understood in relation to diverse interests with distributional power struggles of resource allocation. Ostrom (2015) has noted that the collective-action problems related to the provision of common-pool resources and appropriation from common-pool resources extend over time. As she adds, “Individuals attribute less value to benefits that they expect to receive in the distant future, and more value to the immediate future” (p. 34).

Understanding the relation of individual preferences and collective interests is a challenge for achieving resilience and sustainability because, as Ostrom (2015) notes, “each institutional change became the foundation for the next change” (p. 141). Therefore, a more accurate understanding is needed of governance in general and institutions in particular. Referring to Hardin’s (2009) work of *The Tragedy of the Commons*, Sievers (2010) reminds us “why resources held in common by humanity such as air and the oceans are often abused, leading to global warming and ocean pollution” (p. 388). As an answer to this classical collective-choice problem, Sievers (p. 388) refers to Sandler’s (1992) phrase: “Individual rationality is not sufficient for collective action” (p. 3). Supposedly, this notion emphasizes the meaning of institutions and institutional change.

Moreover, from the resilience perspective, the contradiction between individual rationality and collective action must be considered an ethical dilemma, due not to competing interests but to the question of value congruence between humanity and nature. According to Sievers (2010), “the problem of value pluralism” that lies at the heart of contemporary liberal democracy means the collective ends in modern democracy are fundamentally disagreed upon (p. 388). The transformation of democratic process from the joint action of citizens to the consumption of individual customers brings an additional feature to the collective choice controversy. As Sievers notes, “finding peaceful mediation among fundamentally conflicting worldviews requires a strong ethic of tolerance that norm appears to be in decline along with the falling levels of social trust” (p. 389).

Focusing on a shared responsibility for resilience and sustainability, we must define institutions and collective ends. First, complementary expressions exist for the collective end such as “common good”, “public good”, and “public interest”. All have specific meanings and common institutional meanings. The common good refers to a good society, the public good clearly to collective ends, and the public interest to the interest of all citizens. From the global perspective, fundamental goods and services have a broad range that can be categorized as global public goods. According to Brousseau et al. (2012), examples of global public goods include global biodiversity, public health, peace, food security, and economic security (pp. 1-17). The problem of the provision of global public goods has become increasingly intertwined with the question of global governance.

The complexity between individual and collective preferences is part of the context of global public goods. As Held (2004) points out, “the principle of equivalence suggests that those who are significantly affected by a global good or bad should have a say in its provision” (p. 371). According to Weisband (2007), Held demonstrates that “those who pay the costs of decisions are often distant or alienated from the structures and processes in which the decision is made” (p. 321). Therefore, “many pay the price for few” and “they do so in numerous ways including in terms of ecological and bio-atmospheric degradation” (p. 321). From the resilience perspective, this distinction means institutions should be made more participatory in terms of citizen participation within civil society and the rise of globally networked society.

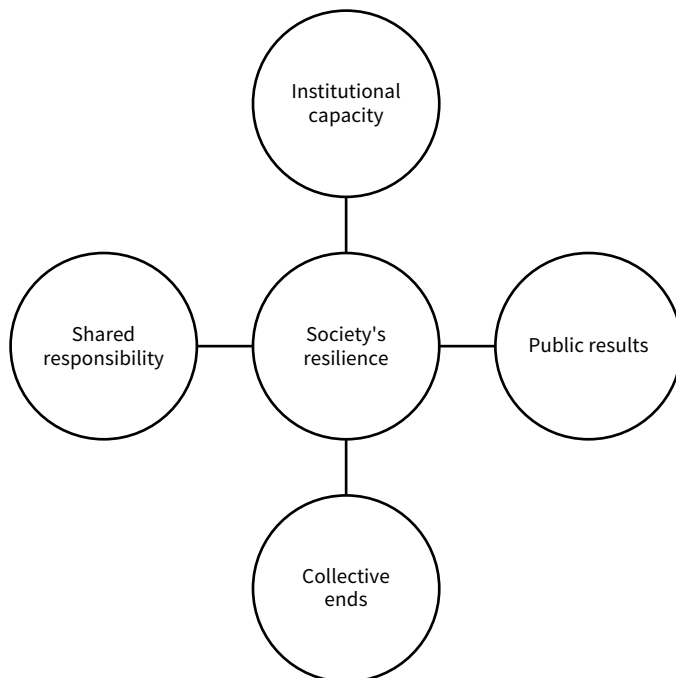
Understanding the institutional change and collective ends, Miller (2010) has developed a theory to examine the moral foundations of contemporary social institutions. Adapting his implications to resilience thinking, social institutions such as governments, business corporations, hospitals, universities, police services, international

