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The Social Turn in Communities, Professions and the Economy

Sheila Corral

'People participate through and within communities: participatory culture requires us to move beyond a focus on individualized personal expression; it is about an ethos of "doing it together" in addition to "doing it yourself"' (Jenkins, Ito & boyd 2016, p. 181)

Introduction

The social life of academic libraries is the product of a dynamic operating environment and subject to multiple influences, particularly from the higher education sector and institutions where they reside, but also from their local communities, professional networks, the global economy and civil society. The argument we advance in this book is that the social changes taking place in universities and colleges in the 21st century demand a radical rethinking of the mission and business philosophy of libraries in higher education to shift the focus of academic librarians from managing collections and delivering services to growing assets, building networks, cultivating relationships and developing communities. Forward-looking practitioners have recognised the need for change and have been exploring new roles, experimenting with new practices and examining their value and impact. But such work is often performed at the periphery of library life, it takes a long time to move centre-stage and even longer to become embedded in everyday operations and organisation culture.

We argue that the new social context not only requires us to do new things, it requires new thinking at every level, including a future-present strategy mindset and the disposition to consider library-society links simultaneously from outside-in and inside-out perspectives. We need to understand the social influences that are changing the shape of our institutions as well as the social impacts that our activities are having on both our local community and society at large so that we can create shared value through policies and practices that provide meaningful all-round benefits to all our stakeholders. We have a duty of care to the people who work in, with and for libraries, to the people we serve directly every day and also to the whole population now and in the future in the connected global environment.

Our central thesis is that the complex pluralist context of the 21st century necessitates the use of multiple perspectives to resolve the social problems facing libraries and librarians today and tomorrow. We contend that intellectual and social capital concepts and theories offer our profession models and tools that help us see things differently, gain critical insights and respond to the challenges presented with reflexive engagement and purposeful action.

We therefore begin our inquiry into the social future of academic libraries not with a review of the past and present library landscape, but with a survey of key ideas, concepts and theories shaping the way individuals, groups and organisations are behaving, interacting and relating to others in their personal, social and professional lives, by way of introducing the 'social turn' in the world around us. Informed by an environmental scan and multidisciplinary literature, our focus is the current century, supported by seminal work from the 1990s and earlier as needed, covering both scholarly and practitioner material. While libraries are not at the centre of our survey, we connect the narrative to our own field by showing how the practices described are playing out in libraries and the academy. The chapter is organised around key themes emerging from the literature, representing distinct but overlapping trends in thinking and practice.

We start with the culture of participation and 'online sociality' emerging in the 1990s that became a mass movement in the early 2000s with the development of Web 2.0 technologies and social media facilitating disruptive practices such as DIY publishing, crowdsourcing and 'working out loud' (WOL). We next look at how participatory practices and power shifts have played out in professional domains such as healthcare and journalism in the 'apomediated' 2.0 environment, resulting in blurry boundaries and role ambiguities as modes of operation evolve and the social responsibilities, obligations and aspirations of professionals are redefined. We then move to the business world where corporate social responsibility has been successively reconceptualised as social responsiveness, societal relationships, social integration and shared value, with ethical obligation, stakeholder participation and cross-boundary collaboration invoked to support pressure for sustainability management.

The final part of the chapter brings together threads from disparate discussions to reconceptualise social roles and responsibilities through a 'multicapitalist' lens, synthesising and extending frameworks developed in recent decades to reform capitalism and promote sustainability. Building particularly on the work of British environmentalists (Forum for the Future) and Spanish organisation theorists (Intellectus Forum), we present a composite relational capital-based model that integrates forward thinking around capitalism, environmentalism, intangible assets, business ethics and context-based sustainability. The model encapsulates current arguments for integrating social perspectives into corporate strategy by viewing 'resources in action' through a holistic lens and illuminating the interconnections and interdependencies between different kinds of capital assets. Significantly, it sets the concept of social capital in context and reframes all types of organisations as social enterprises united in a broader view of value creation.

Participatory culture and online sociality

The origins of the current culture of participation go back to the 1980s when home computers became commonplace and social researchers explored issues such as contribution, collaboration and collective knowledge. The concept is generally attributed to American scholar Henry Jenkins, who introduced the term in his 1992 book *Textual poachers*, but its realisation in practice is particularly associated with developments in networking technologies, Internet access and online services over the following decade. Other seminal work includes Manuel Castells's (1996) vision of the 'network society' transforming work, learning and play through decentralised participatory networks; Howard Rheingold's (1987; 1993) concept of *The virtual community* as an emergent form of 'online sociality' or 'online socializing', expanding and changing the notion of 'community' to accommodate 'webs of personal relationships in cyberspace'; and Tim O'Reilly's (2005) conceptualisation of a new generation of interactive collaborative technologies as Web 2.0.

Delwiche and Henderson (2013 pp. 4-7) describe four phases of participatory culture from the mid-1980s to 2011, each linked with key socio-technical moves and seminal concepts:

- *Emergence* (1985-1993), with the advent of personal computing and the idea of individuals as producers (*active users*) as well as consumers (*passive users*) of content/information, later characterised as 'prosumption' and 'produsage' (Bruns 2013);
- *Waking up to the web* (1994-1998), with web browsers and Internet search engines, invention of the wiki, arrival of online shopping, and the evolution of 1960s 'hacker culture' into the Open Source Initiative and collaborative software development (O'Reilly 1999);
- *Push-button publishing* (1999-2004), with user-friendly web authoring/publishing, content hosting via multi-user blogging software and social networking services enabling people to share, annotate, publish and remix digital media, exemplified by commons-based peer production models, such as *Wikipedia* (Benkler 2005);
- *Ubiquitous connections* (2005-2011), with widespread broadband Internet connectivity, the launch of video hosting and streaming sites, and mobile/handheld devices enabling multimedia/cross-media/transmedia publishing, illustrated by Jenkins's (2010) concept of transmedia storytelling and Howe's (2006) notion of 'crowdsourcing' as a creative collaborative low-cost alternative to outsourcing.

Jenkins used the *participatory culture* label to capture shifts in the contemporary media environment, particularly changes in interactions among consumers of popular culture, between consumers and texts (books, films, etc.) and between consumers and producers, which blurred the boundaries between cultural actors, actions and artefacts, so 'Consumption becomes production; reading becomes writing; [and] spectator culture becomes participatory culture' (Jenkins 2006b, p. 60). For Jenkins (2006a, p. 290), participatory culture is thus 'Culture in which... consumers are invited to actively participate in the creation and circulation of new content', thereby producing new texts, new cultures and new communities. He elaborated the concept in a widely cited study on digital media and learning for the MacArthur Foundation:

‘a culture with relatively low barriers to artistic expression and civic engagement, strong support for creating and sharing one’s creations, and some type of informal mentorship whereby what is known by the most experienced is passed along to novices’ and ‘in which members believe their contributions matter, and feel some degree of social connection with one another’ (Jenkins et al. 2006, p. 3).

An essay originally published in 2000 (Jenkins 2006b) positions the new culture at the intersection of three key developments:

- *new tools and technologies* enabling consumers to archive, annotate, appropriate, and recirculate media content faster and farther via global networks;
- *emerging knowledge subcultures* promoting DIY (do-it-yourself) media production and distribution and influencing consumer use of such tools;
- *evolving media economies* encouraging the flow of images, ideas and narratives across multiple channels and demanding more active modes of spectatorship.

