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Culture, Knowledge Sharing and Organisational Learning. The Mediating Role of social media

by

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Thesis for the degree of Doctor of Philosophy

April, 2022

Abstract

Culture, social media and knowledge sharing have been established to promote competitive advantages for organisations and employees. This thesis hence aimed to examine the impact of national and organisational culture on Community of Practice (CoP) knowledge-sharing behaviours through social media in enhancing organisational learning. It also investigated the role of organisational cultures (collaborative, competitive, creative and controlling) on CoP knowledge sharing in enhancing organisational learning with social media as a mediating variable. The study also assessed the role of national culture on organisational learning using social media and the impact of CoP knowledge-sharing behaviours on the relationship between social media and organisational learning in Ghanaian organisations. A sample of 415 employees from three sectors in Accra, Ghana was used. Collected data were then analysed using a Structural Equation Modelling (SEM) Partial Least Squares technique. National and organisational culture, CoP knowledge sharing behaviour, social media and organisational learning were all found to be positively related to each other. The results also showed that social media positively mediated the relationship between creative and competitive organisational cultures and CoP knowledge sharing but negatively affected controlling and collaborative organisational culture and CoP knowledge-sharing behaviours. The findings of the study showed that different cultural types can co-exist in one organisation with one being dominant and more supportive of knowledge sharing of community of practice through social media than others. Ethnicity might have impacted the findings as data was gathered from a multicultural region in Ghana. Collectivist culture had a negative impact on community of practice knowledge sharing through social media in enhancing organisational learning, which is not supported by the extant literature. Also, competitive organisational culture was positively related to community of practice knowledge sharing and social media which was equally unsupported. These findings can inform organisational managers and policymakers who are looking to promote performance, innovativeness, job satisfaction and competitiveness by establishing strategies that harness the human capital of their organisations through technologies, promoting social networks and cultural harmony. They should also facilitate flexibility, collaboration, trust, and freedom for them to freely engage with other community members to encourage knowledge sharing. Employees should be encouraged to use social media platforms more and get trained on information technologies for easy usage.

Keywords: Culture, social media. Community of practice, knowledge sharing, organisational learning

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Research Thesis: Declaration of Authorship

Print name: Zenabu Moomin

Title of thesis: Culture, knowledge sharing and organizational learning. The mediating role of social media'

I declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;
2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;
3. Where I have consulted the published work of others, this is always clearly attributed;
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
5. I have acknowledged all main sources of help;
6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;
7. None of this work has been published before submission

Signature: Zenabu Moomin

Date: April 2022

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Definitions and Abbreviations

Abbreviations	Full Term
AMA	Accra Metropolitan Area
CBET	Competency Based Education and Training
CoP	Communities of Practice
DLOQ	Dimension of Learning Organization Questionnaire
GC 100	Ghana Club 100
GIPC	Ghana Investment Promotion Centre
HRM	Human Resource Management
IBES	Integrated Business Establishment Survey
KBV	Knowledge Based View
KM	Knowledge Management
KS	Knowledge Sharing
OC	Organisational Culture
OCAI	Organisational Culture Assessment Instrument
OL	Organisational Learning
OLC	Organisation Learning Capability
OLS	Ordinary Least Squares
RBV	Resource Based View
SEM	Structural Equation Modelling
SM	Social Media
VSM	Values Survey Module
ZPD	Zone of Proximal Development

Chapter 1 Introduction

1.1 Introduction

Chapter 1 of the thesis gives a synopsis of the research project. It focused on the role of national and organisational culture through the lens of social media which influences communities of practice knowledge-sharing behaviors to enhance their learning capability in the manufacturing and service sectors of Accra, Ghana. The chapter highlighted the problem statement for the study, the area of study, its contribution to the literature and practice. It also states the reasoning for conducting the study and most importantly, the research questions that guide the study. Lastly, the chapter presents an introduction of the study structure.

1.2 Research Background

According to the March 2018 World Bank Report, Ghana is one of the best business performers in West Africa. This growth rate was attributed to the stable governance, a competitive business environment, and reduction in poverty. According to the Report, Ghana presents investors with few policy barriers compared to other countries in the region. There are three main sectors in the Ghanaian economy –agriculture, service sectors, and industry. According to the Integrated Business Establishment Survey (IBES) launched by the Ghana Statistical Services which aims at providing reliable, relevant and timely economic data for planning and policy formulation within the country, the service sector has been identified as the main driving force of the economy with the highest number of jobs. Two-thirds of the jobs are, however, based in Accra. The IBES further identified industrial sectors and then agricultural sectors contributing respectively to the growth.

As the service and industrial sectors are the backbone to the economic growth of Ghana, social media, organisational learning, knowledge sharing and both national and organisational cultures all play vital roles in these sectors in sustaining competitiveness within Ghana, Africa and

the world. Organisational learning is one of the tools that organisations use to manage their knowledge. It enhances employees' competencies, and promotes the acquisition of new knowledge, which is rare and inimitable, thereby resulting in the competitive advantage of the organisation (Grant 1996). Walton (1999 cited by Ian et al., 2010) argued that employees are a rare resource for organisations as they are the only resource capable of learning (2010). They attested that *"the very diversity of the experience of these people is a valuable asset, if one can only learn to harness the experience and use it"* (p.222) to enhance performance and competitiveness. For the human resources (employees) of the organisation to therefore give that uniqueness and maintain it, employees must be continuously trained, mentored and developed through learning (Nonaka, 1991).

Huber (1991) defined organisational learning as a process where the organisation learns through its employees by processing information which will result in improved performances, survival, and competitiveness. This is further supported by Pillay et al. (2003) as a vital requirement that gives the organisation its competitive advantage through the creation of new knowledge. Undoubtedly, some researchers have emphasised the vital role organisational learning places in enhancing an organisation's competitive advantage (Stata, 1989; Garvin, 1993; Nevis et al., 1995). They attributed this to organisations being better at sensing the changes and developments in the market (Day, 1994; Sinkula, 1994). Similarly, Lopez et al. (2004) viewed organisational learning as not only giving individuals that competitive edge over others but also as a vital aspect in any performance. In support of this, Hannah and Lester (2009) argued that organisations that do not learn continuously will cease to exist and will not survive in this turbulent global market. Others further argue that organisations must learn to keep renewing their knowledge base. It is believed that this will result in a long-term organisational performance as not learning will result in poor processes, leading to bad execution, creation and sharing of new knowledge (Phang et al., 2008, Yukl, 2008).

Knowledge is an important resource that offers the firm with a sustainable competitive advantage (Grant, 1996; Wang and Noe, 2010) and a greater organisational performance (Du et al., 2007; Widen, W. and Suomi, 2003, 2007). For Brown and Duguid (1991) competitive advantage of both individuals, and organisations in general, can be gained through means other than training systems and employing those with specific skills, knowledge, or competencies, but that organisations also must explore ways of transferring knowledge from experts to other members who lack it. The knowledge-based resources (employees) within the organisation must be explored through knowledge sharing for best value (Grant and Spender, 1996; Davenport and Prusak, 1998; Goh, 2007). Knowledge sharing (KS) occurs at individuals, groups or organisational level which involves giving and receiving of knowledge. This is then transformed into organisational knowledge for use by all employees (Van den Hooff et al., 2012). The transformation of individual knowledge into organisational knowledge can be facilitated via social media- SM (Web 2.0 or social networking). Social media according to Henderson and Bowley (2010) is a “*collaborative online applications and technologies that enable participation, connectivity, user-generated content, sharing of information, and collaboration amongst a community of users*” (p.239). Knowledge sharing through social media platforms give employees more opportunities through time and content control to write what they want to present. Also, it gives a continuous online presence to its users to communicate and interact with one another (Leonardi and Treem, 2012).

Irrespective of the type of learning or knowledge-sharing activities and social media presence one engages in, there are other factors that can either promote or hinder the relationship between organisational learning and communities of practice knowledge-sharing behaviours through social media such as culture (Huber, 1991; Bock et al., 2005; Razmerita et al., 2016). Jean Monnet for example is a French diplomat, political economist, and founder of the European Community. After the Second World War he was tasked by France to redesign its economy. He opined that, *‘If I were again facing the challenge to integrate Europe, I would probably start with*

culture' (cited by Trompenaars and Charles, 1997, p.8). This was to buttress the role of culture in individuals' daily lives. Schein (1985) described culture to be those shared and taken for granted assumptions of a given group that determines their perceptions and reactions to their environment. According to him and others such as Ajmal and Koskinen (2008), however, these basic values and assumptions of culture are unknown to its members until they encounter another culture. Also, Hofstede and Bond (1988) identified national culture to have been learned by members over time from other members, which includes the way they act, irrespective of the settings/environment – social, professional, or private. This hence shows that there are different forms of culture that can either exist alone or with others. For example, organisational culture according to Deal and Kennedy (1982) focused on *'the way things get done'* within an organisation (p.4) and is situated within a national culture which involves members of a given geographical area. Given the above, Glynn et al. (1994) asserted that organisational learning consists of both the organisation and its surroundings which includes its culture and, although this culture does not directly influence knowledge sharing, it can however foster or hinder it.

Accordingly, organisational culture can be considered as an organisational resource which is unique and cannot be imitated as it is embedded in the social relationship and interaction of its members through their shared values, assumptions, and practices. Furthermore, Michailova and Minbaeva (2012) argued that knowledge is nested in the organisational culture, practices, and individuals, among other aspects. Equally, Barney (1986) argued that organisational culture adds a uniqueness to the organisation and recommended organisations which aim at being competitive to pay more attention to their culture. Also, Barney and Wright (1997) argued that the skills, experience, knowledge and commitment of a firm's employees and the relationship they have with one another will provide the firm with competitive advantage. Consequently, Barney (1986) asserted that organisational culture can be a strategic resource which can lead to a competitive advantage for the organisation.

Several researchers have reported a positive association between organisational performance and organisational learning. For example, Baker and Sinkula (1999) have shown in their studies that learning orientation has a positive and direct effect on organisational performance. Likewise, Tippins and Sohi (2003) also concluded that four stages involved in an organisational learning process – *knowledge acquisition, dissemination, interpretation, and memory* – have a positive impact on organisational performance. For Nordtvedt et al. (2008), the main purpose of organisational learning is in the creation of new knowledge that increases organisational knowledge which can be realised through knowledge sharing across all the boundaries within the organisation. Similarly, Davenport and Prusak (1998) maintained that knowledge sharing is a vital component to the successes of any organisation. Previous researchers insisted that knowledge sharing promotes organisational performance and enhances organisational learning (Du et al., 2007; Widen-Wulff and Suomi, 2007), whilst other studies confirmed that social media platforms enhance CoP knowledge sharing, thereby increasing organisational competitiveness (Razmerita et al., 2016).

It is again argued that culture influences employees' ability to learn and acquire knowledge within the organisation (Hofstede, 1980, 2001; Schein, 1984; Schall, 1983). Culture in one way or the other determines unconsciously what should be learnt and how it should be learnt in an organisation. It also determines what, in which form, and how knowledge should be shared. Likewise, it determines who such knowledge should be shared with and how it should be shared within the organisation. Organisational culture can therefore foster or break relationships within communities of practice which promotes knowledge sharing (Leonard-Barton, 1995; Pan and Scarbrough, 1999; Hendriks, 1999; De Long and Fahey, 2000; Nonaka and Takeuchi, 1995; Nonaka et al., 2006). Hooijberg and Petrock (1993) posited that organisational culture is argued to contribute to improved employee and organisational performances. Others such as Jones et al. (2006) argued that organisational culture can be viewed as a knowledge resource. They attested

that organisational culture allows its members to acquire, create, share and manage their knowledge within a context. Similarly, Krefting and Frost (1985) suggested that organisational culture aids the organisation in creating a sustainable competitive advantage by determining what, with who, and where knowledge should be used, applied, or shared.

All these variables used in this study (national and organisational culture, social media, communities of practice knowledge sharing and organisational learning) are all key resources for organisations that aim at maintaining their competitiveness in today's knowledge economy. Overall, through social media platforms, both national and organisational cultures enhance communities of practice knowledge-sharing behaviours to enhance learning within organisations.

1.3 Gaps and Contribution of Research

Despite the numerous researches on the relationship between organisational culture and organisational learning (Brown, 2009; Cook and Yanow, 1993; Schein, 1993, 1996; Yanow, 2000), knowledge management and organisational learning (Easterby-Smith and Lyles, 2003; Newell et al., 2003; Alavi et al., 2005-2006; Cavaleri et al., 2005; Chow and Chan, 2008; Ranasinghe and Dharmadasa, 2013), organisational culture and knowledge management (Gold et al., 2001; Lee and Choi, 2003) and organisational culture, organisational learning and knowledge sharing (Nonaka, 1994; Spinello, 2000; Ward and Aurum, 2004), only few studies have explored the role of national and organisational culture in the relationship between organisational learning and knowledge sharing as the majority of them focused more on studying the relationship between organisational culture, organisational learning and knowledge management (Lopez et al., 2004; Ajmal et al., 2009). More so, a few studies investigated the influence of social media and national culture on consumer intentions and behaviours in marketing research (Muk et al., 2014; Wan-Hsiu et al., 2017), motivations and relationships on social media and influence of national culture (Choi et al., 2011), and influence of cross-cultural differences in consumers' purchase decisions (Doodrich and Mooij, 2013) among others. There have been researches on the relationship between organisational culture, knowledge sharing and technology (Cabrera and Cabrera, 2002; Paroutis and Al Saleh, 2009; Vuori and Okkonen, 2012; Jasimuddin and Hasan 2015). Others investigated social media influences on knowledge sharing (Kirchner, Razmerita and Sudzina, 2008; Razmerita et al., 2016), the use of social media for marketing (Nisar, 2015), and the influence of communities of practice-based discussion groups on organisational performance (Nasir, 2018).

Though researchers have suggested organisations pay close attention to organisational culture as it can promote or hinder organisational learning and knowledge sharing. They believe that culture will give the organisation a competitive advantage and enhance performance and

employee effectiveness (Hofstede, 2001; Chennaneni et al., 2012). Others have also suggested organisations encourage and employ social networking or social media platforms to promote employee knowledge sharing (Alavi and Leidner 2001; Kim and Lee, 2006; Razmerita et al., 2016; Nisar et al., 2019). There is, however, limited research focusing on the impact of national and organisational cultures on communities of practice knowledge-sharing behaviours through social media in enhancing organisational learning.

Wang and Noe (2010) also suggested that more research to be conducted to examine how organisational culture can affect knowledge sharing among employees and teams and the ways it can be promoted within the organisation. They further argued that the greatest number of research on knowledge sharing were conducted in Western countries (except studies by Wang and Noe, 2010, in Chinese culture) and, as such, more studies on knowledge sharing are needed in developing countries as Africa, the Middle East and South America (Wang and Noe, 2010).

More so, other studies have also shown the relevance of knowledge sharing to organisational culture or organisational learning (Law and Ngai, 2008; Nordtvedt et al., 2008). However, only limited studies focused on the influence of culture on community of practice (CoP) knowledge-sharing behaviours on social media and the ways it enhances organisational learning, more specifically in a developing country. Investigating these variables in the Ghanaian context, will therefore not only add to the existing literature on organisational culture, organisational learning but also on knowledge sharing and social media in a single unified study pertaining to Ghana. The study will also add to the vast literature on social media, knowledge-sharing behaviours among community of practice members, organisational learning, and national and organisational culture and as well as throw more light on these constructs as informed by the resource-based and knowledge-based views of the firm. The study will also inform policy makers, stakeholders, and stockholders of some of the issues associated with the different organisational cultures co-existing

with the organisations and their impact on the relationship between organisational learning and knowledge sharing of community of practice members. Also, it will highlight the influence of national culture and their impact on the relationship between organisational learning and knowledge sharing. This will aid to attain a better understanding of and possible ways of overcoming or promoting them (cultures), leveraging them to sustain their competitiveness and enhance performance, effectiveness, and job satisfaction.

1.4 Research Aims and Objectives

The uses of and access to social media in developing countries were previously limited due to insufficient power supply, poverty, ignorance, and inadequate internet connections (Kaplan and Haenlein, 2010; Zhou, Leidig and Teeuw, 2015). Recently as of January 2020, however, there are about 14.76 million internet users in Ghana. This trend has therefore resulted in an increase of patronage of social media platforms with about six million users in January 2020 which showed an increase of 12% (629,000) from April 2019 (Dadareportal, 2020). In their study, Okan et al. (2014) realised that not only are individuals patronising social media in Ghana, but business and political parties are also using it as an effective instrument for marketing and reaching out to targeted audiences. This has earned Ghana the ninth position globally according to Matteo Lucchetti (2019, ministry of information) from the European council of cybercrimes in Accra, due to the number of hours Ghanaians spend browsing. According to him, nearly a million new internet users were online in 2018 with 3.5 billion people using social media in 2018. This therefore shows the relevance of social media to the Ghanaian community and people's daily lives.

Ghana has a rich culture which is shaped by religion, European influences, and its multi-ethnic diversity. As a result, the Ghanaian national culture presents its citizenry with a dynamic social, political, and economic front. Ghanaians, as many other Africans, are known to be kind-hearted, respectful to both age and power, revere masculinity and view one another as family.