financial systems, and the media exist to realize the collective ends as the common good of the society. For this purpose, the government is considered a meta-institution, academic freedom of inquiry and knowledge are collective ends of the university, and the collective end of policing is to protect human rights. Similarly, the social responsibility of business is to refine market dynamics for social change and an inclusive society, and the role of media is to create a public sphere for the civil society.

An interesting point in Miller's work is his notion of the fundamental question of the invisible hand of the market to guide the public interest. As Miller (2010) reminds us, the global economic and financial crises have demonstrated that business organizations operating in competitive markets cannot necessarily alone be expected to achieve adequately alone the larger and indirect social purpose that justifies their existence in terms of "collective goods" (pp. 9, 56). According to Miller, "market actors pursue the individual and collective self-interest" (p. 293) in terms of proximate and ultimate ends (p. 291). Miller notes that "market actors do not have an ethical purpose as their proximate ends; rather, they have commercial ends such as profit maximization" (p. 293). Therefore, "the markets' ultimate ends are the outcomes the invisible hand is supposed to bring about" (p. 294). However, "there is a need for regulation, accountability, and where appropriate, institutional redesign to ensure that Adam Smith's famous invisible hand actually delivers its promises" (p. 9). In accordance with Miller's teleological account (p. 292), global market actors are, in principle, responsible social institutions but they suffer a fundamental defect: "they do not have a coherent and guiding institutional purpose" (p. 299). Profit maximization is clearly the proximate end, but the ultimate end is something beyond this. "Increasing literacy, reducing poverty-related diseases, and addressing global warming" are examples of ultimate market ends (p. 297).

Society's resilience can be examined through four elements: institutional capacity, collective ends, shared responsibility, and public results, as depicted in Figure 2.

Figure 2: Four elements of society's resilience (Abbott, 1995)



Source: Abbott (1995)

In order to build institutional and social capacity, Bourgon (2010) emphasizes collective capacity through public results. These results have two dimensions: (a) public policy results, and (b) civic results (p. 199). The emphasis on public policy results is on system-wide and societal impacts. For instance, a school may have low performance indicators on standardized test scores, but it makes an important contribution to the overall performance of the education system and quality of life in its local community. Bourgon (2010) offers another interesting example: high user satisfaction with a medical service is not necessarily a sign of success if these results are achieved using scarce resources that could be allocated to meeting more important health priorities. Governments in different parts of the world are paying greater attention to system-wide results but a few have focused on societal results (p. 200). According to Bourgon (2010), civic results include an active citizenry, empowered community, and civic spirit (p. 201). The idea that democratic principles are concretized by civic results is central. An enhanced role for citizens and their communities makes a commitment to improving civic results. Bourgon emphasizes that public policy results and civic results are possible to convert into collective results at society's macro level. In all, public results are collective results achieved by all agents, whether from "the public and private spheres or civil society" (p. 206).

Society's resilience plays an important role in Bourgon's (2010) analysis. "Government will always be the insurer of last resort when the collective interest is at stake" (p. 211). Therefore, "the primary goal for government is to promote society's resilience, which means building the collective capacity to learn and adapt and ensuring a more equitable distribution of the risks" (p. 212).

According to Bourgon (2010), resilient societies have at least two main characteristics: (a) an active citizenry to take action to meet the needs of communities, and (b) solid and capable networks of community groups to identify the community's needs and to mobilize action (p. 212). In particular, Bourgon emphasizes a participatory approach to building collective adaptive capacity. "Public participation, citizen engagement and shared governance are elements of this approach to provide powerful reinforcements to resilience" in public decision-making and policy implementation (p. 212). In short, resilience is based on trust, mutual understanding, knowledge, and know-how. In addition, social innovation in different forms is an essential element in building capacity for resilience and with regards to economic, social, and environmental sustainability. As Bourgon (2010) concludes, the transformation that has taken place since the 1980s with global crisis signals, "a need to search for a new balance between market and democracy; between the public and private interests; between freedom in the private sphere and common responsibility in the public sphere" (p. 213).