Jenkins consistently emphasises that while computer networks and interactive technologies have enabled the new culture to emerge, it is the changing interactive *practices* and particularly the changed *relations* between consumers and producers that determine the change in culture, rather than technologies. Media conglomerates continue to be powerful players in the knowledge economy, but ‘audiences are gaining greater power and autonomy as they enter into the new knowledge culture. The interactive audience is more than a marketing concept...’ (Jenkins 2006b, p. 136). Another important dimension is the emphasis on *collective* above individual agency, highlighted in his work on media literacies, which are repeatedly described as ‘*social skills and cultural competencies*’ (Jenkins 2014; Jenkins et al. 2006, emphasis added).

Participating through projects

Crowdsourcing is the classic example of participatory culture as a transformative practice rapidly taken up by all kinds of organisations and individuals, notably in museums and libraries to add value to special collections, reference services and even graphic design (Carletti et al. 2013; Douglas & Becker 2015; Severson & Sauv  2019; Stonebraker & Zhang 2016). Howe (2008b, p. 47) originally defined the concept as ‘the act of taking a job once performed by employees and outsourcing it to a large, undefined group of people via an open call, generally over the Internet’, while Brabham (2013 p. xix) promotes a problem-centric conception, defining crowdsourcing as ‘an online, distributed problem-solving and production model that leverages the collective intelligence of online communities to serve specific organizational goals’. Brabham (2013 p. xxi) argues crowdsourcing is essentially a *power-sharing* model:

‘the locus of control regarding the creative production of goods and ideas exists *between* the organization and the public, a shared process of bottom-up, open creation by the crowd and top-down management by those charged with serving an organization’s strategic interests’.

This differs from open-source software production (such as Linux) and commons-based peer production (like *Wikipedia*), which are both bottom-up, self-organising/self-governing

processes, where control is distributed among participants in a third model distinct from firm-based and market-based production. Scholars have categorised crowdsourced projects according to the functions fulfilled, activities undertaken and participant characteristics. Howe (2008a) defines four basic types of crowdsourcing based on what the crowd contributes: crowd wisdom, crowd creation, crowd voting and crowd funding. In contrast, Brabham (2013 pp. 44-45) proposes a four-way typology that relates the types of tasks performed to the kinds of problems to be solved:

- knowledge discovery and management – finding and collecting information;
- broadcast search – solving empirical problems;
- peer-vetted creative production – creating and selecting ideas; and
- distributed-human-intelligence tasking – analysing large-scale data.

In the context of e-learning in academic libraries, Stonebraker and Zhang (2016, p. 163) describe crowdsourcing as ‘an instructional technology that is intentionally designed to be disruptive to the status quo of reference service’ and suggest four methods for crowdsourcing (open course, closed course, open expert and closed expert), the choice depending on library goals for community building and user engagement.

Whatever the focus, crowdsourcing represents a radically new way of working participatively by moving existing practices of co-operation, aggregation, teamwork and consensus to an altogether different level. Kelty et al. (2015) used a multidisciplinary literature review and 102 case studies of contemporary participatory projects enabled by the Internet and mobile or social media technologies to clarify what ‘participation’ means in practice. They identified seven distinct aspects of participation, which can be used as a framework for evaluation and design of participatory initiatives. The key message here is that ‘participation is not a simple either/or parameter...it is not its presence or absence that is important, but the configuration of dimensions which render it “participatory”’ (Kelty et al. 2015, p. 485). Box 1.1 summarises the seven dimensions.

1. *Educational dividend* – learning gained from participation, particularly learning how to participate effectively.
2. *Decisional involvement* – contributing to decision-making and goal-setting in addition to undertaking tasks.
3. *Resource control* – participant ownership and use of resources resulting from their participation.
4. *Exit conditions* – right to leave a project without penalty and with resources.
5. *Effective voice* – mechanisms for participants to ‘speak back’ with influence and without retribution.
6. *Visible metrics* – transparent demonstration to participants of their contributions to collective outcomes.
7. *Collective experience* – affective, communicative capacity, including sociability and a sense of belonging.

Box 1.1. Seven dimensions of highly participative projects
(adapted from Kelty et al. 2015)

Working out loud

Web 2.0 tools are also shifting the everyday practices of individual workers towards more interaction and collaboration within and beyond their workplace, enabling people to form new personal and professional relationships and (perhaps counterintuitively) to become more productive and innovative as a result of their online socialising. This trend is exemplified by the Working Out Loud (WOL) movement, also known as narrating or showing your work, observable work, and making work visible and discoverable (Bozarth 2014; Margaryan et al. 2015; Stepper 2015; Williams 2010). WOL was originally characterised as a dual construct, Observable Work + Narrating Your Work, or ‘creating/modifying/storing your work in places that others can see it, follow it and contribute to it IN PROCESS’ and ‘journaling (blogging, microblogging, etc.) what you are doing in an open way for those interested to find and follow’ (Williams 2010, para. 3-4). The practice has subsequently been elaborated and promoted by John Stepper (2016; 2020) via blog posts, free guides, videos and a book; his concept of WOL circles (small confidential peer-support groups) has been implemented in more than 60 countries.

Stepper’s (2016) WOL model has five elements, expanding significantly on the simple formula promoted by Bryce Williams (2010). *Visible work* remains central to the model, but a subtle reordering in 2016 placed it below *Relationships* (building a social network) and *Generosity* (framing posts as contributions), shifting the emphasis from sharing work to developing relationships. The fourth and fifth elements have also evolved from making work better and making it purposeful to *Purposeful discovery* and *A growth mindset*. Stepper describes how working in ‘a more open, connected way’ helps people feel more empowered, access more opportunities and become more effective, taking advantage of feedback given and received, relationships and collaborations formed, and knowledge and learning gained. He contrasts the self-promotion that often motivates social networking with the *reciprocal altruism* that informs his model.

Both Stepper and Bozarth (2014) promote WOL as a practice that benefits both individuals and organisations. Showing your work (or, more specifically, *showing workflow*) can create dialogue and get feedback and help for individuals, saving time and stopping reinvention; it can improve learning and practice through reflection and explaining to others; establish credibility/expertise through portfolio building; and ultimately strengthen performance and enhance careers (Bozarth 2014, pp. 30-49). For organisations, WOL can enhance communication and break down silos, build trust in leaders and raise worker morale, preserve institutional knowledge and locate individual talent, increase operational efficiency and capacity for innovation, improve customer service and public perception, and support organisational learning, particularly learning from mistakes (Bozarth 2014, pp. 12-29).

In one of the few scholarly studies of WOL, Sergi and Bonneau (2016, p. 379) characterise it as ‘a communicative practice...that blends talk and text in an interesting way’. Despite limiting their focus to microblogging (Twitter), their analysis reveals a rich repertoire of practices, categorised as six distinct multi-faceted forms confirming the methods advocated by WOL proponents. Box 1.2 presents their six categories with typical practices.

1. *Exposing* – showing work in progress, including problems and feedback received.
2. *Contextualising* – supplying background, such as work setting and worker status.
3. *Documenting* – reporting tasks completed, methods used and plans for projects.
4. *Teaching* – offering solutions to problems, lessons learned and best practices.
5. *Expressing* – sharing positive or negative emotions and feelings about work.
6. *Thinking reflectively* – stepping back and communicating inner reflections-in-action and reflections-on-action.

