

Social Networking Strategy for Creating Public Value in Eastern India

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Throughout Indian society — government authorities, the commercial sector, and the overall public — there is interest in the role that social networking plays in integrating cultural normative values, market exchange, and public administration to create beneficial outcomes for larger segments of society. Reports from contexts where social networking is applied indicate that it integrates the interests of stakeholders in a way that creates satisfactory outcomes for all those connected to the network. However, in spite of its success there is no theoretical framework for applying the social networking strategy in Eastern India to improve social-economic conditions. This article analyzes the role that social networking plays in integrating material values with higher order social values in order to improve market-stakeholders and government authorities-overall public relationships. The article uses cultural values as the basis for developing a theoretical model that can be effectively applied in Eastern India. In addition, the article provides an explanation of the concepts and principles underlying the social networking approach to increasing public value. Thus, the article contributes to the literature describing how to enhance a municipality's standing as a "smart city," increase transparency, reduce corruption, and how it contributes to sustainable social-economic planning in Eastern India.

Keywords; Ganadharma, firm-centric, development problematique, integrated value creation networks, triangulation, Grounded Theory

"For assuming that freedom is found in a democracy, and also equality, this would be so most fully when to the fullest extent all alike share equally in [co-creating social reality]" (Aristotle 1959, p.301).

Introduction

In every context where social networking is applied as a means for improving institutional, organizational, and social-economic performance plus for improving the relationship between government and the public and to improve overall social conditions there is compelling evidence of increased beneficial and satisfactory outcomes for a larger number of social stakeholders (Aydin & Hossain, 2012; Damgaci & Aydin, 2018; Martincová, & Andrysová, 2017). The conviction of the public authorities, organizational leaders, and economists who apply this strategy is that knowledge generation is the key to a thriving economy and is the basis for increasing public value. The positive outcomes result from the fact that social networking integrates the interests of the cultural elite, the progressive minded members of society, traditionalists, public authorities, private business persons, and that of the general public in a way that reconciles what heretofore seemed to be irreconcilable differences (Porter & Kramer, 2006; see also Miller, 2017; Tarman, 2017). Social networking improves the social-economic conditions of society by enhancing the operating effectiveness and efficiency of private organizations (Hossain & Aydin, 2011; Yigit & Tatch, 2017) and public institutions, by improving the quality of services and products offered to the public, plus by increasing benefits for individuals, organizations (Duffy et al., 2018), and the institutions of the society. Reports from locales where the model is effective indicate that it is cost efficient, increases transparency, reduces corruption, and enhances the eco-aesthetic aspect of cultural existence.

Social networking is proven to be a successful approach to improving social-economic conditions because it is an effective means of establishing collaborative processes that generate vital knowledge needed for integrating what would otherwise be the conflicting interests of the diverse segments of society (e.g. traditionalists, those who focus on social value, and those who focus on economic value). Social networking acts to improve the relationship between various segments of the public because it creates greater social solidarity. It is a strategy for co-creating cultural, social, and economic value thus reconciling the dichotomy between powerful individuals who pursue self-interest and the endeavor of the general public to increase social welfare (Etchells et al, 2017; Halawa et al, 2017). The social networking approach to increasing

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stakeholder satisfaction was introduced in accordance with the co-creation of value concept. This knowledge age concept prompts public administrators, political economists, and organizational specialists to change their stance toward social responsibility: e.g. heretofore public institutions operated as hierarchical bureaucratic structures and business organizations operated as closed, internally focused, profit-centric systems with the primary intention of claiming value and capturing value. With the influence of the co-creation of value concept public institutions and private organizations are now shifting to an open, client-centered, external focus — which emphasizes making a better value offer to clients and satisfying stakeholders (Akpan, 2018; Prahalad & Ramaswamy, 2004; Vargo & Lusch, 2011).