Importantly, we are concerned with moral foundations and integrity systems for the professions that must go beyond the ethical norms and ideals of good governance, realizing that the collective end serves "the ends of justice, good health, and the like" (Miller, 2010, p. 188).

Resilience ethics as a shared responsibility

Ethical and shared responsibility

The shift from the neoliberal understandings of governance and citizen-state relations towards more inclusive understandings of global problems and ethical responsibilities can be viewed in terms of "resilience ethics" (Chandler, 2013, 2014). In this view the ethical responsibility stems from the unintended outcomes of interactive and emergent processes in which actors are embedded. Chandler (2014) speaks about the indirect ethical responsibility derived from self-reflexivity that can be understood neither as instrumental responses to outcomes nor as deontological ethics derived from external consequences (p. 124). In particular, the growing self-awareness of citizens and the need for reflexive governance are requirements for the concept of ethical responsibility.

Chandler (2014) has examined liberal modernist understandings of ethical responsibility as a new global ethic and the transformative power of the embedded subject (p. 120). In this context, the private ethical sphere and the public political sphere are not clearly distinguished. He considers public ethics as a guide to the government of others, i.e., governance for governing institutions, and private ethics as the guide to the ethical government of the

self, i.e., governance for individual members of the public (pp. 120-3). The government of the self represents outward-looking and self-reflexive processes of development, and the government of others is the process-based relational understanding of the government (p. 203).

In resilience-thinking, responsibility for government actions as much as individual actions are seen to be shared much more equally. The need to conciliate bureaucratic and democratic values emerges concretely in this question. Government's responsibility is limited, and citizens' opportunity to take more responsibility is restricted. According to Chandler (2014), "this process of dismantling frameworks of individual and collective responsibility often appears as an enlightened, socially rich, actor-networked perspective" (p. 124). "Resilience ethics work back from the appearance of the world to enable an embedded ethical reflexivity to guide the subject's own self-transformation" (p. 124). Therefore, at the heart of resilience ethics is the rearticulation of power hierarchies and the reification of market relations and outcomes (p. 123).

As Chandler (2014) argues, resilience ethics redistributes responsibility and emphasizes the indirect, unintended and relational network of complex causation because problems are reconceived not as political, economic, or moral but as societal and ontological (p. 125). Therefore, government's responsibility is to increase social effectiveness and citizens' capacity to participate in public policy and governance. Following the idea of resilience ethics to reformulate the ethical responsibility, we become embedded subjects responsible for the unintended and indirect consequences of our actions. "We are more likely to see our lifestyle or consumption choices as responsible for inequalities, conflicts or environmental problems" (p. 125).

Democratic and responsible citizenship

The ethical demand for individual self-reflexivity is an integral part of democratic and responsible citizenship, for citizens who are encouraged to become more ethical in their choices. Moreover, the idea of democratic and responsible citizenship focuses on the question of citizens' expectations of government and the responsibilities they might be expected to assume in exchange. Citizens increasingly expect policies to be not only efficient and effective according to some purely economic or prudential calculation but also equitable and just. In particular, a renewed focus on "democratic citizenship" is a way to rediscover a more substantive role for citizens in public affairs (Ventriss, 2012, p. 287).

Democratic citizenship is both a legal status and a practice. Citizenship as a practice emphasizes the freedom to participate and is interested in engaging citizens in their different roles. According to King (2007), "Engaged citizens have the potential to make public decisions based on their sense of the public interest, using phronesis, or practical wisdom, and experiential knowledge relevant to the circumstances" (p. 76).