Box 1.2. Six forms of Working Out Loud
(adapted from Sergi & Bonneau 2016)

Sergi and Bonneau (2016, pp. 396, 398) demonstrate how even very short posts ‘have the potential to open up conversations, foster interactions, and establish relations’ and, more significantly, beyond the specific actions produced by WOL tweets, ‘they also have the potential to contribute to the performance of two things: the work being accomplished and the professional identity of the person who is working out loud’. Their conclusion again places *relationships* at the centre of emergent work practices, and also highlights the blurring and merging of the personal, professional and organisational in contemporary online social interactions:

‘starting from the individualised practice of working out loud...we suggest that conversations can arise from tweets, that these conversations can create relationships, and that these personal relationships can evolve into professional ties, moving from transient and circumstantial interactions to more formalised collaborative agreements. These agreements can give rise to projects, and at the moment that such a collaboration (what ‘we’ do together) becomes a common project (‘it’), we witness the birth of a temporary or even more permanent organisation’ (Sergi & Bonneau 2016, p. 399).

There are obvious parallels here with the move towards *open pedagogy* (Hegarty 2015) and *open notebook science* (Clinio & Albagli 2017) in higher education, as well as echoes of the computer-supported cooperative work movement of the 1980s, the communities of practice concept in the 1990s (Brown & Duguid 1991; Wenger 1999) and related concepts of *faculty learning communities* (Cox, 1999) and *personal learning networks* (Cooke 2012; Siemens 2005; Warlick 2009) in education, in addition to the open innovation paradigm of the 2000s (Chesbrough, Vanhaverbeke & West 2006). In academic libraries, WOL and related practices are evident in librarians using blogs, Twitter and other Web 2.0 tools for online interaction with users and peers to update learning, share knowledge, test ideas and get feedback on services and research, and to engage in academic/social networking, professional conversation and political debate (Dalton, Kouke & O’Connor 2016; Jackson-Brown 2013; Mi 2015; Stranack 2012).

Citizen-practitioners 2.0 and social professionals

The original concept of participation has been developed, reinterpreted and relabelled by Jenkins and others in various domains, notably politics (civic engagement, open

government, Government 2.0, participatory activism), the arts (collaborative digital poetry, participatory design), journalism (citizen/open-source/participatory journalism), education (connected learning, participatory pedagogy), science (citizen/crowd/participatory/open science, Science 2.0), health (Health/Medicine 2.0, participatory medicine, patient engagement), business (employee involvement, Enterprise 2.0, participative management, worker participation) and also libraries (Library 2.0, participatory librarianship). Like Jenkins, other scholars acknowledge the role of Web 2.0 technologies and tools in facilitating and accelerating public/community participation, but consider them less significant than the principles and values they represent, such as collaboration, contribution and co-creation. Librarians also see *technology* as ‘a means to an end and not the end in itself’ with *interpersonal attributes* (especially facilitation skills) the key competency requirement for *Librarian 2.0* (Lankes, Silverstein & Nicholson 2007; Partridge, Lee & Munro 2010, p. 325).

Academic Library 2.0 is essentially *open, interactive, convergent* and *collaborative* in addition to being *participatory* and *dynamic* – not only *user-centred*, but distinctively ‘user originated, socially rich, multimedia enabled and communally innovative’ (Maness 2006; Xu, Ouyang & Chu 2009, p. 328). For example, library services could be *originated from users* in an environment where library users ‘answer reference questions with self-created wiki entries’, utilising *collective intelligence* (Xu, Ouyang & Chu 2009, p. 328). In practice, libraries have deployed a range of locally-built, community-sourced and proprietary systems to facilitate user-friendly crowdsourced reference services, including the CrowdAsk system developed at Purdue University and Q&A sites like Quora and StackExchange, as well as existing institutional systems such as Sharepoint or Piazza, which can be embedded in a course management system/virtual learning environment (Stonebraker & Zhang 2016). Significantly, Maness (2006, Library 2.0, para. 4) argues, ‘as communities change, libraries ... must allow users to change the library’. The participatory library is thus ‘much more than a place, [it] is a community of users working together’ (Stonebraker & Zhang 2016, p. 163).

Commentators also highlight the different levels of participation (and power) represented by variant uses of the ‘participatory’ label within and across domains, and the varying meanings given to ‘participation’ and other terms. As Kely et al. (2015, pp. 474-475) observe, ‘In some cases the concept of participation is confounded with democracy or democratization, and in places it is used interchangeably with cooperation, collaboration, engagement, or access’. Outing (2005) describes 11 ‘layers’ of citizen journalism, representing varying levels of editorial control over content, while Ferguson (2007, pp. 8-9) elaborates four levels of empowerment for e-patients (Accepting, Informed, Involved and In-Control) based on patient attitudes towards their physicians and the severity of their condition, with the latter tending to drive networked patients from medical passivity to medical autonomy.

Fumagalli et al. (2015, pp. 384-385) discuss the multiple and overlapping meanings of terminology in participatory medicine, describing the ‘explosion of terms’ – empowerment, engagement, enablement, involvement and activation, as well as participation – variously treated as synonyms, antonyms or unrelated concepts. Thus patient empowerment can be interpreted as a *process*, an emergent *state*, or a participative *behaviour*. Their concept map clarifies distinctions and relationships between terms, which they also summarise in a composite definition of empowerment potentially transferable to other areas:

Patient *empowerment* is the acquisition of motivation (self-awareness and attitude through *engagement*) and ability (skills and knowledge through *enablement*) that patients might use to be *involved* or *participate* in decision-making, thus creating an opportunity for higher levels of *power* in their relationship with professionals (Fumagalli et al. 2015, p. 390, emphasis added).

Eysenbach (2008) elaborates five major aspects of the Web 2.0 environment in medicine and health care generalisable to other domains: social networking, collaboration, participation, apomediation and openness (contrasted with traditional 'hierarchical, closed structures'). Apomediation is a key feature, representing a 'third way' between human intermediation and disintermediation that provides guidance for users via 'networked collaborative filtering processes' from agents (people or tools) operating in stand-by mode, rather than gatekeepers/middlemen standing between information and consumer. Specific issues arising include: the autonomy, empowerment, and emancipation of information seekers; the shift in information behaviour from consumption to prosumption/co-production, from simple to complex (individual and group) interactions, and from upstream (top-down) to downstream (bottom-up) filtering as quality assurance; also the shift to more informal learning through participation, application and information production, with implications for cognitive load and information literacy.

In the library world, Kwanya, Stilwell and Underwood (2015) identify *apomediation* as a defining characteristic of *Library 3.0*, an evolution of Library 2.0 that is also characterised as *intelligent, organised, federated* and *personalised*. Table 1.1 draws selectively on their comprehensive comparison of evolving library service models to illustrate the trajectory of successive generations of web-based library models, showing how conceptions of the participatory library based on the 'wisdom of the crowd' (collective intelligence) are moving towards a more nuanced understanding of user-led service based on the 'wisdom of the expert' (selective intelligence), where experienced/expert users, professional/technical expertise and intelligent systems/agents can be brought into play and 'provide cues and meta-information which enable information users to navigate the infosphere and locate credible information' (Kwanya, Stilwell & Underwood 2015, p. 76).

Apomediation has potential to empower information users without totally disempowering information professionals: users are in control of their information choices, they can opt to use systems designed by professionals to offer 'expert' guidance at the 'point of failure', but crucially apomediaries have no direct power over the information or its use by individuals.