Consequently, business organizations, public institutions, and social systems are increasingly acting as open participatory and interactive systems. The change increases public-private partnerships, improves the relationship between the government and the public, plus increases social capital. Successful social networking is based on the practice of participatory social-economic planning which is assumed to be the best strategy for gaining desired outcomes in democracies. Consequently, the social networking approach democratizes the process of value creation (Khosravi, Aghapouri, & HamehMorad, 2016; Iulian, 2017; Miller, 2016, pp. 63-69; see also Bryson, Crosby, and Bloomberg, 2015, p. 370). The democratized approach to co-creating social-economic reality results in empowering agents at every level and in every sector with a greater ability to experience outcomes that they have reason to value (Sen, 1999, p. 291). However, in spite of the marvelous results increasingly being reported from various contexts there is no theoretical model for how social networking can be successfully applied in Eastern India to reconcile the tension between segments of the society that persist in being traditional, agricultural, and tribal-village and the members of the population who support what they believe are progressive strategies for moving India toward superpower status.

This article explains the concepts and principles connected with developing a social networking approach to increasing benefits for individual stakeholders, private businesses, and public institutions in Eastern India. Section two explains why the social networking and co-creation of value concepts emerged to meet the need for a more inclusive approach to social-economic planning in India given its vast ethnic and cultural differences. Section three explains a culturally-based strategy for developing a conceptual framework for a social networking model for Eastern India: i.e. by integrating conceptual data from the foundational social-cultural principles of Eastern India with that from contemporary literature on social networking and value creation in addition to that obtained from an exploratory study of a case where social networking works effectively. Section four (the concluding section) describes a theoretical model for successfully applying the social networking concept in Eastern India in order to create outcomes considered desirable by a larger segment of the population in Eastern India. In addition, the conclusion summarizes the main points of the article and suggests implications for future research.

The Shift to a Knowledge age Approach to Social-Economic Planning in Eastern India

The earliest conceptualizations of how to resolve the difference in interests between the various segments of society prescribed social networking as a means of integrating the interests of authorities with the interests of a disparate public (Bhāgavata Purāna, 2016, pp. 127-132; Aristotle, 1959, pp. 9-13; see also Mannheim, 1979, pp. 53-57; & Mann, 2005, pp. 2-4 & 310-313). According to the infamous Western philosopher Aristotle “The good life [which] is the chief aim of society, both individually and collectively for all its members,” requires open public collaboration which takes place in a public arena (e.g. *the agora*) in order to co-create value and is structured as a type of forum or social network (Aristotle, 1959, p. 201). Indian scholar N. Jayapalan (2001) pointed out that the foundational principles of Indian culture also proposed prescriptions for reconciling the difference between the utilitarian pursuits of powerful individuals and the endeavor of the general public to form democratic republics that promote social justice and the equitable distribution of natural resources (i.e. during the classical period attempts to form democratic republics were especially evident in the eastern part of India known as Kalinga) (Jayapalan, 2001, pp. 1-10; see also Panda, 2007, p. 4).

India's foundational principles propose adherence to *Dharma* as the means for balancing the endeavor to satisfy material needs with the concern for fulfilling higher order values (*Dharma* is defined as duty, goodness, justice, law, and tradition, realizing what it means to be in accord with the Essence of Being, and pursuing a course of self-cultivation that results in being in accord with the essence of one's own being). In the early social planning of Eastern India this was prescribed as the democratic principle ‘Ganadharma’ (Odia Bhagavata, 1996, pp. 21, 29, 35-37, & 69). Mastering the concept of *Dharma* results in balancing what is in the best interests of individuals (human Rights) with what promotes the common good (social justice).

Ganadharma promotes harmonious social relations and sustainable social-economic planning. In short, the concept of Dharma stands for one's duty to oneself, one's duty toward others and, as well, prescribes one's duty toward the forces shaping the natural order of existence.