Moreover, the notion of democratic citizenship means that citizens are willing to maintain their duties towards society insofar as they trust the direction in which the society is moving. As March and Olsen (1995) state, "to be a democratic citizen is to accept responsibility for crafting the practices, rules, capabilities, procedures, and identities, that construct democratic political life" (p. 252). Importantly, "public servants, like other citizens, have a choice," as Stivers (2008) restates the essence of democratic citizenship from the perspective of an active and collaborative citizen (p. 120).

Public managers and public servants "as professional citizens" have the responsibility for more than the means of enhancing effectiveness. As Cooper and Gulick (1984) state, "the ethical obligations of the public administrators are to be derived from the obligations of citizenship in a democratic political community" (p. 143). These obligations include the responsibility for establishing and maintaining horizontal relationships of authority with one's fellow citizens, seeking "power with" rather than "power over" the citizenry (p. 143). According to Stout (2013), "the relationship between government and its citizens should be one of trust and collaboration, not transaction. Therefore, administrators must be first fellow citizens, not independent agents" (p. 195). This notion emphasizes the ethical dimension of citizenship as "the importance of being responsive to citizens, encouraging their participation, being accountable to them, respecting the dignity of the individual, fostering reasoned deliberation, and encouraging civic virtue and concern for the common good" (Cooper, 2004, p. 397).

The meaning of citizenship and how it has become usurped by society's rise is at the heart of Arendt's (1958) analysis. She connects action with spontaneity, uncertainty, and unpredictability. In contrast, the conformity to a mass society is subject to bureaucratic management to control and eliminate any uncertainty that may arise when individuals try to act freely in their capacity as citizens. For Ramos (1981), action is an ethical code of conduct because it demands deliberations and consciousness of intrinsic ends. Ramos speaks of a behavioral syndrome (p. 46). Action is an incidental human dimension and cannot be appraised only by efficient causes. Ramos and Arendt represent a public ethics approach that makes a distinction between the substantive and the formal meaning of organization.

Public ethics as a normative meaning consists of ethical citizenship and public spaces to enable substantive deliberations without operational constraints. This notion is at the heart of resilience ethics. The public engagement in fostering responsible and democratic citizenship and in encouraging citizen dialogue congruent with resilience thinking contributes to reasoning about fundamental ethical questions to sustainability.

Resilience ethics and social inclusion

The notion of resilience ethics consists of critical elements to analyze the democratic deepening and the common goal of designing more just and democratic societies. The state of democracy will be revealed by the conceptual learnings of inequality and diversity.

By asking how can we democratize inclusively, Martinez Palacios (2016) considers European and North American complex thought since the 1960s regarding oppression and inequality in the design of deliberative and participatory practices. In this context, democracies are facing inclusion in two of its forms. First, "vertical inclusion is the process by which states that are extending democracy seek to resolve the democratic malaise, by inviting citizens and other economic and social agents to participate in the process of public decision making." Second, "horizontal inclusion is the process by which these same states respond to the problems of oppression deriving from the systemic concealment of the knowledge and life experiences of [...] those people and social groups considered to be at the fringes of the social norms employed by means of the different systems that permeate the social structures making up the social world. [...] This form of inclusion is related to the desire to create the conditions to grant symbol power [...] to knowledge derived from the life experiences of those who are traditionally excluded from the political field." (p. 351).

Martinez Palacios reminds us that the very concept of oppression is interpreted in many ways around the world. Every society has its different axes of oppression—such as gender, class, caste, functional diversity, spirituality, strength of body and mind—adapted to that society (p. 359). As the author argues, "the conceptual learnings of critical thought on democratic extension will arise in complex societies (whether stratified or multicultural ones) in which intersectional inequality requires a response" (p. 361).

From the 1990s onwards, intersectionality theory has been developed in the direction of forms in which oppression and inequality are experienced. The crucial idea to facilitate the inclusion of marginalized groups comes from Crenshaw (1989), who said that "when they [marginalized groups] enter, we all enter" (p. 73). This statement is an invitation to export complex thought regarding oppression and inequality into the design of deliberative and participatory governance.