Democratising the professions

Just as the roles of citizens are changing in relation to their health, news-gathering, scientific research and other domains, so too are the roles and responsibilities of professionals in domains where members of the public are engaging and participating in their work. Terms such as *civic, democratic, public* and *social* journalists are used to signal new professional practices associated with the participatory journalism movement (Dzur 2002; Hedman & Djerf-Pierre 2013; Singer 2012a; Voakes 1999). While later discussions emphasise the use of social media, earlier contributions predate Web 2.0 and focus on changing conceptions of journalism's role in society, particularly in relation to their local communities.

Table 1.1. Evolving features of participatory library models
(adapted from Kwanya, Stilwell & Underwood 2015, p. 81)

Library 0.0	Library 1.0	Library 2.0	Library 3.0
Oral 'web'	Read-only web	Social web	Semantic web
Network of persons	Network of webpages	Network of links	Network of data
Custodian mediation	Intermediation	Disintermediation	Apomediation
Individual intelligence	Professional intelligence	Collective intelligence	Selective intelligence
Sacrosanct environment	Sacred environment	Communal environment	Personalised environment
Just-in-case acquisition	Just-in-case acquisition	Just-in-time acquisition	Just-for-you acquisition
Paper-based materials	Hybrid libraries	Electronic resources	Digital artefacts
Page thumbing	Web crawling	Dumb searching	Smart searching

Voakes (1999, p. 757) characterises civic journalism as 'bound up with the public life of a community' with 'an obligation to engage citizens with their communities', manifest in four emergent practices: reinvigoration of public life, information for public judgement, facilitation of public discourse, and attention to citizens' concerns. Dzur (2002, p. 316) similarly sees a rethinking of 'what counts as news' with a shift to longer-term issues (such as the environment) and the promotion of community dialogue. Observing that 'Public journalism departs from traditional reporting practices by advocating *public listening* in newsgathering, by producing *purposeful news* and by encouraging *public debate*', he also refers to 'joint ownership of the newsmaking, newsgathering and reporting process', with news becoming a 'co-creation of journalists and the people' as citizens engage with members of the press during focus groups or community meetings and also 'make news through interviews and contributions to informational commons pages' (Dzur 2002, pp. 315, 318). Singer (2012a, p. 3) describes *social journalism* as 'a form of the craft that is more self-consciously open and participatory' and as 'work done by journalists within the social network that constitutes the contemporary media universe' – work taking place on and around websites, blogs and social networking platforms such as Facebook and Twitter.

Hedman and Djerf-Pierre (2013) use the term *social journalist* specifically for one who uses social media, emphasising the increased audience interaction, collaboration and transparency/openness facilitated by the new tools, while also noting their extensive use for traditional tasks of environmental scanning and information gathering. The continuous blurring of boundaries resulting from social media is a key theme, including blurring of professional/public and personal/private lives, and blurring of lines between producers and consumers of media content, generating questions about professional identities and relationships, and ‘an increased demand for professional journalism to relate not only to audience participation and citizen journalism but also to publicly justify itself, its norms and its practices relative to the “nonprofessionals” and the general public’ (Hedman & Djerf-Pierre 2013, p. 371).

Singer (2012b) characterises the challenges as social pressures coming simultaneously from two directions: ‘outside-in’ pressures when everyone outside the newsroom is potentially both a source of information and a contributor/producer/publisher of news, views, photos, etc. (user-generated content); and ‘inside-out’ pressures where journalists are expected to reach out and socialise with the public in a way that is both personally engaging and professionally acceptable. Both types of pressure have resulted in news organisations issuing expanded guidance to deal with ethical and legal concerns surrounding the new ways of working. Significantly, the ‘outside-in and inside-out’ characterisation of the paradigm shift for professional practice here is now gaining traction in the library world (Dahl 2018; Dempsey 2012; 2016; Ovenden 2018).

Gruen, Pearson and Brennan (2004) use the term ‘physician-citizen’ to signal a rethinking of the public roles and professional obligations of medical practitioners beyond their regular practice settings, emphasising their responsibility to raise public awareness about socioeconomic issues affecting people’s health and work with others to solve problems in their communities, arguing that engagement, advocacy, participation, outreach and collective action must become mainstream activities for physicians. Following an open-ended definition of physicians’ public roles as ‘advocacy for and participation in improving the aspects of communities that affect the health of individuals’ (Gruen, Pearson & Brennan 2004, p. 94), they provide a more nuanced discussion of how such roles could be realised in practice, supported by a conceptual model differentiating professional *obligations* and professional *aspirations* in relation to environmental influences on health. A survey confirmed the importance of three evolving public roles – *community participation*, *collective advocacy* and (to a lesser extent) *political involvement* – with broad consensus on the scope and limits of responsibilities (Gruen, Campbell & Blumenthal, 2006).

The Gruen, Pearson and Brennan (2004, p. 95) model arguably has applicability beyond the medical profession as a way of conceptualising possible boundaries for the social responsibilities of professionals assuming expanded public roles in a modern participatory civil society. Figure 1.1 adapts their model with minor amendments to wording: the shaded areas represent core/central professional *obligations* and the unshaded areas are designated professional *aspirations*, as areas of concern or social goals that form part of a larger public agenda to be pursued with other citizens. However, realisation of the model depends on promotion of ‘the skills and attitudes of good citizenship’ in professional education (and practice).

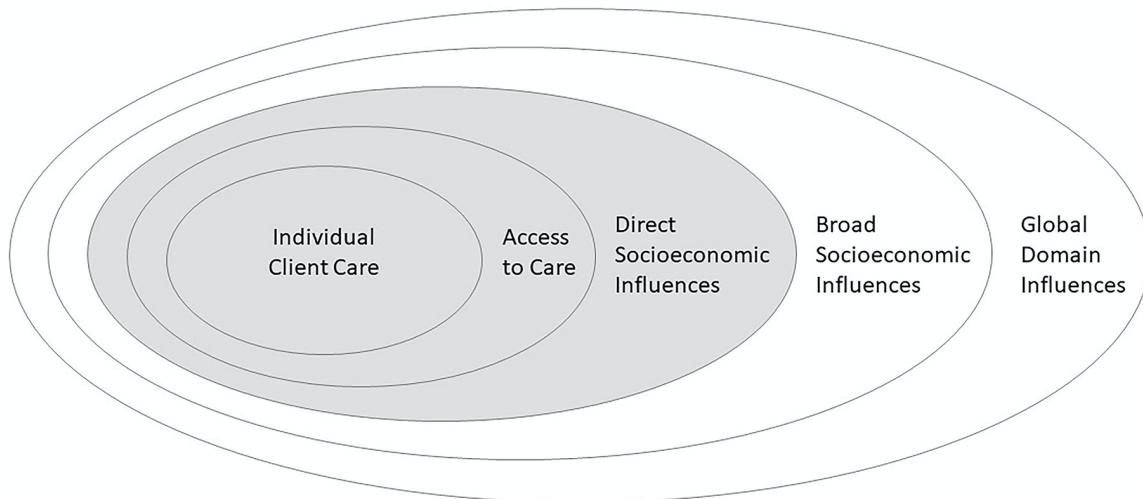


Figure 1.1. Environmental influences on professional social responsibilities
(adapted from Gruen, Pearson & Brennan 2004, p. 95)

Building on his earlier discussion of public/democratic journalism, Dzur (2004, p. 6) applies the term *democratic professional* to other professions (doctors, lawyers and teachers) that have recognised their civic roles and their ‘democratic responsibilities – to enable rather than disable citizen participation within their spheres of professional authority’. His conception of democratic professionalism emphasises the political dividends of a shift from *task-monopoly* to *task-sharing* through lay participation that moves beyond raising public awareness to facilitating citizen engagement, public competence and *political socialisation*. More controversially, Dzur (2004, p. 12) also suggests the label democratic professional ‘might also characterize citizens who participate in previously expert or professionally dominated domains’, taking the sharing of knowledge, authority and power to another level and highlighting further blurring of boundaries between citizen practitioners and civic/public professionals. While Gruen et al. (2004; 2006) emphasise collective advocacy/action for public purposes through professional organisations, Dzur’s (2004) model involves citizens directly in collective deliberation, decision-making and action – professionals working not only *for* citizens, but *with* citizens.