The foundational principles of social-economic activity, for both Western Civilization and India, proposed that social-formation "Has social, democratic, and sociopolitical, aspects, or [that] our personal development and human flourishing require the dialogue at the agora of the polis" (Tassopoulos, 2014, p. 124). The foundational principles advocating cooperating to co-create a prosperous society were the basis of social-economic planning up until the emergence of Modernity and the industrial age. With the emergence of Adam Smith's market theory value began to be measured in terms of what has economic worth, and what generates profit. Thus, economic planning began to be isolated from the overall social sciences which resulted in accentuating the dichotomy between the self-interests of individuals and the welfare of the overall public (Miller, 2017, p. 173). The change had a pronounced impact on Eastern India's strategies for social-economic growth which was especially felt by the most rural or traditional segments of society. Although the industrial age, which required an enormous amount of raw material from Eastern India for its industrial productions, did create wealth for some sectors of society it did not meet the democratic requirement of assuring the common good. In addition, early planning for Eastern India failed to account for factors like the environment, cultural identity, cultural values, and higher order human values as essential aspects of economic planning. The problem is connected with the industrial age model for political economy which prompted a firm-centric emphasis on profits, increasing competitive advantage, and satisfying the interests of shareholders (Friedman, 2002, p. 133; see also Vargo and Lusch, 2004, pp. 1-17). This resulted in very apparent inadequacies in the social-economic conditions of Eastern India that were termed "the development problematique." The "development problematique" created cultural, environmental, climate change, and social problems which only heightened during the second half of the 20th century. Consequently, the 21st century ushered in a new perspective on how to reconcile the dichotomy between socio-cultural values and economic values. The new model for sustainable social-economic planning proposed a strategy for co-creating satisfactory and beneficial outcomes for a larger number of social stakeholders by establishing integrated value creation networks (Moore, Geuijena, Cederquistic, Ronning, & van Twist, 2017, p. 632). Thus, ultimately the economic development discourse was transformed into the network society discourse (e.g. knowledge age conceptualizations of sustainable social-economic planning).

Developing a Framework for a Thriving Network Economy in Eastern India

A conceptual framework provides an explanation of the principles and concepts related to a particular phenomenon in order to develop a theory concerning how to produce desirable results in regard to that phenomenon. In other words, a conceptual framework provides insight into why certain principles play a role in increasing beneficial outcomes (Cargan, 2007, p. 29). If the desired outcome is a sustainability approach to improving social-economic conditions in Eastern India then the conceptual framework provides an explanation of the concepts and principles upon which success is based while, at the same time, it indicates factors that influence the model's success. However, due to the fact that there is no pre-established theory for nor prior research for applying the social networking concept in Eastern India the conceptual framework itself must also be the basis for developing a theory for how to successfully implement this knowledge age strategy. The concepts and principles upon which the conceptual framework is based are drawn from the cultural values and worldview of Eastern India. Thus, the conceptual framework provides an explanation of how the concepts and principles related to social networking can be articulated as factors that enhance socio-cultural, eco-aesthetic, and economic conditions in Eastern India.

For this purpose, Grounded Theory (popular in the social sciences for theory development) is used to determine conceptualizations that apply as a framework for a social networking theory. In addition, Grounded Theory is used because concepts related to valuation are an essential aspect of the model for reconciling the dichotomy between Eastern India's socio-cultural value theory and the established economic value theory. That is to say that a conceptual framework for a social networking model for Eastern India explains why a certain approach — based on *triangulating* the foundational principles of the culture of Eastern India with contemporary literature on social networking and value creation - works best in Eastern India. Thus, the data for developing a conceptual framework will be derived from three sources, (1) the foundational concepts and principles of the culture of Eastern India and from an analysis of the contemporary literature (2) factors derived from an exploratory study of an exemplary case where social networking works well, (3) and *triangulation* of the data from the first two sources to determine the factors that contribute to improving social-economic conditions in Eastern India.