Sachs (2015) has examined social inclusion through the ethics of wealth, poverty, and inequality. "Even the high-income countries, which have largely banished the extreme poverty, struggle with high and increasing inequalities of income, wealth, and power" (p. 219). For example, the relationship between income distribution and economic growth is an interesting question. As Sachs states, "If government raises taxes on the rich in order to provide social services to the poor, will the tax-and-redistribution policy lead to lower economic growth, as is sometimes claimed?" (p. 220). Economic discrimination emerges in many forms and affects some of society's groups: women, minority groups, indigenous groups, and others. Cultures differ greatly, and Sachs asks how should we think about the relationship among ethics, culture, and the law? In his opinion, virtue ethics marks one

vital approach to social inclusion. “It is based on the idea that human beings have a responsibility to others and must cultivate their own attitudes and virtues in order to meet those responsibilities” (p. 222).

Sachs is concerned with divided societies and forces of widening inequalities. Particularly, the rising gap in earnings between high-skilled and low-skilled workers is one fundamental force playing a role in widening economic inequalities in the United States, in several European countries, and in many emerging economies around the world. In this situation, a lack of education of low-skilled workers is a problem, probably reflecting the combined forces of globalization and technological changes. The information revolution and the progressive automation of many production causes is a second phenomenon that has dramatically affected income share for the capital forces. A third force is a political “trading in influence”¹ that derives special privileges in the form of tax breaks, subsidies, or advantageous regulatory changes (pp. 232-40) Sachs reminds us that “gender inequality has been a long-standing feature of most societies around the world” (p. 244).

Many other structural, cultural, economic, political, and moral disadvantages should be considered more seriously in resilience thinking. For instance, Lucas (2011) speaks about our ethical obligations to others as self-knowing human beings. Moreover, the ethical principle of respect for persons is at the heart of self-determination and self-expression, particularly in professional-client relationships.

Sustainable governance as an integrative approach

Rethinking governance and sustainability

Metagovernance is an umbrella concept that describes the role of the state and its characteristic policy instruments in the new world of network governance. The state’s role has shifted from society’s direct governance to the metagovernance of the several modes of intervention. From this perspective, the state returns as an important policymaker, but it relies less on command and control through bureaucracy than on the indirect steering of relatively autonomous stakeholders.

Bevir and Rhodes (2016) suggest a decentred theory of governance, which consists of diverse practices of ruling, inspired by competing rationalities, and confronting plural forms of resistance, or the “3Rs.” Decentred theory focuses on the social construction of governance through the ability of individuals to take meaningful action. It suggests an examination of the ways in which patterns of rule, including institutions and policies, are created, sustained, and modified by individuals. A decentred theory of governance entails a shift from institutions to meanings-in-action, and so, a shift from social logics to narratives. Decentred theory explains shifting patterns of governance by focusing on actors’ own interpretations of their actions and practices (pp. 13-17).

These notions of Bevir and Rhodes (2016) have clear normative implications that favour participatory and deliberative innovations. For instance, deliberation takes the form of continuous persuasion and debate that induces people to reflect on their beliefs and preferences and to exercise local reasoning to consider the ideals and policies they are willing to endorse. Rather, the exercise’s aim is not to gain the consent of citizens for the state but to enhance their capacity to consider and voice differing perspectives in debate (p. 28)

Consequently, networking and decentred governance foster public involvement and citizen participation because of the greater need for reciprocated forms of trust and civic virtue. Weisband (2007) considers citizen activism in terms of public ethics and participatory practices of networks (p. 332). He refers to Hirschman (1970), who defined three alternate strategies that can be applied to those seeking organizational influence and policy change. These well-known metaphors are exit, voice, and loyalty. According to Weisband (2007), each gives significant ethical consideration to policy debates and decision-making as related to virtues. The common tie that binds organizational members together is virtue because all members can understand it (Hart, 2001, pp. 146-147).

Meaningful participatory practices require that participants have influence, not simply voice (Weisband, 2007). “If voice is to be expressed effectively, it must find ways to have impact, to make a difference by means of

¹ <http://www.aalep.eu/trading-influence> [Accessed September 2021].

discipline and information” (p. 333). Benchmarks and measurable standards become essential requirements: exit with learning, voice with impact, and loyalty with benchmarks.