Dzur (2018) argues that in our complex, fast-paced society, the traditional ‘social trustee’ model of managerial, paternalistic, technocratic professionalism needs to evolve into a more collaborative working relationship with society, which combines and blends the specialist expertise of professionals with the knowledge and agency of citizens to help lay people manage their personal and collective affairs. He criticises the *anti-professionalism* represented by the ‘radical critique’ of professional power from the 1960s that challenged technocratic monopolies without advancing viable alternatives, advocating instead a constructive *power-sharing* model of ‘democratic professionalism oriented toward public capability’, whereby professionals ‘aim to understand the world of the patient, the offender, the client, the student, and the citizen on their terms – and then work collaboratively on common problems’ (Dzur 2018, p. 15).

Dzur’s (2018) model represents a middle ground between the traditional and radical positions, reinterpreting the social roles and responsibilities of professionals by widening

access to specialist knowledge and participation in knowledge creation, but also requiring a radical shift to a co-operation and partnership model predicated on exchange of ideas and co-direction of services. Like Gruen, Pearson and Brennan (2004), Dzur (2018, p. 68) flags the need to reform professional education to incorporate the ‘different modes of task-sharing, collaboration, coownership and democratic divisions of labor’ that characterise the daily work of innovative practitioners in the field, echoing Singer (2012b) in suggesting the need for ‘in-reach’ of ideas and best practices from the community into the university, in contrast to existing ‘public outreach’ models that assume knowledge flows in the opposite direction.

Dzur (2019) has also discussed how his model could be enacted in universities, by adopting a more participatory culture where administrators share power with faculty and faculty involve students in co-producing their own education as democratic professionals. There are parallels here with the emergent ‘students as partners’ movement in higher education and academic libraries (see Chapter 3), which advocates the sharing of tasks, knowledge and power with students across multiple domains (Healey, Flint & Harrington 2016; Salisbury, Dollinger & Vanderlelie 2020). Saltmarsh (2017, p. 4) links democratic professionalism in higher education to the renewed outward-looking focus on community engagement, which he sees as part of a larger pervasive *collaborative turn* in society, representing a *disruptive shift* in both practice and thinking that acknowledges the new realities of the 21st century and ‘runs counter to the dominant culture of the academy which privileges specialized expertise above all else’. Earlier, in academic librarianship, Shuler (1996, p. 424) uses the emergent principles of public/civic journalism to provide a blueprint for reinventing government information librarians as *civic librarians*, while Kelley (2008) describes how exploring social software gave her a new professional identity as a *social librarian*.

Such language is more often used in public libraries, although the Web/Library 2.0/3.0 has arguably moved the whole profession closer to a social democratic model. However, in Kenya, library researchers have adopted the term *citizen librarian* for ‘the involvement of ordinary library users to create, review and share library services and content’ and ‘to perform roles which were conventionally reserved for librarians’, facilitated by the use of ‘citizen (social) media’ (Gikunju, Nyamoto-Kwenda & Kwanya 2019, pp. 109, 111). They anchor their concept of citizen librarianship in the involvement of non-experts/lay-people in citizen science and citizen journalism, but also link it to the Library 2.0 paradigm, though their survey found limited engagement with these practices among university libraries.

Corporate responsibility and sustainable development

The idea that businesses and other private-sector organisations have ‘an obligation to be socially responsible’ and ‘provide “service” beyond profits’ or more specifically ‘to work for social betterment’ (Frederick 1994, p. 151) has been accepted for more than 50 years and formally acknowledged in the concept of corporate social responsibility (CSR), although understandings of what that means in practice have expanded in line with changes in social values and priorities. In the second half of the 20th century, thinking and practice around CSR evolved from vague notions of public purpose, good citizenship and the like to more active interpretations of the concept as corporate social

responsiveness (Ackerman 1973) or ‘the capacity of a corporation to respond to social pressures’, thus moving from a philosophical ideal to a managerial requirement, in particular ‘the ability to *manage* the company’s relations with various social groups’ (Frederick 1994, p. 156).

Key drivers here included significant social legislation of the 1970s in the USA (and in the UK and other countries) covering areas such as equal employment opportunities, occupational health and safety, and environmental protection, in turn a response to efforts of social activist groups in the 1960s (Carroll 1991). Related movements in management and organisation behaviour include business ethics (De George 1987) and stakeholder analysis/management as the role of stakeholders in decision making shifted from *influence* towards *participation* (Freeman & Reed, 1983). Other terms in the literature of the period include corporate social *policy* and corporate social *performance* (CSP). Wood (1991, p. 691) suggests CSP ‘can provide a coherent framework for the field of business and society’ by synthesising apparently competing ideas and perspectives into a definition that integrates different dimensions of organisational behaviour and also illustrates how CSR/CSP is essentially about social *relationships*:

‘a business organization’s configuration of *principles* of social responsibility, *processes* of social responsiveness, and *policies, programs*, and observable *outcomes* as they relate to the firm’s societal relationships’ (Wood 1991, p. 693, emphasis added).

Frederick (2018, p. 9) defines five ‘distinct, though overlapping CSR meanings’ as evolutionary stages or phases, in which the focus shifted in turn from balancing profits with philanthropy (1950s-1960s) through responding to social demands (1960s-1970s), fostering an ethical culture (1980s-1990s), achieving planetary sustainability (1990s-2000s) and adapting to contemporary global challenges (2000s-). Note that the new focal concerns represent additions not replacements for managerial attention as the social agenda for organisations of all sizes and types evolved during the late 20th and early 21st century. The terms ‘corporate citizenship’, ‘global (corporate) citizenship’, ‘sustainability’ and ‘sustainable development’ have been used increasingly since the 1990s, along with and in preference to CSR, signalling a strategic shift to longer-term social concerns and community relations/integration (Carroll & Brown, 2018).

A related theme here is recognising the need to make social concerns an integral and central part of business thinking and decisions on both operations and strategy, rather than an optional add-on, a trend exemplified in recent variants of CSR that focus on improving the social conditions in which an organisation operates, such as creating shared value (CSV) from corporate social *integration* (CSI) (Porter & Kramer 2006; 2011) and corporate sustainability management (CSM) using context-based performance assessment (McElroy & van Engelen 2012; McElroy, Jorna & van Engelen 2008).

Integrating social perspectives

Carroll’s (1991, p. 42) layered pyramid model is an early example of the more holistic and inclusive view of social responsibilities that evolved from the 1990s. His pyramid provides a four-part perspective on societal expectations of business that integrates four

different but related types of responsibilities or aspects of performance, representing the economic, legal, ethical and philanthropic obligations of business to society. Figure 1.2 presents his model with some elaboration of wording to improve clarity.