Foundational Cultural Concepts and Principles of Eastern India

The land of Lord Jagannath was historically considered as the commercial hub of the whole of eastern India and Southeast Asia. Economic and social conditions flourished in accordance with adhering to the concepts and principles established in traditional canons (e.g. *The Sarala Mahabharata* and *The Odia Mahabharata*). Eastern India's classical texts depict the cultural worldview, cultural values, sense of identity, and the social-economic principles that establish the basis of the cultural practices of Eastern India. *The Sarala Mahabharata* and *The Odia Mahabharata* make it clear that human affairs and social existence are a mixture of temporal or material forces that shape society as well as those related to higher order human values. Thus, social-economic planning narrowly focused on merely increasing wealth (e.g. increasing GDP without consideration of higher order values like 'Gandharma', cultural heritage, and identity) will betray the ethics of Eastern India's foundational principles of political economy and the outcome is disastrous (Mahabharata, 2009, pp. 127-128).

The Sarala Mahabharata and *The Odia Mahabharata* reflect Eastern India's culture in that both promote unity, a respect for diversity, and promote embracing plurality. In this sense, the cultural principles of Eastern India which prescribe social-economic planning are rooted in the concept of Samanwaya (i.e. harmony in the sense of networking to establish cooperation amongst all the various strata of society). Thus, achieving the liberation, uplift, and elevation of the people of Eastern India plus Holistic well-being and social-economic prosperity are based on promoting what has intrinsic worth (Mahabharata, 2009, p. 52). Planning on the basis of what has intrinsic value tends to strengthen the position of public authorities while, at the same time, it increases benefits for a larger number of stakeholders.

Conceptualizations of how to create a flourishing society — as put forth in the foundational tenets of Eastern India's cultural heritage — prescribe the principle *Purushottama Patitapavana* as a liberating concept that will elevate the life experience of the people of the various segments of society regardless of status. In other words, the foundational cultural principles of Eastern India propose that the liberation and elevation of the people occur when society is planned in accordance with the early cultural notion of freedom from self-seeking and greed in order to promote the common good, when the society promotes principles of Human Rights and liberal democracy, and when individuals realize their essential interdependence with others. The foundational principles of Eastern India's cultural heritage must be taken into account when planning how to satisfy both the material and higher order needs of the people. The material matters involve the basic temporal aspects of social existence (i.e. economic value theory in terms of what is related to things that can be quantified or counted). However, higher order human values are connected with the *Dharma* aspect of personal and social existence (e.g. things related to the qualitative aspect of human existence). Planning focused on the material but leaving out the qualitative cannot produce quality social-economic outcomes. Because how can quality be the outcome if it is not included as part of the theoretical model upon which planning is based?

The Contemporary Literature on Social Networking and Value Creation

The prior section explained the concepts and principles connected with increasing public value from the perspective of the foundational principles of the heritage of Eastern India. This section provides an explanation of the principles that contribute to social networking's effectiveness in other contexts from the perspective of contemporary literature. Increasing public value can be defined as an increase in the goods and services that are considered by the individuals and social groups of a particular society to improve their quality of life, prosperity, well-being, and social relations (Meynhardt, 2009, pp. 205-206). Stoker (expert in effective local governance) argued that "The judgment of what is public value is collectively built through deliberation involving elected and appointed government officials and key stakeholders" (Stoker, 2006, p. 42).

Social networking works to increase public value by engaging policy-makers, stakeholders, and economists in Constructivist communication processes where they collaborate to generate the knowledge (or cooperative to co-create the means) to increase public value. Public value is also thought of as manifestations of what is deemed to have intrinsic worth — as reflected in the goods and services produced by the institutions and organizations of Eastern India for its citizens. The ancient sage Narada sets an example of the power of social networking to create Lok Kalyan (□□□ □□□□□□): e.g. public welfare, peace, happiness, prosperity, and what's in the best interest of the public. Narada's example makes it clear that social-economic agents,

organizations, institutions, social advocacy groups and individuals who make use of social networking as a strategy for increasing public value are able to generate a type of power that can be used to “Set compatible goals between [segments] of society” (see Castells, 2011, p. 777 for an explanation of a connection between social marketing and empowerment).