Teamwork and unity among others are therefore prevalent in Ghanaian communities. Sharing of whatever means or item is greatly encouraged among all in Ghana. Against such a cultural background, both national and organisational cultures will foster CoP knowledge-sharing behaviours (as that is a practice that is culturally promoted). With the now increased use of social media in Ghana as well as the diversified and dynamic cultural orientations, the research examines the roles of national and organisational cultures in CoP knowledge-sharing behaviours in enhancing organisational learning using social media as a mediator. This research was guided by the relevant literature in the field of study. To help investigate these issues, the research examined the roles that culture (clan, market, adhocracy and hierarch cultures of Cameron and Quinn, 2006) played in the relationship between organisational learning and knowledge-sharing behaviours of community of practice members of the firm. It also examined how culture influenced CoP knowledge-sharing behaviours to enhance organisational learning using social media as a medium. Again, it investigated the role of national culture and how that impacted organisational culture's role in the relationship between CoP knowledge-sharing behaviours and organisational learning. This relationship is tested using social media as a mediating variable. Two of Hofstede's (1983) national cultural dimensions – *collectivism* and *femininity*—which score high in Africa are used for the study. Because of the issues raised in the earlier section as indicated above and based on the literature, this research aims

- ✚ To examine the impact of organisational culture on CoP knowledge-sharing behaviours through social media in enhancing organisational learning.
- ✚ To investigate the role of organisational culture (collaborative, competitive, creative and controlling) on CoP knowledge sharing in enhancing organisational learning with social media as a mediating variable.
- ✚ To examine the influence of national culture (coactive) on CoP knowledge-sharing behaviours in enhancing organisational learning through social media.

- ✚ To assess the role of national culture on organisational learning using social media.
- ✚ To explore the impact of CoP knowledge-sharing behaviours on the relationship between social media and organisational learning.
- ✚ To evaluate the policy choices available, feasible and acceptable to aid in developing a more sustainable learning setting that can interact pleasantly; and promote organisational learning and knowledge sharing of CoP members within the organisation, and sustain knowledge, experience, and culture in Ghanaian organisations.

1.5 Research Questions

The research investigates the role of national and organisational culture on community of practice knowledge-sharing behaviours using social media platforms to enhance and organisational learning in a Ghanaian context (service and manufacturing industries). Based on the above, the following research questions guide the study:

- a) To what extent does organisational culture influence CoP knowledge-sharing behaviours in enhancing organisational learning via social media platforms?
- b) How does organisational culture (collaborative, competitive, creative, and controlling cultures) impact community of practice knowledge-sharing behaviours use of social media in promoting organisational learning?
- c) What is the role of national culture (coactive) in knowledge-sharing behaviours of CoP members in enhancing organisational learning?
- d) What impact does national culture (coactive) have on knowledge-sharing behaviours of CoP members in enhancing organisational learning using social media?
- e) What is the effect of knowledge sharing of CoP members in the relationship between social media and organisational learning?

1.6 Outline of Chapters

This study has eight chapters which are described below:

Chapter 1: An Introduction to the Study

This chapter introduces the study and provides a broad description of the background information. It presents the study's central research problem and its contribution and introduces the main concepts of the study. It also specifies the aims and objectives, purpose, and uses of the research results, and the thesis structure.

Chapter 2: Literature Review

Chapter 2 of the research focuses on some of the theories which inform the study. The study defines resource- and knowledge-based theories of the firm and explains why they are used herein. The chapter also reviews the different variables used and their relevance to this study. Some of the theories of learning are presented as well as background information on others such as knowledge sharing, community of practice, both organisational and national cultures, and social media. Then previous studies on, for example, the relationships between various variables such as, organizational culture and community of practice knowledge sharing, or organisational learning and on social media are examined. The influence of organisational culture and subcultures is assessed, such as collaborative, competitive, creative, and controlling organisational cultures on CoP knowledge-sharing behaviours in enhancing organisational learning through social media. The chapter also presents some literature on social media and the knowledge sharing/learning relationship. Next, the influence of national culture on community of practice knowledge-sharing behaviours in promoting organizational learning with social media as a mediating variable in this relationship is reviewed. The chapter examines the impact of CoP knowledge-sharing behaviours on the relationship between social media and organizational learning. Previous studies and

literature are reviewed to compare their findings with those of this research. The research gap and justification for the study are also presented.

Chapter 3: Conceptual Framework

Based on the existing literature review, Chapter 3 presents a framework for the study and a summary of the research hypotheses.

Chapter 4: Research Context

Chapter 4 of this study provides background information about the history of Ghana. Also, with the help of the 2010 Ghana population census and the national labour market study, it explains the reason why Accra, the capital of Ghana and the smallest with regards to total land area, was used as the study context. Also, the chapter examines why the study considers the region to be a good representation of the total population of Ghana.

Chapter 5: Research Methodology

This chapter discusses some of the methodological perspectives for this study. It presents the general research philosophies, paradigm, and approach. It identifies the design of the study and key methods and techniques of data collection and analysis. It also justifies why and how such design and method have been adopted and discusses the research ethics.

Chapter 6: Data Analysis and Interpretations

Chapter 6 presents the data/results obtained from quantitative surveys. A descriptive statistical model is employed to present the study samples' demographics and then exploratory factor analysis is employed to assess the measurements for reliability and validity of the data. Then structural equation models for evaluation for the model and hypotheses for study are tested.

Chapter 7: Discussions

Chapter 7 recalls the major findings, explains them, and then attempts to link them to the literature. The research questions proposed in Chapter 1 of the study are also addressed. There is a systematic justification in areas where there is a contradiction between this study and previous ones.

Chapter 8 Conclusion

The final chapter summarises the results of the study and links the research aims, objectives and research questions to the major findings. The research contributions, limitations and areas of future research are also discussed.

Chapter 2 Literature review

2.1 Introduction

The main aim of this chapter is to review the existing literature on organisational learning, knowledge sharing, social media, and organisational and national cultures. This chapter is divided into five sections. Section 2.1 reviews general background literature on human resource management and human resources. It examines the relevance of employees in the organisation and how they firm through their skills, experiences, etc. The section further introduces the rationale and theoretical premises underlying and informing the study. The resource-based view and knowledge-based view of the firm are defined and their application in the study is also justified. Section 2.2 reviews the literature on both national and organizational cultures. Section 2.4 reviews the literature on organizational learning. The section also expands on the various theories of learning which are behaviourism, cognitivism, and social learning theories, like symbolic Interactionism also known as Competency Based Education and Training (CBET) and their relevance to organisational learning. Section 2.3 of the study, following from the above introductions, goes further to explore knowledge sharing among employees, the determinants and relevance with organisational learning. The subsequent sections examine the relationship between organisational learning and knowledge sharing. It also examines the influence of social media on knowledge sharing in enhancing organisational learning. Additionally, it examines the role of organisational culture and national culture in relation to organisational learning and knowledge sharing. A summary of the chapter is presented in Section 2.5.

2.2 HRM and Human Resources

Armstrong (as cited by Legge, 1999) describes HRM as *'a sheep in wolf's clothing'* (p.6), in his paper establishing the uses of hard and soft models on HRM. By this, he meant that HRM in a way has more to it than meets the eye. It is argued then that HRM is manipulative in nature by seeming to present one thing but in effect, giving another. Likewise, Skinner (as quoted by Blyton and Turnbull, 1994, p.4 and cited by Legge, 1999) indicated that, *'human resources management seems to be mostly good intentions and whistling in the dark'* and that HRM is *'Big Hat, No Cattle'* (p.6). This statement was in conjunction to the picture-perfect portrayal of HRM to people. Similarly, Argyris (1998, p.98, cited by Legge, 1999, p.6) mocked HRM by relating it to one of the popular kids' stories by Hans Christian Andersen, titled the Emperor's New Clothes (adapted in, 50 Utterly Funny Stories by Miles Kelly, 2016, p.112). According to this story, the emperor was superficial and delighted more in his appearance than in ruling his kingdom.

In the Emperor's New Clothes, two weavers trick the emperor into believing that they could make special invisible clothing for him which only people wise and those fit in their respective positions will see. Nevertheless, they were in fact just tricksters who wanted money. The emperor believed them and awarded them the contract of sewing of his dress. On the day of his royal procession, he wore the invisible clothes but everyone, including the emperor, was scared to say he was naked for fear of being told he was incompetent in his office. All but a little boy who shouted out how naked the emperor was to the utter realisation of all including the emperor. Hence, the likening of HRM to that story since to him, HRM gets praised loudly in public, but mocked in private.

Legge (1999) categorised HRM into two namely – *'hard and soft HRM'* (p.11). According to her, hard HRM mainly focuses on HRM policies and how these align with the organizations strategy. She is of the view that, human resources should be viewed in terms of their value to the organization rather than an end to production. In this sense, a hard HRM from a scientific

management point of view are just mere people seen as just objects that are only as important as the skills and values that they add to the organization or is needed by it (Legge, 1999). Soft HRM in contrast is linked to Herzberg and McGregor (Storey, 1987) Human Relations school of thought where the individual is more recognised as an asset and a source of competitive advantage to the firm via their commitments, skills, experiences and viability. Many critics have however claimed that “soft HRM” is just a “hard HRM” in disguise.

Guest (1987) argued that the new HRM comprises of four parts which, when used appropriately and together, would result in the success of the organisation. He cited these components as:

(1) Integration – this represents the HR’s concern for new strategic planning methods, incorporating business as well as the strategies, and introducing some diverse HR guidelines to complement each other.

(2) Employee commitment – personnel should be encouraged psychologically to commit to the organisation and thus become more content, industrious and flexible.

(3) Flexible skills – employees’ skills should be developed for better performance on different diversities of task and outmoded hierarchical administrative structures should be avoided.

(4) Quality of staff – appealing to and retaining staff with high levels of capability and guaranteeing standards of performance are retained by the organisation. In addition, all these as can be achieved through the human resources (employees) of the organisation.

2.2.1 A Resource-Based View of the Firm

The Resource-based view/theory (RBV) models of the firm were originally promoted by Penrose (1959) and later expanded by others, for example Barney (1991), Conner (1991) and Wernerfelt, (1984). Penrose explained that the tangible assets (facilities and capitals) of the organisation alone cannot give it a competitive advantage but should include the services offered by these resources. Proponents avow that the relation between the internal resources of the organisation which include its human resources, strategy, and performance are very important. Further, human capital theory of the firm argues that the employees are a vital component of the organisation who give it added value and should be treated as assets rather than costs (Armstrong, 2001). Accordingly, proponents contend that for organisations to continually sustain their competitiveness, the human capital of the organisation has to be well developed. This is because they believe that human resources can be a source of sustained competitive advantage as long as they are unique, rare and inimitable (Dickson, 1996; Wenger and Schneider, 2000; Teece, 2000, 2003; Brockmand and Morgan, 2003). As such, focus should not only be placed on the human resources but also on the knowledge and skills that they possess. To that effect, Barney (1991) in his works argued that HRM may be a significant basis of competitive advantage to the firm as they present a sustainable advantage through their uniqueness and rarity. According to Barney (1991, 2001), a firms' resources include both the tangible and intangible resources that an organisation controls such as its knowledge, capabilities, and assets, which lead to better performances. He posited that organisational resources can be categorised into three types of capital - organisational, physical, and human. Organisational capital includes the organisations' formal and informal planning, relationships, and coordination systems. The *physical* capital of the organisation includes its technologies, location, raw materials and equipment. The human capital comprises of the employees of the organisation and the competitiveness they bring along through their experience,

training, and relationships. The human capital presents a uniqueness to the firm which their competitors cannot imitate and therefore should be harnessed to its full potential.

2.2.2 A Knowledge-Based View of the Firm

The knowledge-based view (KBV) of the firm which stemmed from the RBV, asserts that knowledge is a vital resource for organisations that intend to sustain their competitive advantage (Kogut and Zander, 1992; Nonaka, 1995; Grant, 1996). According to Grant (1996),

'If we were to resurrect a single-factor theory of value ... then the only defensible approach would be a knowledge-based theory of value, on the grounds that all human productivity is knowledge dependent, and machines are simply embodiments of knowledge' (p.112).

Scholars argue that knowledge is a scarce and unique resource of the organisation which, when strategically created and utilised, will give the organisation value (Nonaka, 1995). However, Nonaka (1991) contended that for organisations to be that successful they must continually create new knowledge within the organisation, share it and integrate such new knowledge into its new products and technologies. In fact, researchers such as Grant and Baden-Fuller (1995) and Grant (1996) posited that knowledge includes the skills, know-how, technology, and information which adds value to the firm. Besides, once knowledge is created, it is cheaper to replicate. As people are at the centre of knowledge creation should be viewed with much interest as knowledge is formed and stored within the individual. Thus, the organisation should be viewed as *'a social community specialising in speed and efficiency in the creation and sharing of knowledge'* (Kogut and Zander, 1996, p.503). Social relations through interaction and collaboration of employees will result in knowledge creation and sharing and that should consequently be the foremost interest of organisations that intend to be competitive.

The KBV views knowledge as a resource that is situated only in the individual, group or in their process and routines (David et al., 2000; Kim et al., 2013) which is acquired through learning.

Knowledge is viewed as socially constructed and context-specific, as social relationships and interaction creates an avenue for new knowledge to be created and a platform for knowledge sharing (Van den Hooff and Huysman, 2009). RBV and KBV regard knowledge sharing as the ability of the firm to acquire, create, and share knowledge that exist within its structures between its employees (Michailova and Minbaeva, 2012). Michailova and Minbaeva, (2012) reported that knowledge sharing is not automatic but requires the organisation to provide an avenue that fosters close social interactions and networking. Employees' knowledge-sharing behaviours of employees include the transfer of their knowledge, experience, skills, and information. However, the KBV acknowledges that organisational processes play a key role in the assessment and utilisation of knowledge of employees (Grant, 1996) and this Grant (1996) claims is a challenge for KBV as individual knowledge is specialised and may or may not sometimes want to be integrated into organisational knowledge.

2.3 Overview of Culture

This section explores culture and the different ways scholars have attempted to define and conceptualise it. The broad use of the term 'culture' gives rise to various ambiguities and tensions between practitioners and academics particularly when applied to the organisational system because of the different perspectives in defining it (Rollinson and Broadfield, 2002). Lonner (1984, p.108 as cited by Hogg and Vaughan, 2011) stated culture to have been '*examined, poked at, pushed, rolled over, killed, revived, and reified ad infinitum*' (p.608) by scholars and practitioners alike (cited by Hogg and Vaughan, 2011, p.608). Yet, to date, there is no unified definition for the concept. Culture has been extensively studied, for example, by Hofstede (1980), members of the GLOBE project (in the 1990s), and Schwartz (2006). But these studies have been criticised by other scholars for only focusing on cultures among other countries, as stated by Kirkman, Lowe, and

Gibson (2006) and Osland and Bird (2000). These critics argued that culture is more dynamic and multi-levelled, which the above-mentioned studies do not address.

Like learning, its multi-dimensional nature has resulted in various definitions (Schein, 2010, Ott, 1989). To that effect, Kroeber and Kluckhohn (1952) explained that there were well over 164 definitions of culture. However, as scholars and practitioners give definitions of culture, they tend to contradict each other depending on where and against what background culture is viewed by the researcher (Browaays and Price, 2008). Despite the different misconceptions about its definition, it has still become a very important concept in both business and academia since the early 1980s. Aside from the organisational level, other scholars have viewed culture in relation to national, group, regional, team, and even sub-cultural levels (Kluckhohn, 1951; Throsby, 1995; Trompanaars and Hampden-Turner, 1997; Aycan et al., 2000; Hofstede, 2001; Sunder 2002; Hooker, 2003; House et al., 2004). Culture is a way of life of a people (Benedict, 1934; Kluckhohn, 1951; Parsons and Shils, 1951; Clifford 1994; Johnathan, 1994). Culture in a layperson's terms therefore involves their way of eating, talking, and dressing, their values, perception about things and issues surrounding them and others, their environment and their inner most thoughts and feelings, among others. Hofstede (2001) defined culture as *'the collective programming of the mind that distinguishes the members of one group or category of people from another'* (p.9). Culture, according to Meyerson and Martin (1987) as cited by Armstrong (2001) is a *'code word for the subjective side of organizational life'* (p.204). Culture is stated by Alasuutari (1995) as a *'way of life and outlook on the world'* by a group or given community. Brown (1998) describes culture as the values, beliefs or assumptions that are shared by a group of people, which have a significant influence on their actions and thoughts. Other scholars have considered culture as *'a learned, shared, compelling, interrelated set of symbols whose meanings provide a set of orientations for members of a society'* (Terpstra and David, 1991, cited by Wilton, 2011, p. 122). Smith and Bond (1998, cited by Hogg and Vaughan, 2011) explained culture to be *"systems of shared meaning"*

(p.610) and Boas (1930, cited by Hogg and Vaughan, 2011) defined it as '*the social habits of a community*' (p.610).

An example of one of such cultures is Ubuntu of South Africa and to narrow it to a regional level is the concept of '*Tijaabunyeni*' of the Waala in Upper West Region in Northern Ghana. Ubuntu is a term among the Nguni Bantu of Southern Africa. The concept can be translated as "humanness" according to Khoza (2006, p. 6) in the English language. This cultural value anchors the universal bond of sharing that connects humanity. According to Desmond Tutu (1999), the concept of Ubuntu involves the individual exhibiting a sense of generosity, hospitality, friendliness, caring, and compassion to the other. As such, individuals share in each member of the community's or society's good and bad fortunes and in what they have. Virtues such as patience, sympathy, and empathy towards one another and optimism, as argued by Nyasani (1989), are all part of the African way of life. Hence, Ubuntu, as a cultural facet encompasses such values as trust in one another, respect for oneself and humanity, compassion, and the overall idea that "*one is because all are*". Ubuntu as a cultural value and belief is very rare and a valuable cultural concept which does not only manifest itself in Southern Africa, but also transcends among other nations on the African continent fostering a sense of community among inhabitants.

Like the Ubuntu concept of Southern Africa, '*Tijaabunyeni*' (translated in English as – "*we are one and the same*"-) is another such cultural value. This concept is among the Waala people of the Upper West Region of Northern Ghana. "*Tijaabunyeni*" defines the spirit of oneness and communalism among its people. It encourages all its citizens to live in oneness and regard one another as each other's keeper, thereby viewing inhabitants as living in a one big family unit. The Waala concept is like that of Ubuntu of South Africa with its core values and relevance to the society. Hence culture can be seen according to Hofstede (1983, 2009, 2011) as a concept which is made up of individual beliefs, perceptions, and values as well as those of the group. This is because

of everyone having a different personal value through family, friends, schools, and so on, but all these individuals then come to form part of a larger organisation and have to merge all their individual cultures to form one basic culture to suit all.