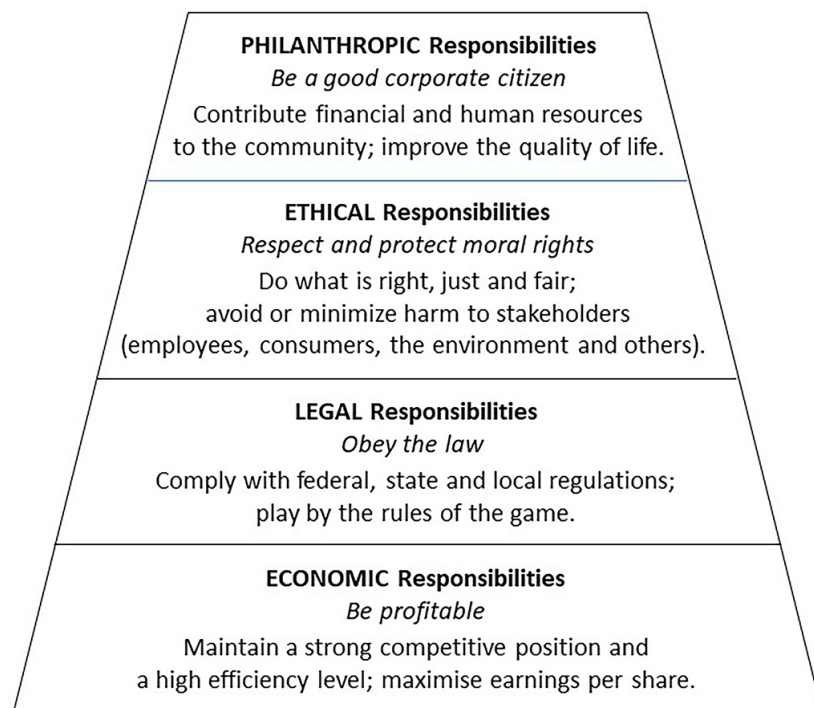


Figure 1.2 Four components of corporate social responsibility (adapted from Carroll 1991, p. 42)

Carroll (1991, p. 42) notes overlaps and tensions among these obligations, especially between the basic requirement for business success/economic performance and discretionary options for social initiatives/philanthropic activities, but argues such are 'organizational realities'; firms should 'focus on the total pyramid as a unified whole' and strive to simultaneously fulfil all their responsibilities. His accompanying Stakeholder/Responsibility Matrix translates this pyramid into a practical decision-support tool for managers to consider their relationships and responsibilities towards key segments of society (individuals and groups), showing how the stakeholder concept 'personalizes social or societal responsibilities by delineating the specific groups or persons business should consider in its CSR orientation' (Carroll 1991, p. 43). With nine rows representing owners, customers, employees, community, competitors, suppliers, social activist groups, public at large and others, and four columns for the specified responsibilities, the matrix has 36 data cells 'to organize a manager's thoughts and ideas about what the firm ought to be doing in an economic, legal, ethical, and philanthropic sense with respect to its identified stakeholder groups' (Carroll 1991, p. 44).

Others argue that concerns around balance and tension between the profit motive and social good arise from a failure to think strategically about the interdependence of business and society, and from the common disconnect between CSR initiatives and company strategies and operations. Porter and Kramer (2006, p. 84) describe how an organisation should 'integrate a social perspective into the core frameworks it already uses to understand competition and guide its business strategy', which will in turn bring

a strategic perspective to its social activities. Referencing the familiar inside-out/outside-in dichotomy, they explain the need to consider business-society links from both directions – both the social impact of their business operations (*inside-out linkages*) and the social influences or constraints on their business competitiveness (*outside-in linkages*). Thus business decisions, social policies and operating practices should all be guided by the principle of creating *shared value* ('a meaningful benefit for society that is also valuable to the business'), by 'making social impact integral to the overall strategy' (Porter & Kramer 2006, pp. 84, 90).

Porter and Kramer (2006, p. 92) contrast traditional *responsive CSR* based on damage control or public relations with their model of *strategic CSR* aimed at creating shared value, concluding that 'NGOs, governments and companies must stop thinking in terms of "corporate social responsibility" and start thinking in terms of "corporate social integration"'. They later argue 'Creating shared value (CSV) should supersede corporate social responsibility (CSR)': CSR and CSV both assume legal compliance and ethical standards, but CSV presents social agenda as integral and essential to competitiveness and profitability, instead of separate and discretionary (Porter & Kramer 2011, p. 76).

Shared value is defined in business terms as 'policies and operating practices that enhance the competitiveness of a company while simultaneously advancing the economic and social conditions in the communities in which it operates', but Porter and Kramer (2011, pp. 66, 67, 72) emphasise its principles 'apply equally to governments and nonprofit organizations' and the concept blurs the boundary and distinction between for-profit and non-profit organisations, giving rise to new kinds of 'hybrid enterprises'. Three distinct but mutually reinforcing strategies create the 'virtuous circle' of shared value: reconceiving products and markets to create societal benefits; redefining productivity and costs in an organisation's activities; and building support and capabilities in the local community. However, *collaboration* among all stakeholders, particularly the ability and willingness to engage in 'new and heightened forms of collaboration' across profit/non-profit boundaries emerges as the key to linking economic development with social progress.

There are parallels here between the social integration model (Porter & Kramer (2006; 2011) and recent calls for higher education institutions to 'integrate social responsibility principles into their teaching and research activities as well as into their management and community engagement activities' (Larrán Jorge & Andrades Peña 2017, p. 303; Symaco & Tee 2019). *University social responsibility* has taken various forms, ranging from knowledge transfer/exchange and collaborative capacity-building for socio-economic development to community engagement contributing to civic education and democratic participation, as well as responsible management of environmental impact through sustainability strategies (Barth, 2013; Chile & Black 2015; Davis 2009; Kalar & Antoncic 2015; Shiel et al. 2016). Academic libraries are involved in university knowledge exchange and community building, supporting technology transfer/commercialisation, community research partnerships, service/community-based learning and socially-inclusive employment (Elliott et al. 2017; Hernandez & Knight 2010; Sidorko & Yang 2011; Wiggins, Derickson & Jenkins 2020).

Libraries are also contributing to institutional economic, social, environmental and cultural sustainability strategies. *Sustainability* is an aspect of social responsibility where they are

not just supporting institutional strategies, but proactive partners in advancing campus and community agenda. With ‘a moral imperative ... to become sustainable organizations’ (Jankowska & Marcum 2010, p. 167), they aspire to be ‘an exemplar of “sustainability in action” for the university’ (Brodie 2012, p. 6) and understand ‘environmental stewardship is an expression of community engagement’ and ‘a social choice with economic ramifications’ (Reynolds 2012, pp. 19, 36). Thus, Concordia University Library is a neighbourhood library and meeting place for local residents, as well as providing teaching facilities, reading rooms, private study, collaborative learning and social spaces for students and faculty (Reynolds 2012). The green library movement has evolved from environmental management of buildings and operations, through sustainability strategies for collections and services, towards integrated frameworks for evaluation and assessment that promise a richer picture of their economic, social and other contributions beyond their institutions, for example by using relevant United Nations Sustainable Development Goals to frame a blend of quantitative and qualitative indicators (Missingham 2021).

Prioritising the environment

The World Commission on Environment and Development (WCED, led by Norwegian prime minister, Gro Harlem Brundtland) put *sustainable development* on global agenda in the late 1980s, defining the concept as ‘development that meets the needs of the present without compromising the ability of future generations to meet their own needs’ (United Nations 1987, p. 43) and advocating the wholesale integration of environmental thinking into social, political and economic activities. British environmental consultant John Elkington turned sustainability into a business issue by formulating the ‘triple bottom line’ accounting, auditing and reporting framework, elaborated in his book, *Cannibals with forks*, and characterised as ‘focusing on economic prosperity, environmental quality, and – the element which business had preferred to overlook – social justice’ (Elkington 1997, p. 70).