Contemporary literature concurs with the classical precept which proposes that stakeholders enjoy more beneficial outcomes when engaged in social networks that generate pertinent information and disseminate it to the right people. According to Amartya Sen social networking offers the possibility of [realizing] Ambedkar’s vision of participatory democracy in which citizens would co-create the means for the equitable distribution of power and benefits (Sen & Drèze, 2013, pp. ix-xi & 11, 12 & 16). Thus, the contemporary literature stresses that social networking seems to contribute to improving the quality of democracy (O’Toole, 1997, p. 445; Kumar 2010, pp. 53-57; also see Frederickson et al., 2012, p. 110). Nobel Prize winner in economics and former presidential advisor Joseph Stiglitz argues that a failure to plan on the basis of an inclusive approach to information gathering results in “imperfect information,” at best, or “misinformation” at worst consequently unfortunate social-economic conditions. “Some of the huge mistakes made in the last decade might have been avoided if there had been an understanding of the new information economics [the network economy]” (Stiglitz, 2003, p. 7; see also Ormerod, 2012, pp. 7-12). Stiglitz claims that a narrow focus on economic concerns alone merely satisfies the instrumental interests of the commercial, business, and industrial sectors of society.

Social networking broadens the scope so that social-economic planning is also informed by insight into what increases public value by enhancing the performance of the commercial, business, and economic sectors (Iyer et al., 2005, pp. 1018-1021). C. K. Prahalad and Venkat Ramaswamy, largely responsible for the world-wide popularity of the networking and value creation approach to increasing stakeholder benefits argue that interactions taking place within networks is the new locus of co-creating qualitative benefits for society that also manifest in appreciable quantitative terms. The quality outcome results from “High-quality value creating interactions enabled by networked, active, informed communities, and their capabilities” (Prahalad and Ramaswamy, 2004, pp. 7 & 8).

Successfully Applying Social Networking in Odisha

“Theory is a structure of general statements that explains some phenomena and permits predictions about them” (Risjord, 2014, pp. 38-40). Developing a theoretical model that researchers can use to test the effectiveness of social networking in Eastern India involves transforming the categorical conceptualizations into factors that can be applied to increase benefits for individuals and the overall society. Thus, the question that this article addresses is what is the most effective theoretical model for applying the concept to the unique cultural contexts of Eastern India? The means for developing a theoretical model for Eastern India is derived from applying Grounded Theory as the methodology for determining the conceptualizations *grounded in* classical and contemporary literature – the categorical conceptualizations are integrated with data regarding what influences success for an exemplary model. Triangulation is applied as the method for synthesizing the data to determine the factors that play a role in gaining the desired results. The areas of congruence are believed to determine the factors that make the model successful thus provide an effective theoretical model for Eastern India.

The prospect of developing a theoretical model for employing social networking to increase public value in Eastern India was initiated with joint EU-India cooperative and collaborative projects established around 2010. At that time many parts of Eastern India were amongst the most poverty stricken areas of India with a large number of tribal groups. Many informants argued that making use of the technological resources needed to make a social networking strategy for creating public value would work best in the political, financial, economic, and media capitals of the western part of India (i.e. New Delhi and Mumbai). However, since the start of the project Eastern India has been able to boast of winning India’s smart city award in 2016 and having the only city in India to place on the World’s top city list. In addition, like Sweden Eastern India has demonstrated extreme sensitivity for the need to blend technological advancement with sustainable approaches to social-economic growth. In this respect Eastern India, also like Sweden, is careful to integrate the cultural and environmental values embedded in its heritage into its vision of sustainable future planning.