Participatory and collaborative governance

A collective end of the government is to see that other social institutions function in the public interest. As Miller (2010) argues, a government’s institutional function is to regulate and coordinate other social institutions such as economic systems, educational institutions, police, and military organizations (pp. 23, 323).

Networks and networking have tended to be presented almost as a self-evident autonomous phenomenon driven by information technology and global communication systems. Networking is alternatively viewed as a strategy, a framework, or a form of informal organization that characterizes and explains the shift from government to governance (Weisband, 2007, p. 315). Networks and networking can enable hybridization of heteronomy and hierarchy by bringing together certain dimensions of hierarchy and certain elements of heteronomy. They are combinations of vertical and horizontal, and bounded and unbounded forms of organization and coordination (p. 318).

However, networks must be based on reciprocated trust and fairness, and virtue ethics focusing on human character, specifically the qualities, features, or dimensions that enable us to define a virtuous person. Additionally, networks and networking encounter the limits of hybridization due to the process of deconstructing power relations of different institutionalized stakeholders. When the dilemma of possible conflicting or differing interests or values is manifested, the human relation to society is central from the resilience perspective.

The shift from government to governance is also seen as a call for more democracy. The emphasis is more on society than the state; therefore, self-awareness and self-reflexivity of individuals underline more ethical responsibility rather than making the government more accountable to the people. According to Chandler (2014), “new forms of governance appear as ways of democratizing society ‘through empowering’ or ‘capability building’ the citizen, enabling political subjects to take societal responsibility upon themselves and their communities” (p. 164). Rose and Miller (2013) characterize this new specification of government’s subject by “the ethical a priori of active citizenship in an active society” that, according to them, is perhaps the most fundamental characteristic of government’s new rationalities. “When strategies of welfare sought to govern through society, advanced liberal strategies of rule ask whether it is possible to govern without governing society” (pp. 213-215).

Rose and Miller (2013) remind us that the activation of subjectivity as a central feature of advanced liberalism creates its own challenges. They raise questions such as, what will be the future of advanced liberal citizenship, and the obligations of responsible self-governance for the majority? Can expertise still successfully transform many political problems of inequity and disparities of power into technical questions concerning the best way of organizing and managing regimes of security, enterprises and persons? These questions are fundamental in relation to collaborative actions and networked organizations. They enable people to go beyond their own personal, institutional, and jurisdictional frames of reference and perspectives towards understanding other peoples’ interests, needs, values, and constraints (pp. 217-218).

Synthesis: Integrative governance and resilience ethics

Ethics are systems of value that guide action. Public administration exists to realize the governance of society—meaning society at large. Therefore, the balancing of the different ethical commitments in public administration is a highly complex endeavor without any universally shared approach, as Waldo (1980) has noted. The discussion of ethical choices emerges when competing values or interests of what is considered ethical are at stake.

According to Stout and Love (2013), their integrative governance model assumes that the individual agency determines what is right and good through interaction with the environment. Because people as human beings are naturally interconnected, they carry a responsibility within their community as reasoning beings who can consider together what is good and what constitutes right action both individually and collectively. The co-creative

process is multidimensional, and because of the sense of relation, the ethic is based on mutual responsiveness in which all act with one another, synthesizing both external and internal motivation (p. 278).

Integrative, creative, and participatory processes of governance based on Follett's (1924) explication of integration is the appropriate response to the ethical dilemma of conflicting values. This is a method for ethics through which different perspectives can be synthesized rather than placed into a relationship of competition and compromise. Follett recognizes that dealing with difference is the main part of the social process. "When differing interests meet; they need not oppose but only confront each other. There are three solutions to confrontation: domination, compromise, and integration" (p. 7). Two primary forms of domination are voluntary submission and coerced subjugation. Follett considers neither acceptable in a democratic society. Compromise is not much better because parties involved each lose something in the decision. All these methods offer only a "sham reconciliation" (p. 156).

However, individual and collective discussion can be maintained through integration, and a specific method can be achieved. Follett (1924) speaks of "reciprocal dialogue" and of "a revaluation of interests." A new shared perspective can be found because "values depend largely on relation." When ethical choices are made through the integrative process based on mutual answerability, good outcomes result for governance (p. 172).