While the WCED definition is widely cited, the report and related documentation were criticised for being vague about both the concept of sustainability and policies to accomplish it; triple bottom line (TBL, also known as 3BL) brought focus and structure, as well as using the familiar (financial) bottom-line metaphor to encourage managers to extend their measurement systems to non-financial performance. More significantly, as well as extending the scope for strategic performance assessment to the impacts and outcomes of organisational activities on the economy, society and the environment, Elkington (1997; 1998) was an early advocate of what was later described as ‘the capitals-based theory of sustainability performance’, ‘the capital theory approach to sustainability’, ‘multiple capital theory’ and ‘multiple capitals-based frameworks’ (McElroy, Jorna & van Engelen 2008, p. 223; McElroy & van Engelen 2012, p. 32; McElroy & Thomas 2015, p. 425; UNEP 2015, p. 52):

‘sustainable capitalism will need...new views of what is meant by social equity, environmental justice and business ethics. This will require a much better understanding not only of financial and physical forms of capital, but also of natural, human, and social capital’ (Elkington 1997, p. 72).

Elkington (1997; 1998) here exemplifies the shift from monocapitalism (the traditional focus on economic capital, historically limited to *financial* and *physical* forms of capital (the latter including machinery and plant) to multicapitalist thinking, ‘a kind of pluralistic form of capital management instead of the traditional monistic one’ (McElroy & van Engelen 2012, p. 52), by specifying *human* or *intellectual* capital, critical and renewable *natural* capital and *social* capital as other key areas for businesses to measure and manage. While the corporate world had begun to view non-tangible entities (such as knowledge, brands and reputation) as business assets, the breakthrough here was including the natural environment as a capital asset. TBL is often referenced as the ‘3Ps’ (people, planet and profits), which has given widespread recognition to the basic idea, but has resulted in superficial interpretation and frequent dilution of the concept by journalists and managers failing to appreciate the third P is about tracking *economic* value added (or destroyed), not just *financial* performance (Elkington 2018).

British environmentalist Jonathon Porritt (2005) followed Elkington’s 3Ps/3BL with his Five Capitals Framework, elaborated in the book *Capitalism as if the world matters* as a ‘hypothetical model of sustainable capitalism’. His five forms basically follow Elkington, but he replaces ‘physical capital’ with ‘manufactured capital’. Defining capital as ‘a stock of anything that has the capacity to generate a flow of benefits which are valued by humans’, Porritt (2005 pp. 112, 113) acknowledges the discomfort of many environmentalists with the ‘terminological reduction’ of natural resources, human capabilities and social relationships to the language of capitalism as yet more evidence of ‘the inexorable commodification of our world’, but argues compellingly that adopting (and adapting) some of the insights, tools and drivers of capitalism – a strategy of *reform from within* – is the only viable option:

‘any genuinely sustainable variant of capitalism...will need to work within the conceptual and linguistic conventions that people are now so familiar with. The concept of capital serves not only to explain the productive power of capitalism; it also provides the clearest means of explaining the conditions for its sustainability’.

There have been several efforts to move sustainability management from concept to implementation by developing tools to improve how organisations report their social, ecological and economic impacts. A review by the United Nations Environment Programme (UNEP 2015) supports the trend towards context-based and multi-capital approaches, best exemplified by the MultiCapital Scorecard (MCS) developed by McElroy and Thomas (2015, p. 434; 2016) as ‘a capital- and context-based integrated measurement and reporting system’ that is a *stakeholder-based multiple capital system*, not *shareholder-based financial-capital-centric*. McElroy and Thomas (2015, p. 426) argue that without integrated measurement and reporting, ‘there can be no integrated thinking and management’ as advocated by contemporary strategists; their system claims to be the first ‘fully operationalized triple bottom line method’ (McElroy & Thomas 2016, p. 7).

In the library sector, there are a few examples of multicapital measurement tools that combine tangible and intangible assets, including a multidimensional framework developed at the Council for Scientific and Industrial Research in South Africa (van Deventer & Snyman 2004) and the more expansive Value Scorecard developed at the University of York in the

UK (Town 2018), but neither model explicitly covers library performance across all three dimensions of the environmental agenda (economic, social and environmental/ecological).

Reframing capitalism for social development

Conceptions of the social roles and responsibilities of individuals and organisations have expanded to integrate social stewardship with social activism, social justice, social diversity and global citizenship, while striving to balance the economic operations of corporations and the social aspirations of communities. Commentators have recognised the need to rethink established capitalist models in response to the social, economic, environmental and political challenges of the 21st century: Porter and Kramer (2011, p. 77) discuss how to ‘reinvent capitalism’, calling for ‘a more sophisticated form...imbued with a social purpose’ based on ‘a deeper understanding of...economic value creation’ and strategies that take account of social and environmental concerns in their economic thinking. Other proposals include *conscious capitalism* (O’Toole & Vogel 2011) and *moral capitalism* (Young 2003), in addition to the *sustainable capitalism* advocated by Elkington (1997), Porritt (2005) and Zohar and Marshall (2004).

Sustainable capitalism and CSV/CSI (Porter & Kramer 2006; 2011) start from different premises, speak to different constituencies and propose different frameworks, but both point towards a future path for organisations based on the judicious combination and strategic integration of outside-in and inside-out connections and dependencies. Several authors (Elkington 1997; Porritt 2005; Young 2003) have elaborated their vision for corporate reform in capital-based models or frameworks informed by the resource-based view (RBV) of the firm from the 1980s (Grant 1991) and the intellectual capital (IC) perspective of the 1990s (Peppard & Rylander 2001) with its focus on ‘resources in action’ and the contribution of intangible assets such as professional competence, business processes and stakeholder relationships to value creation.

IC models came from the corporate sector, but their holistic view of organisations (typically concentrating on human, structural and relational assets) also supports integrated reporting, performance appraisal and strategy development for start-ups, non-profits and public bodies, particularly as the public sector has become more innovative and IC frameworks have evolved to reflect contemporary management concerns (Mouritsen et al. 2004; Ramírez, 2010). Katsikas, Rossi and Orelli (2017, p. 7) argue that ‘in public organizations the recognition and communication of intangible assets is pivotal’ in the context of new business models based on stakeholder engagement and citizen participation as co-producers in service delivery and co-creators of public value. Conceptions of public value have also evolved in line with integrated thinking and social needs: Benington (2009, p. 237) extends his definition beyond economic value to *ecological value*, *political value*, and *social and cultural value* as significant aspects and underlines the vital role of collaborative networks in value creation.

In the early 2000s, the Intellectus Model of IC from Spain introduced an explicit focus on *social capital* by separating the relational capital component into business/market relationships and social relationships, the latter including the environment (Bueno,

Salmador & Rodríguez 2004). The latest version of their model adds an *entrepreneurship and innovation capital* component, combining and integrating the creative capabilities represented by the intangible assets in different capital elements, in order to improve the practical relevance of the model as a strategic management tool (Bueno, Merino & Murcia 2016). Zohar and Marshall (2004, p. 41) take the broadening of capital to another level, advocating reform based on a wider and deeper commitment to society that has both social and *moral* dimensions, represented by *spiritual capital*, which comprises ‘our shared meaning, our shared purpose, our shared vision of what most deeply matters in life – and how these are implemented in our lives and in our behavioral strategies’ and is ‘increased by drawing on the resources of the human spirit’.