In that respect Sweden is chosen as an exemplary model of effectively implementing the types of social-economic practices that would create tremendous benefits if applied to India: e.g. democratizing value creation based on policy-makers, economists, and individual social agents collaborating in knowledge generating networks made possible by information communication technology, social marketing, and social media networks – to integrate the resources of society so that they best reflect the cultural values and norms

of the society plus satisfy the interest of a larger number of social stakeholders (von Friedrichs & Lundström, 2016, pp. 58-59; Gawell, 2014, pp. 29-38; see also Edvardsson & Tronvoll, 2013, pp. 20, 22, -31). Thus, Sweden is chosen to determine factors that can be applied to the Indian context in order to produce similar outcomes. “Sweden continuously scores first place on the European Innovation Scoreboard, has a globally top ranked standard of living, balances technological and economic development with environmentalism, is noted for defining social-economic development in Holistic terms” and, most important, Sweden ranks first globally for integrating its resources for the benefit of the entire society (Miller, 2015, p. 21; see also Economic Weekly, November 2010). Sweden is chosen because its innovation performance is the outcome of operating private and public organizations in accordance with the value creation concept and Sweden devises performance measures in order to identify the factors that improve performance (e.g. by structuring multi-level incentives for effective value management and for developing performance measures that indicate how stock market value is increased by accounting for intrinsic values). Although Sweden in many ways is quite different in ethnicity, nationality, and culture there are some similarities in the value held for having a harmonious nature-human relationship. Also, Sweden like India attempts to effectively manage the difference between the cultural groups in its society which prefer to remain traditional thus living closer to nature which India also tries to do with the nearly 70% of its population that is rural, agricultural, and tribal-village.

Sweden is also an appreciable comparison with India because it represents a successful model of effectively employing social democracy to promote both economic prosperity and social welfare. That is to say that Sweden is a good model for how India could implement the vision held by the social reformers and social-economic scholars, who spearheaded the independence movement, of balancing liberal democracy (e.g. equal opportunities for all members of society) and economic progress. In other words, in spite of the factors that are distinctly different due to culture there are similar factors related to the value for the eco-aesthetic dimensions of cultural life, nature-human complementarity, and establishing a social structure where each individual has the opportunity to develop his or her full capabilities. Added is that given the fact that because Sweden ranks high on the list of the world “smart cities” it is a good example of how India could “leap-frog” its way into the future by implementing ubiquitous innovative technologies that are models of a harmonious blend of nature and technology.

Sweden is known for employing interactive and integrative strategies for improving social relationships and co-creating value (which includes generating innovative knowledge, enriching cultural life, enhancing the eco-aesthetic dimensions of culture, and improving the competencies of the members of the society) (Swedish Innovation Strategy, 2012, p. 9-11 & 30-51; European Cultural Parliament, 2006, p. 7, 10). India could also benefit from applying factors that make Sweden amongst the least corrupt countries in the world with the highest amount of transparency. Sweden ranks first in nations that implement policy drivers for improving business and economic activity plus Sweden provides guidelines for integrating environmental and social performance into investment processes (Semenova, Hassel, Nillson, 2010, pp. 266, 273). Forbes magazine announced Sweden as the best country in the world for doing business (Forbes, 2016). Finally, Swedish companies hold 3 out of the top five positions and seven out of the top ten for best performing companies in the Nordic region – based on a mix of four metrics: sales, profits, assets, and market value (see Forbes, 2012).

The Factors for Establishing An Effective Social Network in Eastern India

The exploratory study of Sweden reveals that there is a congruence between social networking and effectively integrating the resources of society for the benefit of overall society (Laamanen & Skålen, 2015, pp. 381-400). Thus, determining the factors that make a theoretical model for social networking effective in Eastern India can be derived by comparing the conceptual data obtained from the exploratory study of Sweden with that obtained from the literature and synthesizing the wording of the two sources in order to clarify what factors are applicable in Eastern India. A synthesis of the two lists reveals that there are seven factors that play a role in successfully implementing social networking in Eastern India:

1. Open public collaboration which takes the form of participatory planning and is structured as some type of social network — which includes balancing what is in the best interests of individuals (Human Rights) with what promotes the common good (social justice) and, as well, public-private partnerships (Giddens, 1984, p. 26)
2. Defining sustainable social-economic development in Holistic terms (i.e. planning that addresses material and higher order value concerns)
3. *Samanwaya* - networking to establish cooperation amongst all strata of society — which includes the equitable distribution of power and benefits and increasing social