Culture forms the rules and regulations of a given society/group which are unwritten but well known by all its members. They are unspoken but binding on all. These cultures have great influences on other concepts such as learning and knowledge sharing since it is the cultures that makes members to sieve, choose, and pick what they learn and what form of knowledge it considers relevant to its members and therefore should be managed, shared, and reused. It is claimed that culture acts as a storehouse through which history is kept for future generations through socialisation (Davenport and Prusak, 1998; De Long and Fahey, 2000). Culture also acts as a filter through which members view their actions and events. Equally, culture again acts as a form through which strategies are planned and actions are taken by members (Hedberg, 1981; Shrivastiva, 1983; Levitt and March 1988; Schein, 1992).

2.3.1 Organisational Culture

Organisational culture became a significant area of research when researchers such as Peters and Waterman in their book '*In Search of Excellence*' (1982) and their contemporaries promoted the idea that culture has a vital part to play in an organizational performance. They argued that because of globalisation and competitive pressures it is becoming more difficult for organizations to gain advantages over their counterparts with just their structures and tangible assets. They maintained that for organisations to succeed, the values, beliefs, and attitudes of their employees must be properly considered and managed. The authors in support reported an association between culture and organizational performances (Brown, 1998). Even though there

has been a diversity of definitions on culture, there is however an understanding on what constitute it. Organizational culture according to Schein (1984), is

'The dominant pattern of basic assumptions, that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration, and that have worked well enough to be considered valid, and therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems' (p.3).

This shows that every organisation has a unique and peculiar personality just as people do. This is because, in a situation where a group of people work together, organisational culture becomes that invincible but powerful force which influences the behaviour of the members of that group. To simplify Schein's (1984) definition of organizational culture, Martin (2002) considered it as a mix of an understanding by the group members of how to do things which include both visible (cloths, rules, and procedures) and invisible (beliefs and norms). Similarly, Deshpande and Webster (1989) asserted that it is *'the pattern of shared values and beliefs that help individuals understand organisational functioning and thus provide them norms for behaviour in the organisation'* (p.4). According to them, social relationships are created that results in creating some unwritten rules that guide them in their functioning within the organisation.

Further, Tunstall (1983) outlined organisational culture as

'a general constellation of beliefs, morals, customs, value systems, behavioural norms, and ways of doing business that are unique to each corporation that set a pattern for corporate activities and actions, and which describe the implicit and emergent patterns of behaviour and emotions characterising life in the organisation' (p.15).

Sagiv and Schwartz (2007), in their view, explained that organisational culture can be defined using various constructs. They argued that organisational culture is greatly influenced by the society and the personal values of the individual member as well as the organisational basic tasks. According to them, organisations are embedded in societies, which can be defined by a certain national value. As a result, such organisations must operate under societal pressure.

Certainly, these organisations must comply with the norms, values, traditions, and regulations of these societies to secure both financial and social stability. It should also be realised that every organisation is made up of individuals who, in one way or another, introduce their own cultural values, norms, and regulations into the organisation. Consequently, their actions and inactions inwardly shape organisational culture to some extent. Organisational culture hence can be said to vary from one nation, society, region, or individual to the other. This makes organisational culture, to some degree, greatly affected by societal values that is realised through the individuals within the organisation's personality and value preferences.

Equally, in their work, *'Riding the Waves of Culture'*, Trompenaars and Charles (1997) argued that as individuals come into the organisation with their inert culture, so are they also influenced by the culture of the organisation and that of the working environment. As such, they defined culture as *'the shared ways groups of people understand and interpret the world'* (p.3). To them, it is *'the way in which a group of people solves problems and reconciles dilemmas'* (p.6). They equated culture to an onion which is spaced by different layers from the outer most to the very core and can only be properly understood when layers are peeled apart. The outer layers are the physical aspects that are visible which help to explain the middle layers of culture. Values and norms form part of the deeper meaning and expressions which are within the deeper part of the *'onion'* (p.6) and are hard to identify. The core of the onion is made up of the assumptions.

Hofstede (1983,1996, 2011) who is one of the most influential writers on culture categorised it into two levels (deep and shallow). The deep level consists of basic values which influences individuals and group in favouring some ideas over others. These values are invincible and tacit to others outside the group. Whilst the shallow level of culture includes the groups practices which are visible and shows the more implicit values and assumptions. These includes symbols, heroes/heroines, and rituals.

Schall (1983) views organisational culture as that which is

'...created, sustained, transmitted, and changed through social interaction, modelling, and imitation, instruction, correction negotiation, story-telling, gossip, remediation, confrontation and observation. All activities are based on message exchange and meaning assignment on communication' (p.560).

However, others have defined organisational culture as the beliefs, values, and basic assumptions by which a group of people abide in an organisation (Zheng et al., 2010, Chen and Cheng, 2012). Others, moreover, believe that organisational culture does not only include the values, beliefs, and norms of the organisation, but also the symbols, expectations, and attitudes of its members (Buschgens et al., 2013; Jacobs et al., 2013). Table one below is a summary of some of the definitions of organizational culture.

Table 1: Some definitions of Organisational Culture

Author(s)	Definition
Tunstall (1983)	OC is <i>'a general constellation of beliefs, morals, customs, value systems, behavioural norms, and ways of doing business that are unique to each corporation, that set a pattern for corporate activities and actions, and that describe the implicit and emergent patterns of behaviour and emotions characterising life in the organisation'</i> (p.15)
Hofstede (2001)	OC described as <i>'the collective programming of the mind that distinguishes the members of one organisation from another'</i> (p.9)
Schein (1984)	OC is <i>'the pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration, and that have worked well enough to be considered valid, and therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems'</i> (p.3)
Deshpande and Webster (1989)	OC refers to <i>'the pattern of shared values and beliefs that help individuals understand organisational functioning and thus provide them norms for behaviour in the organisation'</i> (p.4)

Denison (1990)	OC includes the 'underlying values, beliefs, and principles that serve as a foundation for the organization's management system as well as the set of management practices and behaviours that both exemplify and reinforce those basic principles ' (p.2).
Sorensen (2002)	Defines OC as 'a normative order that serves as a source of consistent behaviour within the organization' (p.71)

Culture exists within the national, regional, organisational, professional, and individual levels. Organisational culture is expressed in the ways, behaviours, and attitudes expressed by a particular group of people in a specific organisation.

Organisational culture plays many roles in an organisation; these include (a) providing the organisational members with shared values, (b) enhancing organisational commitment, (c) giving a strong culture affect to the performance of the organisation, and (d) complementing good managerial tools by influencing employee behaviour (organisational behaviour).

Organisational cultures and subcultures also aid managers and other stakeholders to have a better understanding of their employees thereby managing their relations much better. This will help to develop more strategic and operational plans for regions and to understand subcultures in managing the diverse needs of customers. Table two below is the view from the Scottish education council on the role and impact of culture to learning of students.

Table 2: The socio-cultural effects of learning from Excellent Teachers. Source: Scottish Council of Education (1999)

Value ethnic and cultural background	students and cultural	Students tend to value their individuality and uniqueness and tend to find opportunities to celebrate it.
Are well informed about their local community		By understanding the socio-cultural context of the school environment that they find themselves and the cultural differences of the other students within their mix and how these affect them all in their learning process.
Use cultural background to support learning	students background to	Teachers can use the experiences and cultural background of students to help in their learning.
Foster literacies	critical	They foster critical literacies so that all students can understand how meaning is constructed and influenced by its context and purpose. This encourages students (and teachers) to critically examine their own socio-cultural beliefs and assumptions.
Form partnership with parents and carers	partnership	To support learning, teachers form partnership with students' carers and parents. They however knowledge such a parent-teacher relationship will change with time as students mature and become independent
Provide learning opportunities with and within the local community	learning with and	They attach their teaching to the community through community-based projects and getting the local community to get involved in classroom learning.

Understanding a culture helps to reveal the mystery surrounding the employee's learning ability and will also impact on their sharing behaviours. From this, it can be explained that, an individual from a particular race but grows up in another country and worships a particular faith and finally migrates to another state. Such a person will hence have a complex culture and that should be put in perspective when designing a learning and training programme. This is further buttressed by the Scottish Council of Education (1999), which states that 'the differential of class, family, culture, ethnicity, and gender interlock to form a complex matrix that underpins learning and outcome in a number of ways' as understanding this will give management, stakeholders and stockholders better chances to make informed decisions in the organisation.

2.3.1.1 Elements of Culture

To have a better understanding of culture, it is vital for a breakdown and understanding of all the elements that add up to it. Barney (1986) argues that for any organization to be able to increase their efficiency and competitiveness in the business world, great consideration must be given to their culture. Hence, infrastructure, great leadership, among others, are not the only context upon which an organisation can attain its competitiveness. Schein (1990) categorised organisational culture into three main dimensions – *artefacts*, *values*, and *assumptions*. Artefacts are observable. Artefacts are the tangible aspects of culture, which include such things as dress code, rituals, ceremonies, and value statements, among others. Values and assumptions are the second level of cultural dimension that, when observed for a while, will help in understanding the salient meaning and why certain things are done in a way. His third level of culture are the underlying assumptions that guide individuals in their actions and are in their sub-consciousness. Organisational culture hence according to Schein's (1990) typology should include all the three levels identified. Importantly, the visible aspects also referred to as artefacts by Schein (1990) can unfortunately mean different things from one culture to another. This makes it possible for two or more cultures within the same national culture to have a different interpretation of the same artefact. The proper interpretation of any artefact will hence be more understandable if based on the culture in which it exists. The onion model of culture by Hofstede (1997) as presented below is a pictorial view of all the elements that form culture.

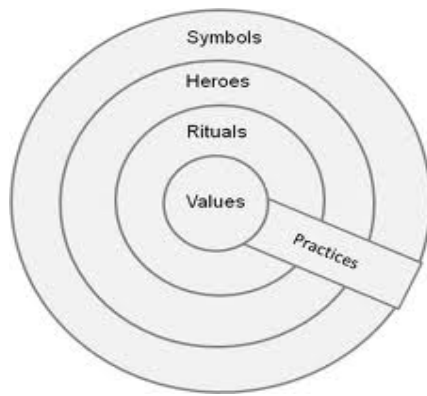


Figure 1: The onion model of culture. Source: Hofstede (1997, p9)

Like Trompenaars and Charles' (1997) conceptualising of culture, Hofstede (1997) used the onion (shown above) metaphorically to represent it. According to him, some aspects of culture are more visible than others. Just as in the case of an onion, it has a thick outer layer, and as one peels the outer layer, they are immediately confronted with another layer until, eventually, they get to the last innermost layer of the onion. As one progressed, each layer has its own distinctive dimension and size. Even the layer immediately after the other is never the same in size. To be able to understand culture more, just like the onion, each layer of the onion must be carefully peeled. Just as in the case of an iceberg, some aspects of culture are equally visible (such as behaviours, music, language, and food). However, to have a deeper understanding of culture, one must look deep into the submerged part of the iceberg and these hidden values are those that are manifested by members through their culture. Also, Schein (1994) claimed that culture consists of three basic levels which, according to him, include the basic assumptions of a people, values, and artefacts. For him, assumptions are the taken for granted beliefs that a people use to give meanings to situations and perceptions. These are buried in the sub-consciousness and might not be known to themselves since they are invisible. Values are the more visible level of culture that shows members' beliefs which members are conscious of and are aware of their existence. His third level of culture focuses on artefacts which include the visible aspects of culture such as dress code, technology, art, dance, heroes, myths, etc. He believes all these levels form the culture of a people and should not be isolated or studied apart. He, however, affirms that cultural values are underpinned and influenced by the first level (basic or taken for granted assumptions). Hence, Meek's (1988) states that *'the concept of organizational culture can be a powerful analytical tool in the analysis and interpretation of human action within the organization'* (p.454). Table 3 summarises some of these elements, levels and scholars of culture below.

Table 3: Summary of some elements of culture

Originator	Level and elements		
	Most accessible	Intermediate	Deepest
Schein (1985)	Behaviours and artefacts	Beliefs and value	Underlying assumptions
Rousseau (1988, 1990)	Observable artefacts such as organisational logo and behavioural patterns	Behavioural norms (behaviours that organisational members can express consciously through their values)	Underlying assumptions, Espoused values that are unarticulated
Deal and Kennedy (1982); Lundberg (1990)	Manifest level such as stories, symbolic artefacts, rituals, language, and normative behaviours	Strategic beliefs and level	Core level which includes values, ideologies, or assumptions
Hofstede (1998a)	Artefacts- rituals, heroes, rituals	Values	Assumptions
Hatch (1993)	Artifacts, symbols	Values	Assumptions
Braunscheidel et al. (2010)	Rules	Values	Assumptions
Büschgens et al. (2013)	Symbols	Values, beliefs	Assumptions
Jacobs et al. (2013)	Attitudes	Values, beliefs, norms	Expectations

2.3.1.2 Cultural Dimensions and Typologies

The Globe study (Global Leadership and Organisational Behaviour Effectiveness research programme), as championed by Robert House (2001), was inspired by the works of Hofstede and is another attempt to characterise culture. Their main aim was to develop an empirical theory to understand, describe, and predict the effect of some specific cultural values on leaderships and organisational effectiveness and processes (House et al., 2001). The study sampled 17,000 middle managers in 951 firms across 62 societies from which they identified nine dimensions of culture and concluded that culture influenced the behaviours and actions of leaders in the same way that national cultures affected organisational practices such as programme management. They argued that just as national cultures affect organisational practices, culture, to them, also affects the behaviours and actions of leaders. From their study, nine dimensions were identified which were in previous studies such as power distance and individualism/collectivism by Hofstede (1997) and new ones added later which were gender egalitarianism and performance orientation value categories. Likewise, Shalom Schwartz (1992) conducted a study of over 60 countries with an attempt to classify and describe national cultures. Data were gathered from university students and schoolteachers. The study concluded that societies are confronted with three basic cultural values which he claimed consisted of (i) the relationship between an individual and a group, (ii) regulation of the relationship between people and the social world, and (iii) the process of guaranteeing responsible behaviours in the society. Schein (1990) is yet another scholar who identified seven dimensions of culture, which are different from those of Hofstede. Schein (1990) claimed that to understand culture, there are certain questions that can help to provide an explanation to it. He identified the questions as the relationship between the organisation and its surroundings and asks whether it views itself as *'dominant, submissive, or harmonizing searching out a niche'* (p.114). His second question seeks to understand how human beings should act or behave. He also questioned what is true and what is false in both the social and physical world and how people understand time

(past, present, and future) among others. Additionally, Smircich (1983a) stressed that culture can be studied using two paradigm – the functional paradigm where culture is viewed as a variable, or the non-functional or metaphorical paradigm where culture is viewed as a root metaphor. The functionalistic variable paradigm of culture attempts to explain the relationship between organisational culture and emphasis is placed on the outer manifestations of culture, which includes artefacts and behaviour (Ouchi, 1981; Deal and Kennedy, 1988).

Some other researchers conceptualised their cultural frameworks to match those identified by Hofstede whilst others grouped them into typologies. For example, in *Riding the waves of culture – 1993*, Fons Trompenaars (1997) concluded that there were diverse characteristics to culture and its influences on organisational life. According to him, one culture that works well in one area and space in time may or may not do so in another. As such, a culture that flourishes in the UK may not do so in Ghana. He explained that feedback which may be cherished by Americans in motivating them to perform better in their jobs may not be so among Germans who might not view them as motivators but rather disrespectful of their works and persons. He identified seven core dimensions of culture from his study, five of which deal with the nature of interaction among people and the other two with people's view of time and attitude to shaping the environment. From his seven dimensions, he came up with his four corporate cultural typologies – namely, family unit, Eiffel tower, guided missile, and incubator culture.

Family culture - This form of culture is formed by close relationship. Employees of such organisations view themselves as an integral part of the organisation who exist under one umbrella. There is a close relationship existing between members. Like a family unit with a father, it also has some form of hierarchy involved with the leader having power and experience to steer the affairs of the organisation forward. However, such a leader is not power consumed and autocratic but respects his subordinates. Power trickles down from the top (father, mother, etc.), down to the last

member of the family and in this case, the organisational members. Unfortunately for such cultures, there becomes a problem in situations where there is an issue which the father or elder brother who are at the forefront and most influential do not understand or know how to solve it. Family members make up the group with the parents conferred more status.

The Eiffel tower culture - It represents a well-structured culture type where each person's role is systematically laid out for them to perform. The leader becomes the alpha and omega of the organisation at the topmost part of the organisation who is powerful but distant and just dishes out orders to their subordinates. It is realised that changes that could happen in such a culture include a change in hierarchy where the boss moves on. However, the structure and roles stay the same. Eiffel culture types place more importance on the roles than the person performing them.

The guided missile culture – This culture views the end as justifying the means. It is task-oriented and believes that employees must do “whatever it takes” to get a task done. It does not care about the process that the employee employs to complete a task. The what, who, and the how of the result is irrelevant as long as the task gets done and at the stipulated time. It is made up of specialists and experts and status is achieved through the completion of targeted projects by group members.

The incubator culture – This form of culture views the individual as preceding the organisation. The individual needs and sustenance come first before that of the organisation. In view of that, such cultures have no structures and, hence, minimal hierarchy. The incubator culture promotes innovation and creativity as more is expected of employees. Co-creators and status are gained through individuals' creativity and growth.

Equally, Professor Denison and his colleagues used both qualitative and quantitative research methods to examine culture and performance of organisations (Denison, 1984, 1990; Denison and Mishra, 1995; Fey and Denison, 2003). Through their studies four cultural typologies

were also identified; these were consistency, involvement, mission, and adaptability cultures (Denison and Mishra, 1995). *Involvement* culture presented to its members a sense of flexibility and more attention on the inner dynamics of the firm. Members are empowered and given opportunities for development to stay competitive. For that matter, such cultures value team playing. As part of the bigger group, all the members feel valued and responsible.