Sustainable development targets three broad goals for society: economic development, social inclusion, and environmental sustainability. According to Sachs (2015), "in most of the world, countries struggle with all three of these goals" (p. 219). The complex question is how to achieve a reasonable balance between economic efficiency and social equity. A search for inclusive society is stated in the SDGs; as Fox and Stoett (2016) term it: "To emphasize outreach, inclusiveness, and the need to reflect the concerns of people living in poverty whose voices often go unheard or unheeded" (pp. 555-62).

The main challenge of the three dimensions of sustainable development is to secure the environmental and social dimensions and ensure these are integrated with economic growth. However, according to Salamat (2016), "an economic-based self-interest approach seems to fail to motivate stakeholders to incorporate the other two dimensions in their national and organizational development planning in an efficient and timely manner" (p. 4). Beder (2010, pp. 513-514) describes differing interests of business corporations and the national governments as follows:

The corporate goal of free trade has been given precedence over other citizen goals such as environmental protection, improved working conditions, affordable and accessible electricity and water, universal health care and schooling. Each of these areas of social policy has been subject to commodification, marketisation, privatization and deregulation in the name of free markets.

As Salamat (2016) reminds, none of the 17 SDGs could be achieved unless implemented in tandem with SDG 8 on sustained, inclusive, and sustainable economic growth and decent work for all and SDG 16 on promoting peaceful and inclusive societies for sustainable development (p. 3). For advocates of the sustainable development paradigm, an alternative discourse is needed inspired by a "universally shared and valued responsibility" and "the moral or ethical imperative" (p. 4).

The people – society at large – are committed to environmental responsibility. They want to be part of a common concern to protect natural resources and the environment. The question of "social belonging" can be translated into an active participation in institutions (Winsemius & Guntram, 2002, p. 184) such as business and civil society organizations among others. People are motivated to maintain a positive self-concept by acting in line with one's internal moral standards. "Owing to the motivation to maintain a moral self-image, people may prefer biospheric to economic appeals, rendering the latter less effective than commonly assumed" (Salamat, 2016, p. 2; see also Bolderdijk et al., 2013). Volunteering and social entrepreneurship are examples of caring for the environment and promoting the ethical discourse where the benefits of life outweigh the costs of sustainable development.

For instance, what motivates people to social entrepreneurship? According to Elkington and Hartigan (2008), “social and environmental entrepreneurs lead by example and seek outlandish goals, such as economic and environmental sustainability and social equity” (pp. 2-3). Schmalz (2010) describes these as “individuals whose higher-minded impulses motivate them beyond narrowly-defined profits to seek out elegant solutions to locally-based social and environmental circumstances” (p. 152).

Discussion

Sustainable governance is focused on the ethics of sustainable development and potential problems or threats of climate change, diseases, or socio-economic crises. It is less short-term and goal-directed and a more far-reaching and future-oriented approach to creating new possibilities for humanity. In this progress to resolve global challenges, no universal frame exists, nor does knowledge or governmental capacity. Rather, sustainable governance deals with complexity and the rise of resilience thinking to better understand the human relation to the world. The study of ethics is at the heart of the intellectual concept of resilience.

The question of what does the future hold suggests that our main ethical concern is on planetary boundaries, such as climate change and the earth’s carrying capacity. Related to this, issues such as climate refugees, resource-based immigration and geopolitical inequality, and political conflicts and scarcity of natural resources, such as clean water, are central. When we seriously consider the future in terms of intergenerational equity, we must trust in dynamic reciprocity in a highly competitive and interconnected world.

The United Nations’ 17 SDGs (UN, 2015, 2020) include many notions of green claims or green philosophy, particularly referring to environmental and corporate social responsibility. Green environmental claims, such as global warming countermeasures, resource recycling, and product and chemical safety, must be seen in light of their contribution to the public’s trust in the earth systems. Poor quality public policy infrastructure has been considered one factor that hinders sustainable governance in its support of such green solutions that might turn out to have a net social benefit.