- solidarity
4. Sustainable social economic planning (i.e. sustainable techno-economic planning)
 5. Planning on the basis of cultural values (e.g. the learning society, improving social relationships, enriching cultural life, enhancing the eco-aesthetic dimensions of social existence, and improving the competencies of the members of the society)
 6. The effective management of and accounting for society's material resources and intangible value resources (Edvardsson & Tronvoll, 2013, p. 20), and
 7. Establishing performance measures.
- Thus, a social networking theory for Eastern India reads:

When applied to Eastern India the foundational concepts related to social networking and valuation (e.g. cooperative collaboration, co-creating value, and enhancing structure-stakeholder relations) play a role in creating outcomes that are found to be beneficial and satisfactory for individuals and the overall society. The concepts related to social networking and valuation when applied to Eastern India increase benefits for individuals, improve organizational performance, improve the relationship between government authorities and the overall public, enhance social-economic activity, and increase public value (see figure 1 below).

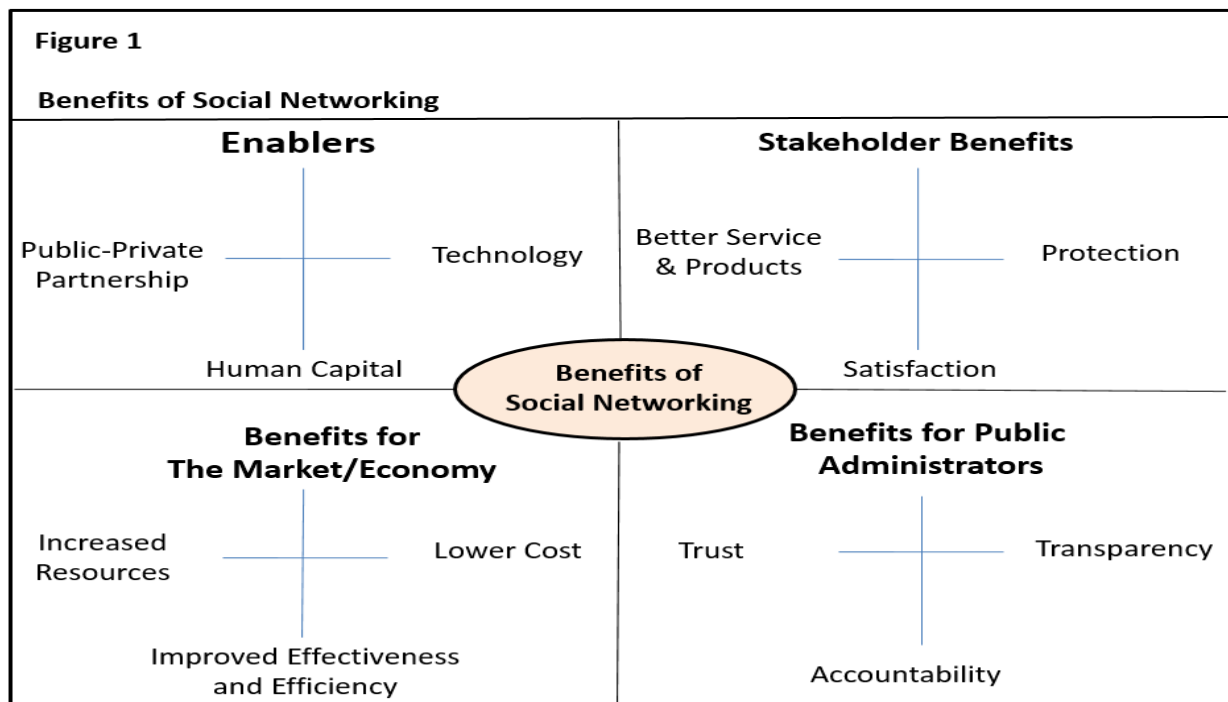


Figure 1. Illustrates the multi-dimensional and multi-level scope and benefits of social networking.