Consistency culture on the other hand refers to those cultures that have shared values, systems, and processes as their base. Members share core values which create a unique sense of identity and expectations within the organisation. As such, they work well together from all units and can resolve critical matters amicably. *Adaptability* culture describes an organisation that has an external focus and very flexible. Organisations encourage organisational learning to meet new external demands and offer great customer satisfaction. The fourth, *mission* culture, refers to the direction and purpose of the organisation. They argued that any organisation without a mission is bound to be unsuccessful. This mission reflects the organisation's focus with external environment. Mission presents a clear and strategic set of intentions, goals, and an envisaged desired future for the organisation.

After reviewing about 100 studies in sociology, organisational behaviour, and anthropology, Deshpande and Webster (1989) defined culture as '*the pattern of shared values and beliefs that help individuals understand organizational functioning and thus provide them with the norms for behaviour in the organization*' (p. 4). In a study, they examined the relationship between market orientations and corporate cultures with Indian and Japanese firms. The authors in the study were much interested in how the economic systems in both nations affect managers and the differences in the national cultures of Indian and Japanese firms and, if there is quite a difference in these two premises, then can one study in an environment be generalised to others? Deshpande and Farley (1999) identified four cultural typologies – namely, entrepreneurial, competitive,

consensual, and bureaucratic cultures. Using interviews, Deshpande and Farley (1991,1999) concluded that the most successful firms in India had entrepreneurial culture, which as they observed in their study, was equally the most dominant organisational culture type among the major Indian firms, whereas the most successful organisations in Japan had entrepreneurial and competitive cultures. Based on their studies, results indicated then that entrepreneurial culture was a better performance predictor for Indian firms whereas competitive culture was for the Japanese firms. Other researchers have categorised organisational culture in different typologies which are summarised in Table 4, below

Table 4: Examples of some cultural typologies

ORIGINATOR	CULTURAL TYPOLOGY	Description
Cameron and Quinn (2006)	Clan Culture (collaborate culture)	This type of culture depicts a notion of an extended family with warm and cozy environment to its members. Every member hence feels as part of a big family unit
	Market Culture (compete culture)	This type of culture presents a competitive and results oriented environment to members. With focus being on profitability, productivity, winning, etc.
	Adhocracy Culture (creative culture)	It is creative, entrepreneurial and dynamic environment with an external focus. It presents a challenging environment and encourages creativity.

	Hierarchy culture (control culture)	It is a more structured and formalized work environment focused on control and stability of the organization
Denison and Mishra (1995)	Consistency Culture	Refers to those shared values, systems and processes that binds members together
	Involvement Culture	Culture type empowers members, promote team building and personal development to stay competitive
	Adaptability Culture	This culture type is more inward oriented. Focus is placed on internal changes to accommodate any external conditions that might present itself. It promotes new skills through learning and offers greater customer satisfaction
	Mission Culture	Shows the organization purpose and direction. It elaborates its main objectives, goals and desired future.
Harrison (1972) and Handy (1981)	Power culture	Comprises a centralised character or leader as the outmost first point of contact from which all other structures surround.
	Role Culture	Has a formalized structure with well-defined rules and regulations

	Task Culture	Is task oriented with members give the opportunity to exercise their knowledge and expertise at a given task
	People Culture	Foci is placed more on the members than on structures or procedures. Are people centered and given more priority
Wallach (1983)	Supportive culture	Such cultures show a warm and cozy environment for its members. As such, members trust, act fairly and friendly towards one another thereby promoting teamwork.
	Innovative Culture	This form of environment presents an exciting, dynamic and challenging work front to its members. Innovative cultures promote creativity and innovation
	Bureaucratic Culture	There are clear cut roles for each member within the organization to follow. Power and control are encouraged since organization is well structured, systematic and compartmentalized
Deshpande and Farley (1991)	Entrepreneurial culture	This places more emphasis on risk taking
	Competitive Culture	As the name suggest, more focused on market and competitive advantage and profit

	Consensual culture	Importance placed on traditions, self-management and commitment, loyalty and socialization and networking
	Bureaucratic Culture	It's a top-down approach to management. Has a more formalized structure with well-defined rules and regulations.

According to Harrison (1972), in understanding your organisation's character, some basic cultures in society— namely, power culture, role culture, task culture, and people culture – need to be taken into consideration. His typology was further elaborated by Handy (1981). According to him, power culture constitutes that which has a centralised character or leader as the outmost first point of contact from which all other structures surround. These forms of culture can be found in small societies and are often characterised by just a few rules and regulations thereby making such culture informal in its operations. Role culture, however, according to him, is a more formalised structure with well-defined rules and regulations. It usually consists of a manager at the top of the structure, who is supported by several other managers below them. This culture operates in a bureaucratic format. Position power is more respected since orders are streamed down from the top to the bottom, and personal power unwelcomed. It is, however, criticised for not allowing individuals to exercise their expertise and be creative in their own work. With task culture, people are given the chance to exercise their knowledge and expertise at a given task. This culture hence allows for creativity and innovation thereby promoting motivation. Power is shared among members within this culture, whereby management only gives and allocates task and resources to those they want on the task. Person culture according to Harrison (1972) and Handy (1981) focuses more on the individual within the organisation than on structures, procedures, and others. It is depicted by a cluster mostly practiced by consultants, management, and architects. Human resources of the organisations are given priority since its aim is not central.

In her study of culture, Martin (1992, 2002, 2004) identified three basic perspectives. These, she labelled as differentiation, integration, and fragmentation which covers the two extreme cultural paradigms. These three perspectives attempt to distinguish the various cultures on how each is

manifested within the organisation and its subunits. They help in conceptualising culture and describing its environment. The integration perspective of culture attempts to understand how cultural manifestations are shared among the unit in an organisation. Meyerson and Martin (1997) argued that culture is '*an integrating mechanism or social or normative glue that holds together a potentially diverse group of organizational members*' (p. 624). This perspective views culture as a "glue" that binds different groups of people together within the organisation. This perspective hence views culture as a shared phenomenon within an organisation or given group of people. As such, proponents view culture as consistent among members in the organisation and can be managed and shaped by management into the way they desire (Deal and Kennedy, 1982; Peters and Waterman, 1982). However, other theorists argued that such a stand does not explain why there are sometimes cultural conflict and ambiguity in organisations.

Unlike the integration perspective of culture, the differentiation perspective of culture accepts that certain cultural manifestations are shared among other sections of the organisation such as departments or groups with the departments, but not all the organisations. It is argued that ambiguity, although present, is however confined to the subunit (Schein, 1996; Martin, 2002). Within the differentiation perspective, it acknowledges that there can be cultural variations within the organisation, and this can be because of organisational growth and engagement of the organisation with other groups from different geographical areas or through new ventures. As such, the differentiation perspective argues for the recognition of subcultures within the organisation because subcultures, they argue, have one shared understanding of culture.

Fragmentated culture, she explained, is a form of culture that may or may not be shared by the unit. The fragmentation perspective of culture (non-functional) views organisational culture as dysfunctional which is filled with much ambiguity. It is argued that organisational culture is subjective and therefore cannot have a shared culture. The fragmentation perspective of culture can be seen to align with the cultural manifestations of Hofstede (1998a), Rousseau (1990) and Schein (1993, 2004) which included artefacts, values, and assumptions.

2.3.1.3 Review of National and Organisational Culture Used in the Study

a) Hofstede National Culture Dimension

Geert Hofstede, a Dutch social psychologist and management scholar (1990) is one of the leading scholars on national and organisational culture. He conducted a survey between 1967 and 1973 using over 116,000 IBM employees about their jobs and work settings. He concluded that there were consistent cultural differences that can be realised, which included power distance, individualism/collectivism, uncertainty avoidance, and masculinity/femininity. Hofstede's (1997, 2001) cultural dimensions is the most widely used framework categorising national cultures. According to him, power distance involved the degree to which culture promotes or hinders the way and manner power is distributed evenly in the society. Within a power distance culture, hierarchy is a vital component of the society. Leaders and subordinates are not seen as equals and are not easily accessible. Individualism/collectivism, which is his second dimension, indicates the relative acceptance of the individual preference rather than the group – thus, the 'I' versus the 'we' concept. Collective cultures promote harmony among members and relationships are respected over task. The uncertainty avoidance concept views the extent to which members of a culture are willing to confront and accept risky and ambiguous situations. He claims that cultures with high levels of uncertainty prefer prediction and structure whereas those with low avoidance prefer to take risk. Hofstede's (1997) fourth dimension masculinity/femininity is said to reflect cultures that anchor tough values, which are mostly attributed to male roles whilst the feminine cultures are those that have few distinct gender roles. Long- and short-term dimensions reflect on the expectations of people that connect to past, present, and future thinking tendencies. There have been some criticisms on Hofstede's framework although it is the most widely used approach to compare and classify national and organisational cultures. It is argued that the data used for the survey are old and might not give a good reflection of current changes in the organisation or political environment. His data were also restricted to a single organisation, although there have been a few replications of his study.

b) Cameron and Quinn Organisational Culture Dimension

Similarly, to Hofstede (2001), Cameron and Quinn (2006) are among the scholars on organisational culture whose models are widely known. According to them, there are four main models of organisational culture – namely, clan culture, hierarchical culture, market culture, and adhocracy

culture. According to them, clan/collaborative culture is friendly, and people oriented. It involves group members who see themselves as part of a big family. Everyone views the other as part of himself or herself and what concerns one concerns the other; likewise, what troubles one troubles all. This kind of culture promotes trust and transparency which results in a friendly and welcoming working environment. The clan culture also emphasises a stronger relationship between the employee and customers as well as full participation in decision making in the firm. Hierarchical culture, also known as control culture, is more process oriented. It constitutes a more formal and structured form of culture. Market or control culture (results-oriented focus), on the other hand, promotes competitiveness, but that attitude of winning becomes the binding force between the organisation and the employees. The adhocracy/create culture on the other hand is a dynamic, risk-taking culture, which promotes innovation and creativity among its members. Cameron and Quinn's (2006) model of culture are much different to the other models because it is the type of culture that describes the relationship among employees in an organisation. For the purposes of this study, the people-oriented clan culture will be henceforth referred to as *collaborative culture*, dynamic adhocracy culture as *creative culture*, hierarchy culture as *controlling culture*, and market culture as *competitive culture*. These cultural types as outlined by Cameron and Quinn (2006) have been presented in the following table.

Table 5: Organisational Culture Profile - adapted from Cameron and Quinn (2006, p.66)

<p>The Clan Culture</p> <p>A very friendly place to work where people share a lot of themselves. It is like an extended family. The leaders, or head of the organization, are considered to be mentors and, maybe even, parent figures. The organization is held together by loyalty or tradition. Commitment is high. The organization emphasizes the long-term benefit of human resource development and attaches great importance to cohesion and morale. Success is defined in terms of sensitivity to customers and concern for people. The organization places a premium on teamwork, participation, and consensus.</p>	<p>The Adhocracy Culture</p> <p>A dynamic, entrepreneurial, and creative place to work. People stick their necks out and take risks. The leaders are considered to be innovators and risk takers. The glue that holds the organization together is commitment to experimentation and innovation. The emphasis is on being on the leading edge. The organization's long-term emphasis is on growth and acquiring new resources. Success means gaining unique and new products or services. Being a product or service leader is important. The organization encourages individual initiative and freedom.</p>
<p>The Hierarchy Culture</p> <p>A very formalized and structured place to work. Procedures govern what people do. The leaders pride themselves on being good coordinators and organizers, who are efficiency-minded. Maintaining a smooth-running organization is most critical. Formal rules and policies hold the organization together. The long-term concern is on stability and performance with efficient, smooth operations. Success is defined in terms of dependable delivery, smooth scheduling, and low cost. The management of employees is concerned with secure employment and predictability.</p>	<p>The Market Culture</p> <p>A results-oriented organization. The major concern is getting the job done. People are competitive and goal-oriented. The leaders are hard drivers, producers, and competitors. They are tough and demanding. The glue that holds the organization together is an emphasis on winning. Reputation and success are common concerns. The long-term focus is on competitive actions and achievement of measurable goals and targets. Success is defined in terms of market share and penetration. Competitive pricing and market leadership are important. The organizational style is hard-driving competitiveness.</p>

2.3.1.5 Measure for Organisational Culture

In “*Instruments for Exploring Organizational Culture: A Review of The Literature*”, Jung et al. (2009) distinguished between dimensional and typological approaches to the assessment and exploration of culture. According to the authors, culture is made up of values, assumptions, and artefacts.

Jung and colleagues cited Hofstede’s (2001) research as an example, which he differentiated between forms of dimensions that make up national and organisational cultures. These, they indicated, were values and practices. According to Hofstede (2001, as cited by Jung et al., 2009), individuals’ values are laden which what they acquired from early youth. These values have other influences such as family, society, and school among others that add up to the values of

the individual whereas practices include those that are acquired by the individual from the workplace through socialisation and social networking. These go hand in hand to explain national and organisational cultures. They argue that to use purely values or practices to assess culture may not give the fullest of view of the concept. They explain that dimensional approaches to culture only gives a specific variable of which the researcher is interested in within a given setting. However, others such as House et al. (2004 as cited by Jung et al., 2009) argued that such a setback could be overcome in assessments by using a combined approach such as that of the GLOBE scale which explores culture at both societal and organisational levels using values and practices. Jung et al. (2009) also argued that using typologies in assessing culture is descriptive. This approach accords the assessor/researcher a certain form of flexibility to culture as it is a “value –neutral concept”. However, Schein (1993, 2004) and Rousseau (1990) argued that to understand culture, artefacts and behaviour alone are not enough since they are “superficial,” and according to Alvesson (2002) can also be misleading. For that reason, studies should also include the basic assumptions and values.

Typological cultures are non-monolithic in nature since various factors influence cultural values from early youth. Within one nation there still exist different cultural values and orientations among its members. So, organisations that are nestled in different societies and localities are bound as well to have different cultural values and orientations. There therefore may/may not exist different cultures even within the same organisation although some cultures may be more pronounced than others.

Wallach’s (1983) studies on individuals and organisations concluded that there were neither good nor bad cultures. But rather, a culture can be considered as good only *‘if it reinforces the mission, purposes, and strategies of the organization’* (p.32). She also argued that any

organisation no matter the circumstances cannot divide into three parts but can accumulate and combine all three cultures at varying degrees.

Based on the above explanations on measures for culture in the literature, this study adopts a typological measure for organisational culture using Cameron and Quinn's (2006) typology of cultures which has been explained in Table 9 above and Section 2.5.1.4. National culture will also be informed using Hofstede national culture dimension to assess the extent to which national culture impacts organisational culture role in the relationship between organisational learning and knowledge sharing.

2.4 Learning/Organisational Learning

HRM, especially the resource-based view of the firm, places a great deal of emphasis on the continuous development and support of the human capital (employees') within an organisation. One of the ways of doing so is through training and learning. There are great differences between learning and training. For Markin (2009), training is a planned learning with the aim of impacting a behavioural change in the individual or group with regards to their job performance.

Learning, it is argued, is a multi-dimensional concept and as such has different definitions (Fiol and Lyles, 1985; Easterby-Smith et al., 1998; Gharardi, 1999). For Rebelo and Gomes (2008) learning is a multilevel concept that makes organisational learning an extensive concept to study. More so, in their paper, *'Organizational Learning: Debates Past, Present and Future'*, Easterby-Smith, Crossan and Nicolini (2000) reviewed the existing literature and posited that there was a growing interest in learning and organisational learning and these concepts were becoming problematic. Pillay et al. (2003) held the view that there is a considerable interest shown to learning by both businesses and academics in the processes of *"acquiring it"* (p.95) in recent times. Mankin

(2009) views learning as a process where one gains new knowledge, and this intends changes the behaviour of their behaviour in terms of their thinking, skills or ways of doing an activity. For him, learning cannot be said to have occurred if no changes in behaviour are realised in a person. Pillay et al. (2003) claimed that learning is an important requirement for organisations that aim to remain at the top in this competitive global economy as it is essential for competitive advantage since it enables organisations to renew their knowledge continuously. This eventually gives them a better understanding of their environment and the changes that comes with it than their competitors have (Sinkula, 1994; Slater and Narver, 1995; Tippins and Sohi, 2003). To that end, organisations must therefore prepare their employees through incessant learning to enhance their capacities in enabling them deal with and adapt to these changes since this makes them powerful as their foundations are based on learning as the best ways of improving their performance (Easterby-Smith and Lyles, 2011). It is also realised that learning and training aid in nurturing a common organizational culture which will attract better qualified personnel to the (Booth and Zoega, 2000). Also, Robinson et al. (2004) also considered learning as a key to employee development.

2.4.1 Aims and Objectives of Learning

Every activity (for example, learning) that is undertaken by an individual is steered by the intents of its participant toward attaining a set goal. Learning objectives or aims are used by experts to define what is expected of trainees or employees at the end of a course which they did not have prior to. It is argued by experts that learning should be able to provide employees with the following:

- Skills – Describes what employees should know at the end of the course or programme.
- Knowledge – Defines what new knowledge is expected of them to acquire and comprehend at completion.
- Attitudes – Explains the thoughts and opinions on the subject matter of progmmme at completion which will result in a change in their behaviour.

Learning as a process and as a skill occurs differently from one person to another. Some people learn faster than others, some find it rather hard to learn at all no matter the effort put into it, whilst some can easily forget what they have learnt, and others cannot seem to forget no matter the length of time involved. Some people learn better by watching, others by just mere doing, others by reading, and yet others by doing all three. This then indicates that learning, be it individual or group, is not an automatic process but takes different forms.

2.4.2 Organizational Learning

What is an organisation? Hall (1987) defines an organisation as having '*a relatively identifiable boundary..., ranks of authority, communication systems and membership coordinating systems*' (p.40). An organisation hence includes not only the infrastructure but also the employees, its products, and the environment within which it is situated, among others. Studies on organisational learning has been ongoing for over 30 years and has recently grown remarkably in the literature (Fiol and Lyles, 1985; Huber, 1991; Nonaka and Takeuchi, 1995; Slater and Narver, 1995; Crossan et al., 1999). There are, however, diverse views on its definitions according to Lopez et al. (2005). This, like many of the other complex concepts like culture, could be because its definition is from the ontological or epistemological background of the researcher. Table 6 below is a summary of some of them.