To round out and wrap up this discussion, we provide an enriched multicapital relational model that synthesises theories, concepts and ideas from key thinkers in business, economics, ethics and politics to provide a transdisciplinary perspective on the tangible resources and intangible assets that represent ‘vital capitals’ (McElroy & Thomas 2015) for mobilisation and deployment to create value for stakeholders (Peppard & Rylander 2001). Figure 1.3 displays our model, which promotes holistic thinking about the range of internal and external resources organisations and communities draw on, develop, combine, organise, distribute and deploy in their operational activities to support their strategic vision. The model indicates how intellectual and physical resources interact to create value and illustrates the fundamental role of human interactions and social relationships in resource renewal and depletion.

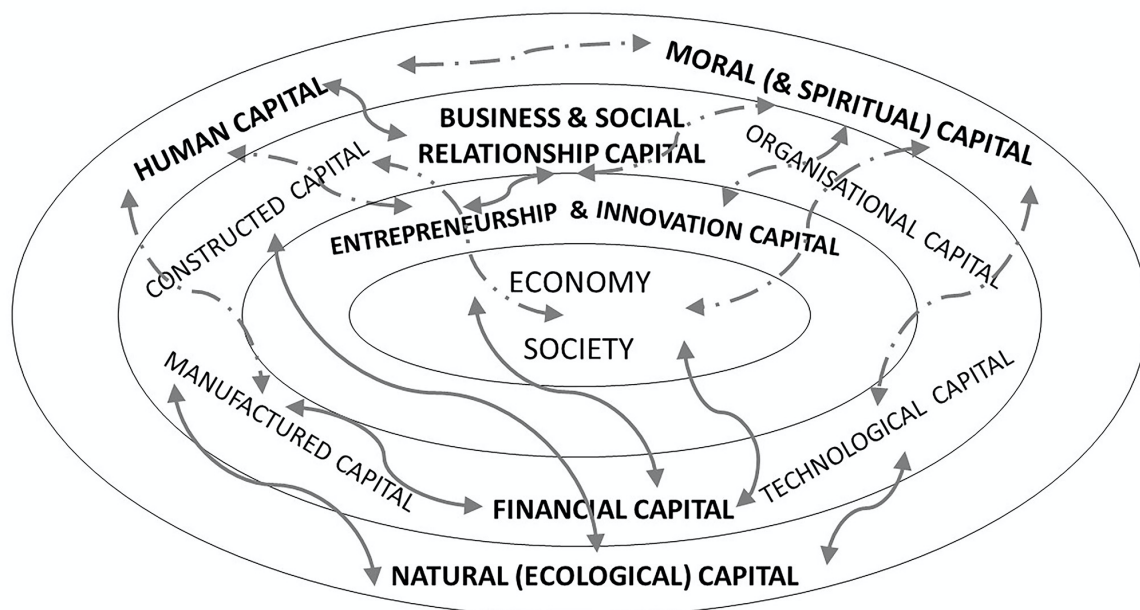


Figure 1.3 A multicapital perspective on asset management

The proposed model also places social capital in its strategic and operational context, showing how it is derived from human and moral capital, then in turn feeds forward into entrepreneurship and innovation capital, as well as feeding back to enhance human and moral assets in a system of reciprocal flows. The bidirectional arrows indicate how different forms of capital have the potential to feed off each other to a greater or lesser extent depending on levels of capital available; so, for example, if an organisation’s

stated values of social responsibility and sustainability are not shared by all members of the organisation that will reduce the ability to use its moral capital assets to enhance human capital and influence organisation behaviour.

The model combines elements from the Intellectus Model (Bueno, Merino & Murcia 2016) and the Five Capitals Framework (Porritt 2005), adopting the latter's concentric circles design and his distinction between primary and derived capitals, but with a modified layout and extended scope bringing in other related capitals to give a fuller picture of salient resources requiring responsible management for sustainable development. In particular, our conception is augmented by critical insights into relationships between social capital, *moral capital* and physical/manufactured capital provided by scholars like Alejo Sison (2003) and Xiaoxi Wang (2015), who argue that morality is a sufficiently distinct and significant aspect of human capital to justify its own place in any capital-based typology.

Several scholars observe that while emotional, moral and spiritual capacities are vital human qualities, contemporary models of intellectual assets tend to focus on 'harder' measurable dimensions of human capital, such as knowledge, skills and abilities (KSA), often ignoring 'softer' aspects like values, beliefs and attitudes (VBA). Such reductionist thinking fails to appreciate how the spiritual capital of individuals generates social capital for organisations and how moral development contributes to workforce productivity, product quality and economic growth (Stokes, Baker & Lichy 2016; Wódka 2017). Wang (2015, pp. 56-57) presents moral capital as 'a kind of "spiritual capital" or "knowledge capital"' that overlaps with both human capital and physical (manufactured) capital as 'the spiritual aspect of human capital and the spiritual element of physical capital' or 'the spiritual factor of production', explaining how the value-orientation of workers contributes to human-centred design, manufacture, distribution, sales and consumption of products and services.

Sison (2003, p. viii) concentrates on the contribution of moral capital to social capital, illustrating its crucial role in business transactions by showing how social capital represented by extensive networks of influence and high levels of trust can be exploited for criminal gain as well as social benefit and is thus 'morally ambivalent in its uses and effects', drawing an important distinction here between trust and *trustworthiness*. Arguing that 'business ethics needs to be institutionalized in such a way that it permeates even apparently isolated individual practices' by 'integrating moral value operatively into corporate culture', Sison (2003, p. ix) explains how moral capital elevates business ethics beyond superficial compliance with codes of conduct to a deeper commitment to a set of values. Moral capital thus provides the missing link in capitals-based strategies for sustainable development and is another 'vital capital' for individuals, organisations and communities to cultivate in the participatory collaborative culture of the 21st century.

Conclusion

Participation has become the watchword of the digital world with participatory principles, processes, policies and programs spreading to all areas of our personal, social, professional and organisational lives as formal procedures or *de facto* practices, enabled by web-based

interactive technologies. Participatory culture and the prevalence of related concepts such as access, agency, collaboration, community, engagement and empowerment are the result of both bottom-up pressures from community groups, social networks and activist movements and top-down factors that include global commitments to environmental management, sustainable development and social equity. The online world of the 21st century has given us novel vocabulary such as produsage, crowdsourcing and apomediation; it has made work, learning and everyday tasks more co-operative, open and reflective, and is blurring private-public, personal-professional, patient-practitioner and layperson-expert boundaries.

The creative potential and productive capacity represented by social interactions and collaborative networks is universally acknowledged, with the result that building and nurturing positive relationships is now recognised as a critical factor for business and professional success. Scholars and practitioners are accordingly incorporating social perspectives and relational strategies into their business models and reporting templates, notably by expanding capital-based frameworks to include environmental and social issues. The changes outlined here are impacting every aspect of our individual and collective lives, and have significant implications for education, professions and organisations of all kinds. We have already noted how some of the practices discussed here are being adopted in or adapted for higher education and academic libraries, evident in the use of blogging, crowdsourcing and learning communities/networks, and are also generating new conceptions of practitioners as civic, democratic or social professionals who exchange knowledge and share tasks with others via more open and collaborative ways of working. The following chapters provide a closer look at how the environmental developments and social trends presented here are playing out in the HE sector and academic library community.

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