The Practical Steps for Establishing an Effective Social Network in Eastern India

According to evidence-based reports the ranking of a municipality as a "smart city" increases in accordance with the use of smart technologies, the development of human and social capital, the development of sustainable environments, and the extent to which the municipality employs social networking (Ahmed, 2016; Angelidou, 2016). What Sweden and Eastern India have in common is that both have a city that scores high on the "smart city" rankings. This concluding section of the article explains how Eastern India can take steps to strengthen being recognized for its "smart" capabilities by implementing one of the criteria – social networking. "A social network is a social structure made up of individuals (or organizations) tied (e.g. connected) by one or more specific types of interdependency such as common interests" (Fadul & Estoque, 2010, p. 105). Immanuel Castells points out that social networking is a new paradigm that is "Redefining social structures, and the organizational arrangements of humans in relationships of production/consumption, experience, and power as expressed in meaningful interactions framed by culture" (Castells, 2000, p. 695).

The first thing to keep in mind when establishing a social network in Eastern India is that the desired outcome is to increase the value creation capability of the network (i.e. increased benefits for individuals, organizations and institutions, and increased public value). Although telecommunications is the medium

(thus the resources needed are readily available) the network is most effective when the target group includes both those in position to influence change and also includes concerned stakeholders. Establishing such inclusiveness is the first step in initiating an effective social network system. In addition, the social network system should be established with the intent of achieving some significant higher goal (e.g. obtaining the same type of beneficial goals that are recorded in other locales where social networking is put in place).

To facilitate the growth and impact of the network it must first reach a specific target group yet continue to reach an ever-growing audience. As the network grows it must become integrated with other communication media to connect the network with other programs that are effective for reaching the target group and those who share a common purpose. Because the content is user generated the network must be set-up so that it is interactive (e.g. generating response and increased participation from the audience). Keep in mind that social networks are integrated systems that use appeals that are built from integrated multi-media sources to attract and sustain audience interests.

India's social-economic, sustainability, and environmental issues are complicated challenges that are best solved by strategies planned with in-put and participation from as many sectors of society as possible. With the emergence of the 21st century social networking is increasingly considered as the best basis for planning that addresses and resolves the concerns of most social stakeholders. However, the success of a network is determined by how effective it is in connecting the right people, communicating vital information, improving the quality of services and products offered to the public, facilitates the integration of resources for the benefit of the overall society, and how effective it is in addressing and solving problems (DeSeve, 2007, p. 217).

Indian public authorities, political economists, and the overall public are increasingly acknowledging that social networking does contribute to participatory democracy, improved quality of goods and services offered to the public, economic growth, and social welfare. It is in this respect that Indian authorities are increasingly convinced that social networking is compatible with India's "Digital India" strategy for improving the quality of democracy. In fact, the validity of social networking as an effectiveness means of realizing India's ambitions was made evident in the words of Narendra Damodardas Modi (the prime minister of India). "Digital Highways [will] unite the nation and drive innovation. Knowledge is strength and empowers the People. Access to Information knows no barriers. Government is open and transparent. Government proactively engages with the people through Social Media. The World looks to India for the next big idea. The *netizen* is an empowered citizen" (Modi, 2015).

The Swedish model of social democracy demonstrates that "Social networks can facilitate cooperation for mutual benefit. When economic and political dealing is embedded in dense networks of social interaction, incentives for opportunism and malfeasance are reduced (Putman, 2000, p. 18). This article has demonstrated that social networking is in line with the fundamental principles of social formation (i.e. what is in the best interests of individual stakeholders and for realizing the common good). In that respect, the article draws from both the foundational principles of social-formation and the Swedish model of effectively implementing social networking to create public value to determine the factors that make it success when put in practice. Thus, the article establishes a theoretical framework that future researchers can apply to Eastern India to improve social-economic conditions in a way in line with the heritage of the society.

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