Table 6: Some Definitions of Organisational Learning (Spicer, 2000, cited by Eugene, 2009, p.208)

Simon (1969)	<i>'...the growing insights and successful re-structuring of organizational problems by individuals reflected in the structural elements and outcomes of the organisational itself' (p.26).</i>
March and Olsen (1975)	<i>'Organisations and the people in them learning from their experience. They act, observe the consequences, and draw implications for future action. The process is adaptively rational' (p.168).</i>
Fiol and Lyles (1985)	<i>'Organizational learning means the process of improving actions through better knowledge and understanding' (p.803).</i>
Levitt and March (1988)	<i>'Organisations are seen as learning by encoding inferences from history into routines that guide behaviour. The generic term 'routines' include the forms, rules, procedures, conventions, strategies and technologies around which organizations are constructed and through which they operate' (p.320).</i>
Argyris and Schon (1978)	<i>'...When individuals, acting from their own images and mental maps, detect a match or mismatch of outcomes to expectation which confirms or disconfirms organisational theory in-use' (p.116).</i>
Huber (1996)	<i>'An organisation learns when, through its processing of information, it increased the probability that its future actions will lead to improved performance' (p.64).</i>
Snyder and Cummings (1998)	<i>'Learning is organisational to the extent that: (a)it is done to achieve organizational purpose;(b) it is shared or distributed among members of the organization; (c)learning outcomes are embedded in organizational systems, structures and culture' (p.875).</i>
Stata (1989)	<i>'Organisational learning occurs through shared insights, knowledge and mental models.... [and] builds on past knowledge and experience-that is memory'(p.64).</i>

As noted in the above table, there have been different definitions of organisational learning. For example, March and Olsen (1975) viewed the concept as a method whereby, '*organizations and the people in them learning from their experience*' (p.168). In the authors' view, organisational learning occurs when people and the organisation learn from their experience, thereby giving prominence to the experience of employees. They argue that learning can only be effective if the organisation and its employees learn from their experiences and are guided by them in their future performances. Also, Cook and Yanow (1996) defined it as the '*attainment, sustenance or interchange of values shared by people through cultural objects and shared group activities*' (p.449). They hold the view that culture has a significant part to play in the learning process of the organisation and the individual through their shared values and artefacts. Additionally, Dixon (1997) defined organisational learning '*as a process that comprises of shared construction of new values, through dialogue, equal opportunities, free access to information, shared experience and tolerance of others' views*' (p.25). It is argued that dialogue plays a vital role in the learning process by helping to bridge the gap between an individual and the organisation (Oswick et al., 2000). Equally, Easterby-Smith (1997) and Easterby-Smith et al. (2002) described organisational learning as a process of organisational change in which the individual is the pivotal point in its process. According to them, individual learning should transform the organisation, and this is achieved through employees' relationships and identities. These relationships result in their attempts to solve problems that they have discovered. Some scholars also believe that for organisational learning to occur, new knowledge must be acquired, and this knowledge should be able to influence their behaviour and enhance their performance (Fiol and Lyles, 1985; Senge, 1990; Huber, 1991; Slater and Narver, 1995).

Also, Argyris and Schon (1978) and Miller (1996) described organisational learning as a process in which there is a cordial relationship between reasoning and behavioural change. To them learning occurs when individuals or groups understand a situation, act it out, and then interpret the process that was involved to get to that resolution of the problem. Argyris and Schon (1978) maintained that individuals are and act as agents in the learning process through which learning occurs and from which organizations eventually learn. As such, Argyris and Schön (1996, 1978) contended that organisational learning is a trial-and-error process where employees learn by correcting their mistakes when they identify them.

Again, Lopez et al. (2005) described organisational learning as a process where employees create and transfer knowledge that is used to improve organisational performances. Organisational learning according to these authors should result in better performance by the organisation through the individual and the creation of new knowledge. Robey et al. (2000) outlined five key features that define organisational learning as: (a) organisational learning happens at the organisational level; (b) organisational learning is not a structure but a process; (c) it is both unintentional and intentional; (d) it involves organisational memory repositories and mental models; and (e) organisational learning guides' organisational action (p.228). In support of that, Glynn et al. (1994) asserted that for organisational learning to occur, it should include the organisation, the individual, and the environment in which the organisation finds itself at any given time. Individuals in this process then become the architects through which learning occurs whilst the organisations provide the platform for such an activity or processes to be realised by the individuals within it.

Huber (1991) purported that the organisation is not that passive during the learning process by an individual since he asserted that the organisation learns when one individual within it learns. For him, the organisation acts as a sponge that absorbs the knowledge from the individual and puts

it into its system for use by others when needed. Additionally, Fiol and Lyles (1985) and Levitt and March (1988) stated that organisational learning is said to have occurred when there is a change or development in the organisational processes and not just when an individual learns. Individuals in this process hence acquire knowledge through learning and then the organisation stores this knowledge and acts as a collective mind (Weick and Roberts, 1993). Dale (1994, cited by Armstrong, 2001) posited that OL consists of three stages: (i) knowledge acquisition, (ii) shared implementation, and (iii) distribution (p.521). Any of these processes can be acquired through direct experience, organisational memory, or from the experiences of others. This hence makes learning as a process vital as it encourages commitment, internalisation, and acceptance of management's aims among employees. Organisational learning can occur through various units such as the individual. This is the smallest unit with the aim of promoting individual capabilities. OL then empowers individuals with the skills and knowledge required to improve their efficiency at the workplace. The decisions as to whether to share the information acquired with other members of the organisations, however, becomes the choice of the individual. Organisational learning can also occur within groups and the last unit of learning is the organisational unit. Within this unit, the organisation supports, develops, and arranges learning activities in all organisational departments.

According to the RBV and, most importantly, KBV of the firm, a firm's resource can only be of a competitive advantage to it if it rare, cannot be imitated nor be substituted (Barney, 1986, 1991). Learning provides the employee and organisation with that competitiveness. Organisational learning is the mechanism put in place by an organisation that aims at developing, maintaining, and passing on knowledge (Argote, 2013). For more than half a century organisational learning, as perceived by researchers and practitioners as a common practice, has various dimensions of relevance to the organisation if practiced well. Organisational learning is very important in ensuring that the organisation in the end maintains its competitiveness and profitability through improving efficiency and capabilities of its employees. For example, it equips employees with information and

skills that are relevant for their areas of specialisation. Also, organisational learning has been an important tool in motivating employees and improving job satisfaction. By formulating policies that promote organisational learning, employees feel that the organisation is conscious of their personal development.

Organisational learning also equips employees with skills and knowledge that allows for the solving of daily challenges and situations on the job making them feel satisfied with their abilities and thereby resulting in job satisfaction (Brown, Kenney and Zarkin, 2006). When employees are satisfied, the organisation is at a better position to retain most of its employees and reduce the rates at which employees exit the organisation. This saves the organisation the costs of continually recruiting and training new employees. In addition, it results in increased productivity in the organisation, as the employees are well skilled to deliver excellence. Learning gives the individual a sense of empowerment which motivates them to learn even more (Bryson et al., 2006). Similarly, organisational learning has proven to be valuable in developing leaders at diverse stages that is also essential for the leadership succession of the organisations (Macphail and Edmondson, 2011).

Although there are many definitions of OL as indicated in the literature, in line with the research aims and objectives, this study adopts the definition offered by Snyder and Cummings (1998, p.875) which is 'Learning is organizational to the extent that: (a) it is done to achieve organizational purpose;(b) it is shared or distributed among members of the organization; (c) learning outcomes are embedded in organizational systems, structures and culture'.

2.4.2.1 Perspective in studying organisational learning

There are two main perspectives on organisational learning – these are the *functionalistic* (Cyert and March, 1963; Hedberg, 1981; Simon, 1991; March, 1991; Huber 1991) and *interpretative* perspectives (Burrell and Morgan, 1979; Lave and Wenger, 1991; Lave, 1993; Gherardi and Nicolini, 2000). The functionalistic paradigm of OL is rooted in psychology. According to the proponents of this perspective, learning is a process that involves individuals who are the main medium through which it occurs. According to them, however, after the learning process had happened, these individuals then transfer what they have learnt to the organisation thereby acting as agents for the organisation in the learning process. For them, the organisation learns because individuals within it learn. The knowledge acquired through learning is then transferred and shared among others within it and forms part of the organisational learning process (knowledge base). The organisation, in their view, provides the individual the avenue and context in which learning occurs (Pedler et al., 1991). To encourage the learning process, the organisation provides individuals with a flexible structure and atmosphere (Swiermga and Wierdsma, 1992; Watkins and Marsick, 1993). These proponents view learning as an objective. To them, although individuals engage in learning activities, what is acquired in the process can however exist outside of the individual. The knowledge that individuals acquire through their learning processes is stored outside of the individual within what they view as *organisational memory* (Hedberg, 1981). This indicates the ability of the organisation to learn as if it were a person (Cook and Yanow, 1993). According to Kim (1993) and Araujo (1998), the routines, rules, and regulations as well as procedures and documents and shared understanding, among others, constitute the organisational memory. Thus, in this perspective, the organisation should indulge in both single and double loop learning to survive and become competitive (Argyris and Schon, 1978), and should aspire to become a learning organisation.

The interpretative paradigm is the second perspective and most popular current paradigm in organisational learning, which is based on sociology. Unlike the functionalistic paradigm of OL, scholars do not view learning to be objective, but rather a subjective concept that is inert to the individual learner, and which cannot be easily described (Burrell and Morgan, 1979). According to Lave and Wenger (1991), Lave (1993), Gherardi and Nicolini (2000), learning is situated, thereby, making knowledge dependant on the context in which it is acquired. For them, all learning is dependent on the circumstances or situations upon which its processes occur at any point in time. They explained that learning does not only occur cognitively, but rather should be viewed as a social activity in which the process occurs in relationships, such as an individual and other, as well as the individual and their work task. Learning, therefore, does not only occur in a formal setting but can happen anywhere since knowledge and the desire to acquire it is a never-ending process (Araujo, 1998). The authors therefore argued that knowledge as such cannot be stored since it is ever-changing and dependant on the situation at hand.

2.4.2.2 Types of learning / Process of learning

The origin of organisational study can be traced to psychological research conducted in the 1990s. One example of such research is that of Dar-EI (2000). The study explained that in 1984, Dutton and Thomas developed the learning curves in which they conducted comparative studies on several companies. They identified that mistakes committed by employees are likely to decrease as employees learn out of experience. They however concluded that the knowledge that employees can acquire decreases with time and, therefore, employees are incapable of promoting their performance at a constant pace. To maintain employees' productivity and knowledge, the authors argued that there should be a continuous learning process as this is essential in the organisation. Dar-EI (2000) examined four factors that can affect the progress of an organisation through

learning. These include *exogenous learning* in which an organization acquires knowledge from external sources. The second is *endogenous learning* in which an organisation acquires knowledge from internal sources or from within. The third factor that can affect organisational learning progression is *induced learning* in which an organisation improves their investments to support a healthy learning environment. The fourth is *autonomous learning* in which production spurs improvements.

Allen, Maguire and Mckelvey (2011) contended that Cyert and March (1963) believed organisational learning as a concept of repeated practices in which organisations learn by adapting their behaviour and changing certain goals and rules over a period. The goals and rules adapted change with time with the members and the problems that the organisation encounters as well. According to Higgins and Mirza (2011), however, learning is both an individual process and an organisational process, whereby individuals' learning improves their performance and contributes positively to the organisation. Argyris and Schon (1978) maintained that there are two forms of learning – namely, single, and double loop – as shown in Figure 2 below.

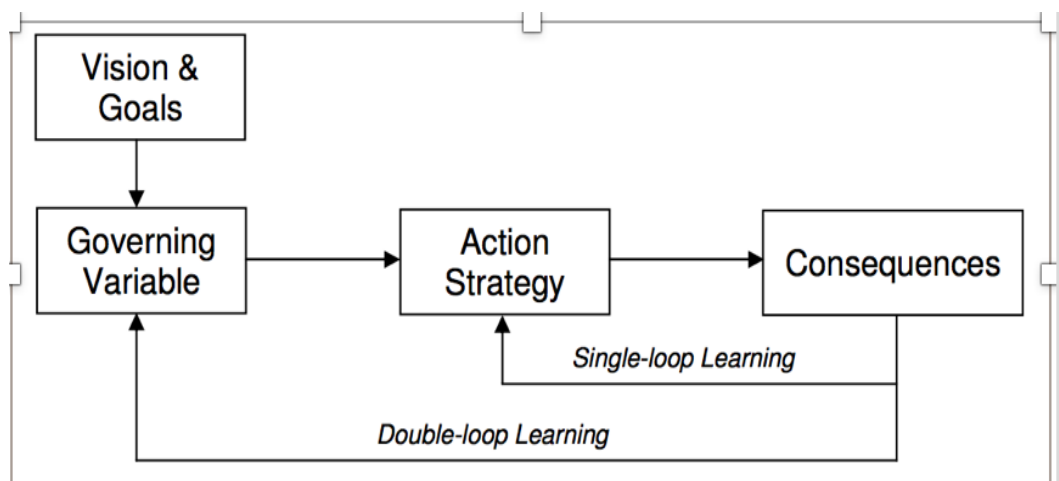


Figure 2: Single and double loop learning, adapted from Pennington (2008)

Single loop learning is viewed as a *'process by which organizational members detect errors or anomalies and correct them'* (Prange, 1999, p.28). It is the mechanism through which mistakes are rectified using techniques that are likely to yield different results. In this method of learning, individuals respond to changes in the environment without changing any way or form the basic principles of the firm. With single loop learning, the learner after encountering a problem during the learning process, interprets it and solves the problem. However, in this process the learner does not try in any way to identify the fundamental reasons for why such an issue arose in the first place, nor do they spend time and effort in reflecting on how the problem was eventually remedied. Hargrove (2003) and Mezirow (2000) reiterated that, in single loop learning, new skills and knowledge are accidentally acquired by the learner, whilst in Higgins and Mirza's (2011) view, this type of learning is adaptive and results in an increase change in behaviour. Double loop learning however, includes a complete reevaluation of goals and beliefs after failure aimed at bringing different results. Double loop learning requires all personnel within the learning process to reflect on it. It entails an acquisition of new knowledge by the actor after realising and correcting an error (Pennington, 2008). With double loop learning, after personnel identify problems, they reflect on how the problem started and then attempt to understand the problem and its resolution. With single loop learning, after detecting and correcting the error, the learner continues to work as before. However, with the double loop learning, the correction results in the amendments of the existing norms and practices. This resolution aims at not repeating the same mistakes either by themselves or others within the organisation. Also, with double loop learning, the basic set of standards and norms of the firm are changed to correspond to the changes in the environment.

Bateson (1972) and Berman (1981) respectively also suggested a third order of learning in which learning involves the context within which one learns. For Berman (1981) this form of learning is *'an experience in which a person suddenly realizes the arbitrary nature of his or her own paradigm'* (p.346). Similarly, McWhinney (1992) argues that, this form of learning happens when

one uses '*multiple realities to reframe one's own and others' experience in alternative frameworks'* (p.8). According to him, this will make understanding a situation much better. Indeed, others such as Wang and Ahmed (2003) and Sambrook and Stewart (2000) labelled this third order of learning as *triple* loop learning, which involves a continuous process where new knowledge is unceasingly being attained, formed, shared, and always executed. These two/three forms of learning concepts are present in an organisation and are used in one way or the other to introduce changes that will yield positive results to the success of the organisation.

Single and double loop learning are also often referred to as generative and adaptive learning (Senge, 1990). *Adaptive* learning, according to Senge (1990), is a process where an error is detected, and the learner attempts to correct it and put in place preventive mechanisms (Wang and Ahmed, 2001). In this process, the individual learner mainly focuses on solving the problem at hand without bothering about the underlying assumptions regarding the learning behaviour but rather by adapting to the situation and steering their way around the issue. *Generative* learning, on the other hand, is a much more radical approach, which does not only attempt to solve the problem that arises but reviews the existing system afterwards and make changes to the existing data accordingly (Easterby-Smith et al., 1998). It also enables the organisation to discard such knowledge that they do not want again or that is deemed outdated.

Like the above processes, in their paper '*Deliberate Learning and Evolution of Dynamic Capabilities'*, Zollo and Winter (2002) outlined three learning methods – as knowledge articulation, experience accumulation, and knowledge codification. They claimed however that these learning processes can only be effective depending solely on the type and task that the organisation tries to learn. Zollo and Winter (2002) explained *knowledge articulation* as the process whereby the individual learns whilst performing an activity. The learner in the process reflects on what they have learnt and the form of knowledge that was acquired during learning through their experience

(Schon, 1983; Nonaka and Takeuchi, 1995; Zollo and Winter, 2002). Advocates contend that learners in the process think about and reflect on what they have learnt, the challenges they encountered, and how they resolved them. This form of learning is synonymous to Argyris and Schon's (1978) double loop learning. It is argued that such learning helps in improving the understanding of the action-performance relationship. *Knowledge codification*, on the other hand, according to Zollo and Winter (2002), is an extension of the knowledge articulation process. In this process, knowledge is stored in coded books (Cowen et al., 2000) and are then stored in manuals which always makes their procedures easily accessible to all within the organisation. This is to be used as a guide for when individuals want to repeat those tasks within the organisations, as it helps others not to repeat the same mistakes and makes the task much easy to perform. This process of learning involves the learner writing and rewriting, implementing what has been learnt, replication of the learning process, and learning by adapting to the situations presented. Similarly, Huber (1991) categorised the process of organisational learning into four processes – knowledge acquisition, knowledge distribution, knowledge interpretation, and organisational memory. According to him, *knowledge acquisition* occurs when the organisation acquires new knowledge and information. *Knowledge distribution* involves the sharing of knowledge with another within the firm. With *knowledge interpretation*, acquired and distributed knowledge is given meaning by employees, the result of which is new knowledge. The last process is *organisational memory* which involves the storage of knowledge and information for future use.