The Equator Principles (EPs)² include excellent examples of recognizing the common good of society, business, and nature (Wörsdörfer, 2015a). Environmental sustainability, human rights protection, and the inclusion of affected communities are key elements of the EPs. Indigenous peoples and civil society organizations are closely linked with human rights. Indigenous peoples are often among the most marginalized, disadvantaged, and vulnerable groups in society due to a lack of political representation, participation, and inclusion; a lack of access to education, healthcare, and other social services; and exclusion from power and socio-economic and political decision-making. These elements represent both business and public ethics for reconciling a possible gap between corporate private interests and society’s common good. In bridging the gap between economics and ethics, there are two fundamental elements of integrating business-excellence with corporate social responsibility and corporate citizenship: (a) the protection of affected ecosystems and (b) social stewardship for the respect of human rights (Wörsdörfer, 2015b).

The development of information and communication technologies (IT) can be called a “digital transformation” that is rapidly changing the economy and society. It is evident that digitalization is aimed at achieving good in terms of social purposes. According to The Earth Institute³, “technology must be combined with a will towards the common good.” IT is seen as the most powerful tool for exploring the world’s major challenges, such as ending poverty and hunger, ensuring universal access to basic services, and making the transition to a low-carbon economy. The aim of IT-enabled societies is consistent with the UN’s sustainable development goals. In other words, a shared global agenda exists for human development based on prosperity, social inclusion, and environmental sustainability as fundamental pillars of global well-being. This agenda must be seen more as an ideal for reaching a balance between economic efficiency and social equity.

² <https://equator-principles.com> [Accessed September 2021]

³ <http://www.earth.columbia.edu/> [Accessed September 2021]

All humans have value, despite the fact that we live in a world where political, social, and economic basic rights are not available to all people. From the perspective of access to information and freedom of expression, education is the fundamental method of social progress and reform. However, education for all remains an elusive goal because many governments around the world do not prioritize education in their national budgets. However, peoples' power to express themselves and act freely has increased globally due to the Internet and the development of mobile technology. Personalized use of IT will globally release people to act in collaborative and sustainable ways to face the world of digital intelligence.

Global digital infrastructure has been developed and powered in a way that leads to the question of whether we can transition to renewable energy in time. However, it is only one solution to the question of why one-third of the world's population is malnourished while at least 30 percent of food is wasted.

Concluding reflections

By exploring the relationship between resilience ethics and sustainable governance, the current paper focuses on society's resilience. Resilience ethics is understood as a shared ethical responsibility for the unintended and indirect consequences of our actions. Resilience ethics emphasize both action-directed resilience and action-oriented citizenship. The dynamic nature of resilience is highlighted by this relationship. Resilience's meaning is its societal value orientation and constituting a shared responsibility for sustainability.

Resilience ethics and sustainable governance form an interrelated relationship to understand human interaction. Conceptualizing resilience as the sites-of-difference gives us an opportunity to rediscover the complexity of social inequalities, power struggles, and ethical dilemmas. There are multiple resiliencies to enable collaboration through shared narratives addressing public problems and environmental concerns for the resilient future.

The paper addresses three global problems to raise as the focus of resilience and sustainability: (a) divided societies and widening inequalities in terms of income distribution, employment, and education; (b) redistribution of wealth and power in terms of common-pool resources and affected communities; and (c) intersectional inequality in different axes of oppression and social injustice.

Institutional change and collective action are two critical elements in society's resilience. Institutional change is related to diverse interests with distributional power struggles of resource allocation. Contemporary social institutions such as governments, hospitals, and business organizations exist to realize their collective ends as the common good of society. For instance, a collective end of business is to refine market dynamics for social change and an inclusive society.

The role of science is at the heart of understanding resilience ethics and sustainable governance. Resilience as a moral boundary can give a scientifically determined boundary and a guiding metaphor between right and wrong. According to Bravo Osorio (2017), "Good is what remains inside resilience boundaries; bad is what goes outside resilience boundaries" (p. 134).

When striving for an inclusive society, the focus is on increasing resilience through institutional and societal capacity-building by means of citizen empowerment, stakeholder participation, civil society, and collaborative governance. A renewed perspective for democratic and responsible citizenship is required to enhance direct citizen participation in public policies and social change (Käyhkö, 2018, p. 129). In this regard, social and administrative scientific advances create opportunities for the resilient future.

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