2.4.3 The learning organisation

Senge (1990) explains a learning organization as a

'Place where people continually expand their capacity of creating results they really want, where patterns of thinking are broadened and nurtured, where collective inspiration is free, and where people are continually learning to learn ...' (p.3).

Organisations must learn to be adaptive and flexible to enhance performance and this can only happen via the learning organisations. For Senge (1990), the learning organisation can engage in both *'generative learning' (active learning) and 'adaptive learning' (passive learning) (p.14)*. As such, he proposed the following five disciplines to be adopted by managers to build such an organisation (p.44).

- ❖ Adoption of a systems thinking – Senge (1990) argued that individuals can only learn better through experience. He emphasised the need for organisations to place more attention on the long-term benefits of their actions and decisions on learning than on the short-term benefits. He argued that experience is vital in learning as it adds sustainability and competitive advantage to the organisation (p.23).
- ❖ Encourage personal mastery – Senge (1990) emphasised that organisations can only learn when individuals within it learn. As such, organisations must keep encouraging and supporting individual learning to promote organisational learning (p.139).
- ❖ Mental Models – They are, according to Senge, those inert assumptions, images and generalisations with which individuals view the world. To him, individuals learn by sharing their knowledge with others and, in the process, they correct their mistakes through the influence of the knowledge of others.

- ❖ Build a shared vision – According to him, it involves individuals unearthing their shared pictures of the future which fosters commitment. Through that, individuals are highly motivated in a way that promotes innovativeness and experimentation within the organisation.

- ❖ Facilitate team learning – Occurs when teams come together to discuss and find solutions to their problems by discarding all assumptions that were previously held. There is free flow of information between them which would have otherwise been difficult if attempted individually. Team learning, to Senge, encourages teamwork where they have shared vision and personal mastery.

In the opinion of Marsick and Watkins (2003), a learning organisation designs its structure, strategy, and culture in a way that encourages OL. For them, there are seven main groups of organisational learning involving the individual, group, and organisational levels. These include continuous learning (where the organisation creates various learning opportunities for members through a culture of experimentation and feedback), team/group learning (where the organisation encourages the use of collaborative skills), empowerment (organisation creates an avenue where feedback is given on the collective vision), embedded system (organisation captures and shares new learning through an established system), system connection (organisation links with both its internal and external environments), and strategic leadership (the organisation uses its learning to give direction and change). Based on the study of Yang et al. (2004), the seven learning dimensions have a very significant effect on organisational outcome. Likewise, Curado (2006) described five main tasks that a learning organisation should undertake which include systematic problem-solving (the organisation should promote a learning culture), experimentation (the organisation should offer chances for members through learning to solve problems), learning from past experience (organisations have to learn from their successes and failures, by reanalysing, systematically

evaluating and documenting lessons learnt for future purposes), and learning from others (this dimension involves both individual and collaborative learning by all members of the organisation). Proponents, therefore, advise firms to find ways to use employee's commitment to encourage their learning.

2.4.4 Theories of learning

According to Gardner (2006), behaviourist or reinforcement theories of learning developed around 1930s through the works of scholars such as Skinner, Pavlov, Watson and Thorndike. Skinner B.F (1950) defined learning as "a change in probability of response" (p.7). According to these scholars, the environment is a major determinant in the promotion of learning of any kind by an individual. They argue that, learning occurs when there is a response to an external stimulus through conditioning and reinforcements. This they explained that, the notion of rewards, punishments etc are vital ways that can be used in influencing the behavioural pattern or habits of an individual or organism. This view can be likened to that of Kohlberg's (1985) theory of moral development, where an individual (0 to 9 years) decisions and morality are shaped by an adult's expectations and the resultant consequence of breaking such a rule will be either a reward or a punishment.

Behaviourist are of the conviction that all and sundry can be trained through conditioning and reinforcement to get any desired outcome. This can be attained via praises. For example, asking a child to eat something (food) that they would normally not. At this stage, little praises such as well done, good girl or boy, that's great, etc makes the child want to do as told as such compliments makes them happy and feel cherished. Through appropriate supervision and reinforcement, their behaviour can be changed towards what is wanted. Hence the environment, motivations, individuals' personality, social support and the extend of the opportunities that are available to the learning have a great degree of influence on their ability to learn according to Baldwin and Ford

(1988). "Learning is said to take place because the reinforcement is pleasant, satisfying, tension reducing" (Skinner, 1950, p.8). This view of the behaviourist is however not supported by all. For example, Tennant (1988) does not believe individual, or organisms are that gullible to be manipulated at all times to getting a particular result as stipulated by behaviourists. He believes the individual have their own mind and are therefore not at the mercy of their environment to be that easily manipulated.

Cognitivism is directly opposite to behaviourism and emerged around 1960s in response to the behaviourist theory of learning. For them, the environment and reinforcement of whatever form and nature does not promote learning. But rather involves the complete participation of the individual body, mind and soul. Proponents of this theory give precedence to the human mind as the ultimate tool for learning. Their main focus is on how people learn by using their brains in making sense of situations through concepts, principles, etc. They give more credence to the individuals mental abilities such as "*perceptions, memory, concept formation, language, symbolisation, problem-solving, and reasoning*" (Centre for Labour Market, University of Leicester-CLM 1998, p.43). One's ability to solve a problem has therefore no relation with their surroundings and any form of manipulations as the behaviourist claim. The environment rather aids in enhancing their ability to solve problems (Cooke, 1998). Most significant contributors to this school of thought are Piaget (1976) and Vygotsky (1978). Piaget explained that, organisms have an established mental representation of their world which alters as they act on their environment. In this situation, new knowledge is added unto the old ones However, in instances where is a conflict between the new knowledge and the old one, there is an adjustment which he termed as accommodation. He further explained this by using children way of learning in their environment as an example as a way of people learning through discovering new ideas and information in their world.

Lev Vygotsky (1978), on the other hand, is of the view that, learning occurs through individuals experience through social interactions. He is of the view that, the individual's cognitive

activity as well as social interactions form the basis for learning to occur. To that end, he believed that there were two processes involved in learning which included learning with others (social interaction) or independently. These two forms of learning he named as Zone of Proximal Development (ZPD), which is presented in Figure 3 below.

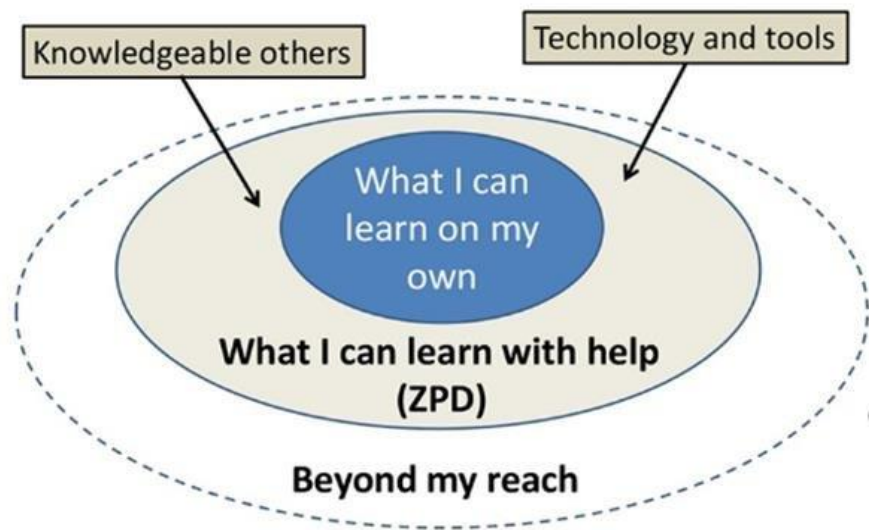


Figure 3: Vygotsky's Zone of Proximal Development. Source: McLeod (2018) from More Knowledgeable Others, Technology and the Tools.

Vygotsky in, *'In Mind in Society: The Development of Higher Psychological Processes'*, defined ZPD as

'The distance between the actual development level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peer' (p. 86).

ZPD he argues describe the present state of development of a learner and the most appropriate attainable stage next through social interactions and the environment. The community for him plays a vital role in the learning process. This is because of context, artefacts and practices that one has to encounter in the process which will help in shaping what one has to learn or has learned. Vygotsky most importantly is of the view that, learning can happen anywhere and at any

time. Vygotsky argued that, teachers in such a situation can aid in problem solving by helping them achieve that level of development. From his works, a lot of emphasis is placed on social interaction as a major part in learning and problem solving where one tend to learn what they do not know or have from others and in the process bettering themselves. From his works, a lot of emphasis is placed on social interaction as a major part in learning and problem solving where one tend to learn what they do not know or have from others and in the process bettering themselves. To explain his view of learning better, Vygotsky implored the use of a scaffold. For him, learning can be visualised as a scaffold in which one moves in stages at a time. When one attains a particular level as in a case of a scaffold, they then move onto the next stage until they get to the final step of it. Hogan and Pressley (1997, cited in Lange, 2002) viewed scaffolds as temporary structures that are used to help employees in their jobs by acting as a way of easing off any difficulties and a cushion to completing difficult tasks. Learning is therefore a systematic and gradual process that involves building upon the old one with new knowledge and experiences.

Another theory of learning also known as learning by participation (adult, experiential and situated learning) which, unlike the other forms of learning theories, does not place learning in a psychological perspective as with the other theories but views learning from a more social perspective. Learning as participation is an *'emerging paradigm of learning'*, as claimed by Beckett and Hager (2002) in which they argue that *'...learning is contextual, since what it does is to continually alter the context in which it occurs'* (p. 46). It is placed as *"learning as participation"* rather than *"learning as attainment"*. This theory can be traced to the works of James, Dewey and Mead during the twentieth century according to Bredo (1997, cited by Gardner, 2006). Some key theorists include Lave and Wenger (1991) who viewed learning as a "cognitive apprenticeship" in "community of practice" (Gardner, 2006, p.56). For proponents of this theory, learning can only happen when there is an interaction between and individual and their environment such that, their actions change as situations change around them. Theorists argue that learning encompasses not

only the mental abilities of the individual but also includes their social practices – which includes work. They believe individuals come with them prior knowledge to any activities which will have an impact on their learning. Lave and Wenger (1991) opined that proper learning should also include the participation of the individual and their surroundings. Proponents of this theory claim that ‘communities of practice’ (CoP) are vital in the effectiveness of learning. The authors defined CoP as *‘an activity system about which participants share understandings concerning what they are doing and what that means in their lives and for their community’* (p. 98). They view learning as a social activity, which happens naturally as persons participate and form relationships with others and that results in sharing of knowledge and its application in such communities (Brown and Duguid, 1991; Rucker, 1999; Wenger, McDermott and Snyder, 2002) CoP is discussed later on in the study. Unfortunately, others have criticised the participation theory of learning as focusing mainly onto what extent the relationship between experts and learner practitioners’ aids or deters individual learning and much emphasis placed on the CoP (Fuller et al., 2005).

It should therefore be noted that employees are both emotional and social being who participate in the learning process and not just mere instruments to be used by the organization at it beg and call. Attention should hence be given to them in order to understand them whilst planning a learning process. There are many factors both internal such as intelligence and external that can influence learning. However, through commitment, these factors are minimised and may have little impact on the individuals learning. Below are some of the factors that can hinder learning:

- General experience and expectations
- Prior knowledge
- Intellectual development
- Cultural background

2.4.4.1 Experience

Experience is a vital component to learning as it helps and forms the basics to it. Scholars postulate that experience is that part of learning where the individual learns through a trial-and-error process. Experience according to Prome (2016) is an encounter with events or situations which is likely to occur at the individual or organisational levels. During this learning process, the individual encounters problems along the way, and in the process, find ways of solving such problems and this results in excellence (Argyris and Schon, 1978; Nelson and Winter, 1982; Levitt and March, 1988). Experience is that form of mastery one achieves due to an exposure to a certain situation or event and these impact employee learning process. With experiential learning, when confronted with a problem through trial and error, the individual solves the problem and becomes a master and perfects it as part of their routine. Argyris and Schon (1978) classed this form of learning as single loop learning as it results in the individual learner becoming a master of the subject matter. Equally, Brookfield (2006) in *Skilful Teacher*, argued that, if we lack experience, we as individuals will be useless in the performance of some tasks irrespective of the skills and knowledge we may have. The relevance of experience is further stressed by Bransford et al. (1999) who maintained that humans are goal-directed who, with their inquisitive minds, are always looking for information and knowledge. They argued that before pursuing a formal education human come to it with their experience that has been acquired over the years and this has a great impact on what new knowledge they can acquire as experience affects their memories, ways of reasoning, or ability to solve problems. This was explained further by Bransford et al. (1999) in Table 7 below. The table below reports the importance of prior knowledge to learning.

Table 7: Relevance of prior knowledge to learning. Source: Moomin Z. (2014, cited from Bransford et al. (1999).

Find out what students know and can do	They create activities and conditions that enable students to reveal their existing knowledge and skills.
Uncover misconceptions	They use strategies that help recognise students' preconceptions and misconceptions, so that these may be challenged.
Provide "rungs for learning"	They build on what students already know and can do. They provide the tool and knowledge for students to connect past and present learning and to generate new skills and understandings.
Use assessment for learning	They use frequent formative assessment to map progress and to build new learning
Promote collaboration and common purpose	They create a classroom learning culture that is built on a common sense of purpose and enables students with differing interest and capacities to contribute.

From the above table, it is realised hence that prior knowledge is necessary in every learning environment. This is because new knowledge is built on existing knowledge through learning. The existing or pre-knowledge can have also a negative or positive effect on the result of the learning and should therefore not to be taken lightly by management, trainer, and employee in any setting. To further explore this, figure four below shows Kolb (1984) learning cycle in support of learning and significance of prior knowledge which has four main stages.

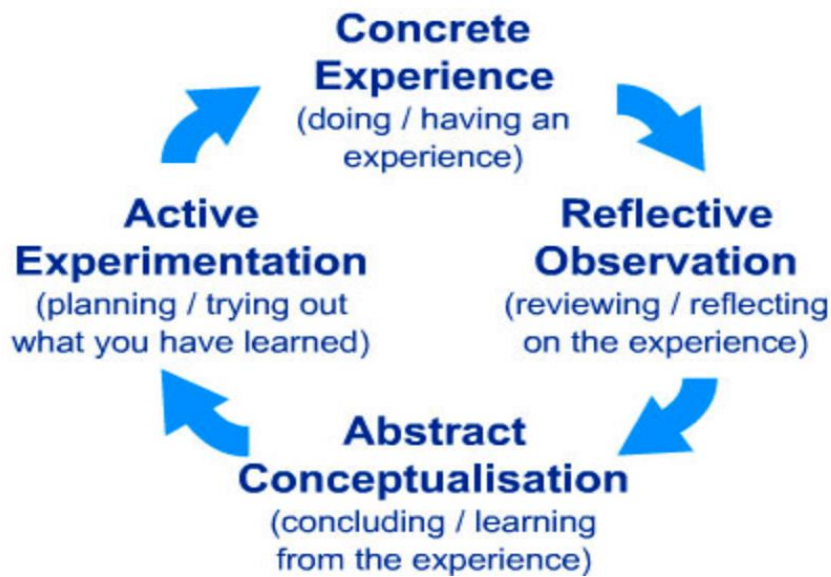


Figure 4: Kolb's (1984) Learning Cycle

The above figure by Kolb (1984) is an illustration of how learning processes occur and how vital experience is to learning. According to the author, for learning to fully occur, an individual must have an experience of some kind which will eventually lead to observing and reflecting on that experience. New knowledge is then created because of this reflection. The new knowledge interacts with the existing knowledge and then the individual conceptualises this knowledge and uses it. These four processes of learning, he claims, apply to every learner, and reflect the importance of prior knowledge and experience to the learner. Kolb et al.'s (1973) experiential learning as a model was further developed into an organisational learning cycle by Dixon (1994). Through their experience, employees generate information which is shared and interpreted collectively by all involved in this learning process. This eventually results in a responsible action by them. In this regard, employees learn from others' experiences to help in solving real work challenges.

Again, Levitt and March (1988) explained experience as a form of learning that can occur either directly from the organisational unit or indirectly from other organisations through contact

and socialisation among others. Argote and Ingram (2000) aligned this form of learning to knowledge transfer. Experience can be attained through various means. For example, it can be attained through task performances of the organisation through its members (Kim, 1997). It can be attained through completion of a task either successfully or otherwise (Kim et al., 2009). It can also be attained through performing a new task or repeated task (March 1991; Rosenkopf and McGrath, 2011). Lampel et al. (2009) viewed experience as a rare commodity which can add great value to an individual's knowledge base. Based on evidence presented from the learning curve literature, Dutton and Thomas (1984) also indicated that performance is improved with experience. Nevertheless, others argued that although experience improves performance, it can however be difficult to interpret since it is individualistic in nature and may hinder learning to some extent (March et al., 1991; March 2010). This is because experience might be interpreted differently and inappropriately from what it is meant to be, thereby making members learn the wrong thing (Tripsas and Gavetti, 2000; Zollo and Reuer, 2010). Yet, others still argue that experiences – notwithstanding the fact that they are frequent and ambiguous – can be interpreted and inferences made easily without losing its rarity.

2.4.4.1.1 Limitations of Knowledge (Experience)

Experience has numerous limitations that poses as a challenge to learning as stated by Omar (2007). For example, in an Akan proverb in Ghana, it is said that '*Onipa nsa ka nea ope nyinaa a anka obebo dam'*– which literally means that, we as humans can never get all that we desire in life otherwise, we would run mad. This proverb supports Omar's (2007) assertion that the human knowledge is limited and must be continually refreshed through learning to enhance performance and competitiveness. Below is an outline of some of the limitations to learning through experience.

(a) Limited Knowledge

Omar K. (2007) intimated that experience hinders learning and training of employees in various ways. He is of the view that, human knowledge is imperfect to some degree as we only know a certain number of subjects thereby making no individual a source of knowledge and wisdom at any given space or time. He stressed that time constrains, a lack of skills and talents are some of the factors that limit our complete understanding of situations and learning. This is buttressed by a local Dangme (Ghana) proverb which states that – "*yi kake ye da mi*"– which means that knowledge and wisdom does not reside in only one person. Since knowledge does not reside in only one individual, human beings must incessantly search for and share knowledge with others to enrich themselves and update what knowledge they had.

(b) Limitations of Human Senses

According to the author, no singular human sense such as tasting, hearing, feeling, seeing and hearing can be relied on at all times as it is imperfect. He is of the conviction that, these senses and their perception differ from one person to another or situation to the other. With regards to employees at the workplace, therefore, their understanding and ways of grasping theories and

concepts to learning and training will also differ as some may be faster or slower than others. Again, one's interpretation of a learning situation or outcome might differ from that of another, whereas an employee's mind-set or physical capability at a point might interfere with a learning outcome or its interpretation (Kasule, 2007).

(c) Limitations of Human Intellect

Omar K. (2007) further argues that, the human intellect is constrained in its interpretations of the right sensory perceptions. This is as a result of the barriers of the brain through the neuro-chemical activities as some prior knowledge has been construed which has to align with new knowledge correctly.

(d) Limitations of Human Knowledge – The Unseen

This limitation to knowledge as viewed by Omar. K (2007) was done from a religious perspective. He is of the believe that, there is a one omnipotent being who has some information that is invisible to the naked eye except when revealed to them by their creator. He therefore argues that, as this unseen fact is hidden from all but only revealed to a few through time and space is an indication that, not all knowledge can be said to be known.

(e)Time Frame

Yet, another challenge to knowledge is the issue of time. Omar. K. (2007) claimed that, the future, present or past are only but time frames which no one can lay claims to or control no matter what as these periods can never be known with certainty.

(f) Changes and Transition Limitations

Every individual is limited by speed as each, and everyone's pace is different. This hence limits the rate at which one can function as they do so with reference to the rate of their speed as either fast or slow but cannot change that which they have no power of.

(g) Other Limitations

- *Preservation of Knowledge*

No singular human memory is complete. As such, information with time can be misrepresented or completely lost as there is no ideal memory.

- *Misrepresentation of Knowledge*

Knowledge that is not acquired through the right means may get distorted. Also, the process through which it is acquired may also alter the knowledge gotten. This may lead as well to information being twisted or distorted by individual caprices.

2.5 Knowledge

Researchers on organisational learning, such as Huber (1991), Dodgson (1993) and King (2009) have always regarded knowledge as a sign and critical factor of organisational learning which to them shows in the changes in the firm's processes that result in an increase in productivity and as a basis for competitive advantage. As such, the idea of knowledge has become very popular over the years (Ipe, 2003). Nonaka and Takeuchi (1995) and Ipe (2003) posited knowledge to be vital to the success and sustainability of the organisation and is the product of learning.

2.5.1 What is Knowledge?

Knowledge is a difficult one according to researchers and theorists (Davenport and Prusak, 1998; Marzec, 2013). This is because of the many attempts made in the literature in defining it (Marzec, 2013). However, to clarify this multi-dimensional concept for an easier understanding, Ackoff (1989) suggested the knowledge hierarchy model. From the bottom are the data that convert into information. Information also gets converted to knowledge, and that then develops into wisdom. Wisdom is at the top of the conversion chain (Hick et al., 2007). This hierarchy is used to conceptualise knowledge, and it is claimed that each base within the model is contingent on the phase below it to materialise. See below and example of such a hierarchy.

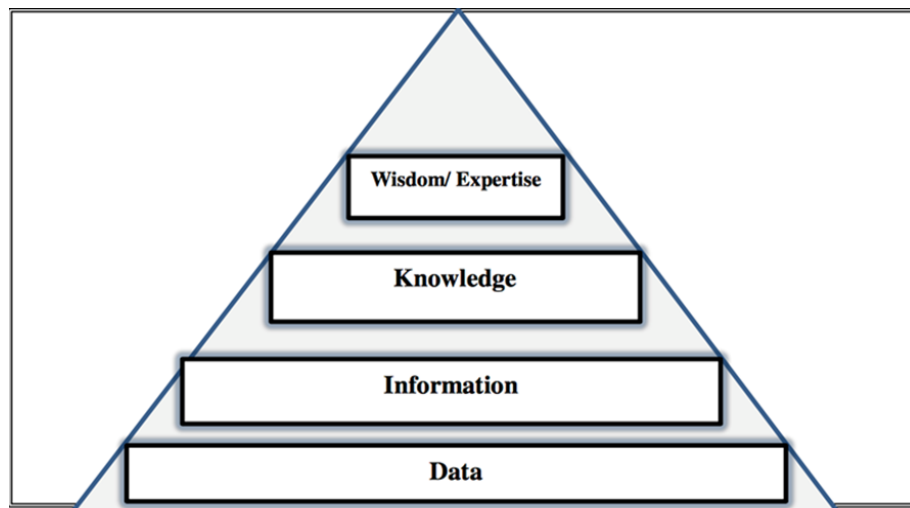


Figure 5: The Knowledge Hierarchy. Based on Newell et al. (2009, p.3)

To illustrate further, Ackoff (1989, p.3) explained that data are '*symbols that represent properties of objects, events and their environment*'. Armstrong and Taylor (2017) also described data as '*the building blocks- for information and knowledge*' (p.167). It is argued that data on their own does not represent knowledge in any way or form. Turban et al. (2010) hence described information as a form of data which is more planned and is examined to give a meaning, whilst Armstrong and Taylor (2017) described information as '*data that have been processed in a way that is meaningful to individuals*' (p.167). They again argued that information, unlike data, is available

for easy access to all those who are permitted to access it. With regards to knowledge, some scholars argue that both knowledge and information are the same but just different in the names associated with it. David et al. (2000) argued that *data* are the raw observations about events that occurred or will occur, whilst information presents those traits in the raw data and, and *knowledge* comprises our reflections and experience. However, Pearson and Saunders (2006) asserted that the two (information and knowledge) are never the same and should never be interchanged for any reason. To them knowledge includes the experiences, values, rules, and contextual information of the individual.

In Tippins and Sohi's (2003, p. 745) study of *'IT Competency and Firm Performance: Is Organizational Learning a Missing Link?'*, the authors posited that *'...the ability to effectively manage information within the firm has become critically important'*. They defined knowledge in Davenport, De Long and Beers' (1998) terms as *'information combined with experience, context, interpretation and reflection'* (p.748). Likewise, Davenport and Prusak (1998) defined knowledge as

'a fluid mix of framed experiences, values, contextual information, and expert insights that provides a framework for evaluating and incorporating new experiences and information. It originates in and is applied in the minds of knowledge holders and is transferred into documents, organizational routines, processes, practices, and norms' (p. 137).

Similarly, Orlikowski (2002) defined knowledge as *'emerging from the ongoing and situated actions of organizational members as they engage the world'* (p.249). However, the definition of knowledge by Nonaka and Takeuchi (1995), is much broader. They defined it as *'a dynamic human process of justifying personal belief toward the truth'* (p. 58). Alavi and Leidner (1999), drawing on Nonaka (1994) and Huber (1991), viewed knowledge as *'a justified belief that increases an entity's capacity for taking effective action'* (p.14), where entity refers to an individual or group and action refers to a physical skill or intellectual capability, or both. According to these definitions, knowledge

is only created when information, which is realised through data, merge with the holders' beliefs. As knowledge is inherent in the individual knower and not independent of them (Fahey and Prusak, 1998). Knowledge as such is an organisational resource (Coulson-Thomas, 2003). As this resource exists alongside the organisation, it presents the organisation with great competitive advantage as it is rare, valuable, and hard to imitate and difficult to substitute. Individuals are unique and composed of different behaviours and characteristics in their makeup – and so are organisations. One organisation can never have the exact same knowledge as another as the individuals within the organisations differ, hence knowledge is rare and inimitable.

2.5.1.1 Types of Knowledge

Blackler (1995, p.1040) described knowledge as '*multifaceted and complex, being both situated and abstract, implicit and explicit, distributed and individual, physical and mental, developing and static, verbal and encoded*' (p.1040). According to the author, knowledge should be considered as something people do rather than something they must give. Additionally, he stated that there are five forms of knowledge known as embedded (organisational routines) knowledge, which are in the form of rules and organisational procedures and technologies. He explained that *embedded* knowledge explores the relevance of relationships and material resources for example, of roles, technologies, routines, and formal procedures. *Encultured* knowledge is that which forms the collective values and beliefs as well as stories and understanding. Blackler describes it as socially constructed and heavily rooted in socialisation. *Embodied* knowledge is the know-how according to Ryles (1949, cited by Blackler, 1995) of the organisation. Such knowledge includes the skills and competencies of the individual and is mostly action oriented. Relatedly, Zuboff (1988, cited by Blackler, 1995) clarified embodied knowledge as that which involves a physical presence, is characterised by a face-to-face interaction, and is context specific. *Embrained* knowledge, also known as 'know-that' by Ryles (1949) and 'know-about' by James (1950, cited by Blackler 1995,

p.1023), forms the conceptual knowledge base. Thus, the mental and cognitive skills of the key members and encoded knowledge form part of the information communicated through signs and symbols. It also includes traditional forms of transfer such as books, codes of practice, and manuals. For Blacker, embraced, or embodied knowledge is individualist whereas the others are collective. The literature shows a great number of types of knowledge and Table 8 below is a summary of few of the common ones (the different types of knowledge) that are used in this study.

Table 8: Different types of knowledge. Adapted from Alavi and Leidner (2001, p. 107)

Author	Knowledge classification	Definition
DeLong and Fahey (2000); Alavi and Leidner (2001)	Individual	Created by, and inherent in, the individual
	Social	Created by, and inherent in, collective actions of a group
Nonaka and Takeuchi (1995); Alavi and Leidner (2001); McKenzie and Van Winkelen (2004); Hislop (2005)	Tacit	Knowledge is rooted in actions, experience and involvement in a specific context
	Cognitive tacit	Mental models
	Technical tacit	Explicit
	Explicit	Articulated, generalised knowledge
Hansen et al, (1999)	Codified	Available in written documents, manuals, and procedures
	Non-codified	Acquired through experience
Zack (1999); Alavi and Leidner (2001); McKenzie and Van Winkelen (2004)	Declarative	Know-about
	Procedural	Know-how
	Causal	Know-why
	Conditional	Know-when
	Relational	Know-with
Blackler (1995); McKenzie and Van Winkelen (2004)	Endbrain	Conceptual skills and abilities
	Embodied	Acquired by doing
	Encultured	Acquired through socialisation
	Embedded	Organisational routine
	Encoded	Sign and symbols

In addition, Hensen et al. (1999) classified knowledge into two forms – namely, codified, and uncoded knowledge. According to them, *codified* knowledge represents knowledge, which we can easily acquire in print form such as, manuals and documents whereas *uncodified* knowledge is learnt by experience only. Correspondingly, Conklin (1997) categorised knowledge into informal and formal knowledge. While *formal* knowledge is acquired in books, *informal* knowledge is acquired through social interactions of members in a workplace.

Other researchers (such as Carayannis, 1999; Zack, 1999; Alavi and Leidner, 2001; and Anand et al., 2010) acknowledged various categories of knowledge. Among these are *declarative* (know-about) knowledge, *causal* (know-why), *procedural* (know-how), *relational* (know-with) and *conditional* (know- when). Christensen (2007) suggested four forms of knowledge –these are *professional*, *object-based knowledge*, *coordinating* and *know-how* knowledge. Other studies such as those conducted by Yahya and Goh (2002) classified knowledge into two. These included individual knowledge, which involved the individual cognitive/mental understanding element. Hence, individual knowledge according to them is seen as tacit thereby making it problematic. Its articulation is dependent on the interpretation of the individual. Conversely, the second dimension of knowledge is organisational; this form of knowledge involves the knowledge that is gained through the interaction of people, technology, and techniques. Likewise, Lundvall and Johnson (1994) argued that knowledge can be classed into ‘know why’ (which includes the principles and law), ‘know what’ (knowledge about facts), ‘know who’ (knowledge about who knows what and how) and ‘know how’ (knowledge about the skills and actions that one need to execute a task). De Long and Fahey (2000, p.114) classified knowledge into structured, human, and social knowledge. *Human* knowledge constitutes what ‘individuals know or know how to do’. This can be seen in the individual skills and expertise and is both tacit and explicit. *Social* knowledge, they argued, exists among individuals or groups and manifests in their relationships. They argued that social knowledge is mainly tacit in nature and fostered by collaboration and working together. *Structured* knowledge

is explicit in nature and is realised in policies, rules, routines, and systems of the organisation and can therefore exist outside of the individual.

Despite the many perspectives given on the types of knowledge by different scholars, however, there is a common agreement on the difference between explicit and tacit knowledge as remaining the most practical and common categories of knowledge (Nonaka and Takeuchi, 1995) and that is of relevance to this study. According to these scholars, two groups of knowledge exist – tacit and explicit. (Nonaka, 1994; Nonaka and Takeuchi, 1995; Nonaka et al., 2000; Nonaka and Toyama, 2003). These two classifications of knowledge originated from the works of Polanyi (1967). Scholars contended that *tacit* knowledge is subjective and cannot easily be transferred either verbally or through any written media. Also, it cannot be easily codified but it can be shared through experience, as well as through an individual's actions, beliefs, and values (Polanyi, 1966; Nonaka, 1991; Yahya and Goh, 2002; Hislop, 2005; Von Krogh et al., 2012). Tacit knowledge is perceived to be a great source of competitive advantage to the organization, as it is intangible and a product of experience which is rare (Nonaka and Takeuchi, 1995; Armstrong and Mahmud, 2008).

Explicit knowledge, nevertheless, is very objective, factual, and can be shared either through verbal or written means between individuals (Polanyi, 1967 cited by Nonaka, Nonaka and Konno, 1998; Hassell, 2007). Sveiby (2007) also used the iceberg metaphor to distinguish between tacit and explicit knowledge. He explained explicit knowledge as the tip of the iceberg and tacit knowledge inadvertently as the bottom part that is unseen, but which is the largest part of the iceberg. Explicit knowledge can effortlessly be seen and deciphered by members within the organization, whilst tacit knowledge is those taken for granted but is very important and forms the larger part of knowledge. Tacit knowledge is intangible and resides in the individual and is much more difficult to codify. It can therefore be easily lost by the firm if members are unwilling to share. This information can also be distorted by the organisation during the codification process. Nonaka

(1994) claimed that organisational knowledge is created when these two forms of knowledge interact in dialogue. He believed that although individuals create knowledge, it is only possible when the organization promotes it. He again claimed that the incessant dialogue between tacit and explicit knowledge leads to the formation of new ideas and conceptions. Though these concepts are created in individual minds, social interactions however play an important part in the growth of these concepts. However, Cook and Brown (1999) stated that both tacit and explicit knowledge as claimed by Polanyi (1967) does not fully explain the true nature of knowledge. To them, knowledge involves not only what someone knows but also involves the practices and interaction of the “knower” with the physical and social world in which they live. This hence makes the act of knowing an *action* and not just a *possession*. Hedlund (1994) and Nonaka (1994) maintained that the individual and the organisation are both vital in the processes of organisational knowledge. As individual knowledge helps in fostering organisational knowledge through learning which enhances performance. This knowledge needs to be managed by the organisation so as not to lose it over time. Scholars are of the view that, to enhance organisational performance, efficient and effective knowledge management processes should be adhered to by organisations (Nonaka and Takeuchi, 1995; Martin, 2000).

Both researchers and practitioners have agreed that knowledge can enhance business procedures and decision making which are important for organisational survival and innovation (Laudon and Laudon, 2006). Teece (1998) maintained that knowledge and intangible assets are very vital and key factors if any organization will attain competitive advantages due to the fast growth of products and factor markets. Advocates of the KBV believe that knowledge is the most strategically important resource any firm can ever have. This is because knowledge is one of the rarest resources which is very complex and cannot be imitated. Knowledge gives the firm some form of competitive advantage over their counterparts. They argued that knowledge can be realised in the organisational culture, routines, documents, and employees among others (Barney,

1986). Brown and Duguid (1998) also argued that knowledge is the binding force that keeps an organisation together. Knowledge gives an organisation a rare advantage, which is impossible to achieve in the market.

However, there exist no unified understanding between researchers and practitioners as to what constitute or defines knowledge and knowledge management (King, 2000; Martin, 2000). Busch (2008), who is one of the proponents of the positivist school of thought, defined knowledge as a "*justifiable true belief*" with this definition being generally agreed upon by Western cultures and organisational theory according to Nonaka and Takeuchi (1995). Conversely, constructivists argue that knowledge is not a commodity that can be acquired by organisations or individuals but rather as something that they (individuals) can do, since knowledge is an activity (Polanyi, 1967; Cook and Brown, 1999).

2.5.2 Knowledge Creation

The worth of knowledge management and its creation was highlighted by Nonaka (1991) when he reported that, '*Successful companies are those that consistently create new knowledge, disseminate it widely throughout the organization and quickly embody it in new technologies and products*' (p. 162). Nonaka and Takeuchi (1995) take on knowledge creation and conversion to explain innovation. Nonaka and Toyama (2003) theorised knowledge creation as the process through which individuals and organisations interact to produce new knowledge. According to them, knowledge is generated in a cycle when differing ideas interact '*such as order and chaos, micro and macro, part and whole, mind and body, tacit and explicit*' (p.2). The spiral formation of knowledge involves knowledge that resides in individuals through interaction and is transferred to other members or the organisation. As such, knowledge is being created when tacit knowledge is changed into explicit knowledge and vice versa, thereby making knowledge creation a '*social process between individuals and not confined within an individual*' (Nonaka and Takeuchi, 1995, p.

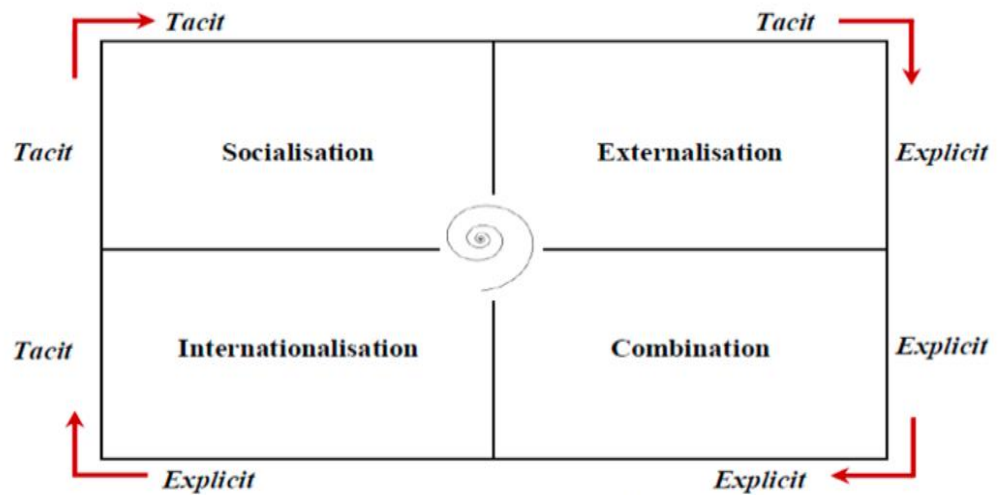
61). They argued that the mobilisation and conversion of tacit knowledge is key to the knowledge creation process. They contended that the interaction between tacit and explicit knowledge aids in the creation of knowledge thereby proposing four modes of knowledge creation; these are socialisation, externalisation, combination, and internalisation as shown in figure 6 below.

With regards to knowledge conversion, Nonaka and Takeuchi (1995) contended that *socialisation* (tacit to tacit knowledge) involves individuals' interaction and, in the process, share their experience, mental modes, and ideas with one another which helps them refine their existing knowledge.

Externalisation (tacit to explicit knowledge) involves individuals converting their tacit knowledge, which is inert into explicit knowledge, thereby sharing their personal knowledge with others. According to them knowledge is shared within the organisation in socialisation and externalisation process. Hence, the process of socialisation can have an impact on those of externalisation since participants share space and time during interaction.

Combination (explicit to explicit knowledge) in the SECI process proposed by Nonaka and Takeuchi (1995) allows for the knowledge that exists explicitly to be constructed into a more intricate explicit knowledge. This process allows for the utilisation of knowledge acquired through the externalisation process through documents or databases to create new knowledge for future use.

Internalisation (explicit to tacit knowledge) is the process where explicit knowledge, through various interpretations and understanding, is concerted into tacit knowledge. This can be equated to learning through practice after encountering a problem and working through it, where an individual learns and adds to their existing knowledge. Nonaka and Takeuchi (1995) have shown this as model of SECI knowledge conversion which is given below.



Source: Nonaka and Takeuchi (1995; p, 62)

Figure 6: The SECI model of knowledge conversion

They argued that these four make up the “engine” (p.57) to the whole knowledge creation process. To them knowledge is a ‘dynamic human process of justifying personal belief towards the truth’ (p.58). They maintained further that, when knowledge is created, it influences the behaviour, attitude, and judgement of its bearer. Organisational knowledge creation then occurs when the organisation

‘Amplifies the knowledge created by individuals and crystallizes it as a part of the knowledge network of the organization’. It is the interaction between tacit and explicit knowledge between organizational members and its environment. And this process happens through the interaction of its members from all “levels and boundaries’ (Nonaka and Takeuchi 1995, p.59).

Organisation creates the context through which learning occurs. Nonaka and Takeuchi (1995) described the individuals then as the creator and the organisation as amplifier of knowledge in the organisation.

In “*The Knowledge-creating Company*” (1995) by Nonaka and Takeuchi, asserted that Japanese companies have been successful over the years due to their expertise and skills at ‘organizational knowledge-creation’ (p.3). They argued that organisations create new knowledge through learning. The organisation then disseminates that knowledge to all other parts of the

organization and store it in their systems, products, and services for future usage. Nonaka and Takeuchi (1995) as cited Plato to have defines knowledge as a '*justifiable true belief*' in his '*Meno, Phaedo and Theaetetus*' (p.21).

Nonaka and Takeuchi (1995) asserted that great management thinkers such as Peter Drucker argued that the manufacturing sector, services and information sectors over the years will evolve to become knowledge-based industries. Accordingly, over time, knowledge is going to be the most valuable resource for any organisation that intends to survive in this "*knowledge society*" (p.43). To achieve that, organisations must continuously improve on their every activity. They must develop new applications and must continually engage in innovative processes. These can only be achieved by the organisation by raising the productivity of the knowledge in its members. Just as the members of the organisation can learn, organisations in themselves can continuously learn, change, adapt and evolve like their members. This change can however be impacted by the organisational culture of the firm. Schein (1985, cited by Nonaka and Takeuchi, 1995) defined culture as

'a pattern of basic assumptions –invented, discovered or developed by a given group as it learns to cope with its problems of external adaptation and internal integration that has worked well enough to be considered valid and therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems' (p.9).

Nonaka and Takeuchi (1995) argued that, due to culture, the organisation can change through the social interaction between its members, itself, and its environment.

2.6 Knowledge Management

Davenport and Prusak (2000) described knowledge as a '*mix of framed experience, values, contextual information and expert insight that provides a framework for evaluating and*

incorporating new experiences and information' (p.5). According to them, knowledge becomes embedded in organisational processes, norms, routines, and practices. They argued that firms that manage their knowledge properly will attain improved performances, reduced labour, employee efficiency and better customer service (Davenport and Prusak, 2000; Hansen and Oetinger, 2001). It is advised that knowledge must be safeguarded so as not to lose it as the human mind has many limitations (Omar, 2007). This was encouraged to ensure that knowledge can be re-used later and is accessible to all. To Easterby-Smith and Lyles (2003), there had been little interest in knowledge management until the 1990s, but it has now attracted the attention of many academics and researchers alike (Alavi and Leidner, 2001; Huber, 2001; Schultze and Leidner, 2002). The initial focus was on the use of technology to promote knowledge, but this has now changed (Barkema et al., 2002; Massey et al., 2002). The literature on knowledge management has posited that knowledge can add to an organisation's competitive advantage, as it is a rare resource for the firm. As a result, there is now a shift from the traditional technological perspective to a more people-oriented perspective (Earl, 2001; Stenmark, 2001). Researchers have also provided evidence showing the relevance of knowledge management to businesses in different industries such as NGOs (Corfield et al., 2013), public sectors (Ferguson et al., 2013), service industries (Oluikpe, 2012), and small- to medium-sized enterprises, (Tseng, 2010).

The concept on knowledge management of the firm refers to the social, human, and organisational or its structural capital (Armstrong, 2001). Therefore, Easterby-Smith and Lyles (2003), Grant and Baden-Fuller (1995) and Kogut (1993) emphasised that it is a vital asset which gives an organisation a key competitive advantage. According to them, knowledge presents the organisation with an asset that is rare and inimitable. Scarborough et al. (1999 as cited by Armstrong, 2017) described knowledge management as *'any process of creating, acquiring, capturing, sharing and using knowledge, wherever it resides, to enhance learning and performance in organizations'* (p.167). Similarly, Mayo (1998) also asserted that knowledge management is the

‘Management of the information, knowledge and experience available to an organisation, through its creation, capture, storage, availability and utilisation in order that organisational activities build on what is already known and extend it further’ (p.12).

Blake (1998) also contended that it involves *‘capturing a company's collective expertise wherever it resides and distributing it to wherever it can help produce the biggest payoffs’ (p.12).*

Table 9 below is a summary of some of these definitions.

Table 9: Summary of some KM definitions

Authors	Definitions of KM
Davenport and Prusak (1998)	KM uses existing organisational resources to enhance human resource management practices, IS management and organisational change management
Ipe (2003)	KM is a set of procedures, infrastructures, and technical and managerial tools that facilitate the creation, sharing, and application knowledge within an organization.
Massa and Tsesta (2009)	KM involves organisational processes, its people, technology and culture
Hislop (2009, p.426)	It is an ‘attempt by an organization to explicitly manage and control the knowledge of its workforce’
Jashapara (2004, p.2)	KM as ‘ the effective learning processes associated with exploration, exploitation and sharing of human knowledge (tacit and explicit) use appropriate technology and cultural environments to enhance an organisations capital and performance’

Martinez (1998, p. 89)	KM is about ‘encouraging individuals to communicate their knowledge by creating environments and systems for capturing, organizing, and sharing knowledge throughout the company’
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From the definitions, knowledge management can be seen to focus on such knowledge and skills that result from an organisational learning process. According to Armstrong (2001), knowledge management’s main aim is to sieve out important information and distribute such knowledge deemed useful to facilitate learning in the organization. Wilton (2016) defined knowledge management as a *‘formal and informal organizational attempt to develop, elicit, distribute, and make productive the knowledge possessed by its employees’* (p.414). Martinez (1998), in support of the above, also purported that knowledge management is about *‘encouraging individuals to communicate their knowledge by creating environments and systems for capturing, organising, and sharing knowledge throughout the company’* (p.89).

Knowledge management is defined as *‘the formal management of knowledge for facilitating creation, access, and reuse of knowledge, typically using advanced technology’*, according to O’ Leary (1998, p.34). Bassi (1999) defined knowledge management as *‘the process of creating, capturing, and using knowledge to enhance organizational performance’* (p.424) and Liebwitz and Wilcox (1997) described the concept as *‘the ability of organizations to manage, store, value and distribute knowledge’* (p.1). Knowledge management processes is said to be the process of capturing, storing, and sharing, knowledge (Davenport and Prusak, 2000; Leidner and Kayworth, 2006). Knowledge management process is an incessant generation, transfer, storage, and application of organisational knowledge (Schultze and Leidner, 2002; Massey and Montoya-Weiss, 2006). For some researchers, knowledge management is a dynamic set of practices and processes

that is embedded in individuals, groups, and physical structures. Therefore, it is a continuous practice that individuals or groups of people within an organisation can be involved in at any time in their daily working lives (Alavi and Leidner, 2001; Pirkkalainen and Pawlowski, 2014). Below (table 10) is a summary of some knowledge management process developed from the literature

Table 10: KM Process

Author (s)	Knowledge Management Processes
Nonaka and Takeuchi (1995)	Socialization, Externalization, Combination and Internalization (SECI)
Leonard (1995)	KM involves the acquisition, integration, collaboration and experimentation of knowledge
Gold et al. (2001)	knowledge acquisition, knowledge application, knowledge protection and knowledge conversion
Bhatt (2001)	Knowledge creation, Knowledge distribution, Knowledge application, Knowledge validation and Knowledge formatting
Cong et al. (2007)	Knowledge identification, capture, storage, application, sharing and knowledge creation.
Uriarte (2008)	Knowledge Creation, generation, transfer, and Knowledge application
Andreeva and Kianto (2011); Awang et al. (2011)	Knowledge Creation, documentation, storage, sharing and Knowledge application
Liao et al. (2011)	Knowledge creation, sharing, and use

In all the studies, there have been evidence provided in support of the processes involved in knowledge management. Nonaka and Takeuchi (1995), however, argued that knowledge management programmes need not only be internalised tacit knowledge to explicit knowledge but

should also involve individuals or groups making such codified knowledge into more meaningful tacit knowledge when such knowledge is gotten from the KM system.

As indicated in Figure 7 below, the process involves a cycle where they all work together to give the organisation that vital competitiveness.

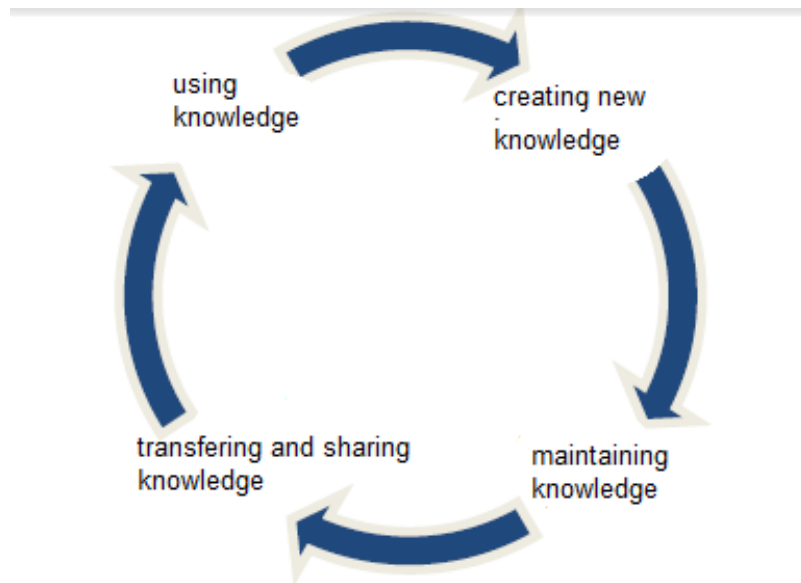


Figure 7: KM Process adapted from Haqiqat-Monfared and Hooshyar (2010)

Knowledge creation occurs when new knowledge is created or an old one is replaced with the explicit and tacit knowledge basis of the organisation (Norman, 2004; Ajmal and Koskinen, 2008). According to Narasimha (2000) knowledge creation is improved by learning activities such as training, education, and mentoring. However, Ndlela and Toit (2001) argued that just providing employees with training and development opportunities alone is not enough for knowledge creation but rather organisations should support a continuous learning environment.

Knowledge storage occurs when tacit and explicit knowledge are acquired and saved in individuals themselves (Tan et al., 2009). Although the human memory is a good source of knowledge, for them however, organisations must find a way to structure and arrange this

knowledge for easy accessibility by all individuals within the organisation (Massey and Montoya-Weiss, 2006; Heisig, 2009).

The fourth process of knowledge management refers to the process where knowledge that has been processed through the other three processes (creation, storage, and sharing) is then used to solve new problems that might arise in the organisation. This will help to improve employee efficiency, reduce cost, and adjust strategic direction, (Davenport and Prusak, 2000; Newell et al., 2003, 2004). The creation, storage and transfer are of no relevance to either the individual or organisation if the knowledge is not used or cannot be used when it is needed. The third process, also referred to as knowledge sharing which is one of the main focuses of this study, is elaborated on further below (see Section 4.2).

2.6.1 KM Strategies

According to Wigg (1993), knowledge management helps in “*creation, cumulation, deployment, and use of quality knowledge*” (p. 9). The processes of knowledge management in the organisation involves ICT and people, which are essential parts of knowledge management. Both organisational learning and knowledge management have transformed organisations positively (Wigg, 1993). Hansen et al. (1999) further argued that organisations employ two main knowledge management strategies/paradigms. These they stated as ‘codification’ and ‘personalisation’.

The computerisation (codification) paradigm views knowledge management as a process through which knowledge can be identified, validated, and managed through technology (codification of knowledge). This form of knowledge is codified and stored in electronic systems, which include information and communication technologies– (ICTs) by the organisation that can later be re-used by other members and is easily accessible to all.

Whereas the second paradigm of knowledge management views people, cultural and societal settings, and social networks among others as vital in the identification and management of knowledge processes (Argote, 2005), personalisation strategy of knowledge management involves the creation of networks and other socialisation platforms for knowledge to be shared from one person to the other. This can be realised when more experienced members of the group share their knowledge and expertise to new and less experienced ones of the organisation to enhance both individual and organisational performance. Earl (2001) contended that personalisation could be sub-divided into three groups. The first is cartographic which involves the creation of directories, networks, and knowledge 'maps' to aid in connecting people for knowledge sharing. The second method used in the personalisation strategy of knowledge management systems involves the ability to provide groupware and intranets to promote communities of practice, also known as organisational strategy, and the third involves the process of providing facilities and physical structures for individuals to transfer and exchange of knowledge. Carrillo et al. (2004) concluded that for knowledge management to be more effective, more attention should be given to the organisational environment, which includes the human resources (employees) and cultural aspect of the organisation and not just merely on ITs. According to them, experiences also form the basics of learning. Individual tacit knowledge for them is very important since IT alone does not promote learning. IT only aids in making the KM process easier that does not in any way have the capacity to perform a knowledge management process.

The personification system of knowledge management is more geared towards practices that enhance knowledge sharing in the organisation. This system also views the employee as a vital component to the knowledge management process. This system is therefore more aligned with the view of the knowledge- and resource-based views of the firm than the traditional system of knowledge management which focuses more on information technologies than the person in which

the learning and sharing of knowledge occurs. The personification paradigm of KM supports the underlying premise of this study.

2.6.2 Knowledge Sharing

The concept which is one of the foci of this study and knowledge management, as highlighted in the literature, has been used or referred to interchangeably. For example, some scholars refer to it as knowledge flow (Gupta and Govindarajan, 2000; Schulz, 2001), whilst others describe it as knowledge exchange (Wang and Noe, 2010; Nguyen Mohamed, 2011). Others also use such terms as knowledge conversion (Gold et al., 2001; Liao and Wu, 2010) or knowledge sharing (Allee, 1997, Bock et al., 2005; Cui et al., 2005; Hsu et al., 2007; Huang and Li, 2009; Massa and Tsesta, 2009; Andreeva and Kianto, 2011; Howell and Annansingh, 2013).

In their paper '*Inter-Organizational Knowledge Transfer: Current Themes and Future Prospects*', Easterby-Smith, Lyles and Tsang (2008) argued that knowledge transfer is a complex and difficult activity. They claimed that issues such as trust, and interactive dynamics which are vital to knowledge development in the organisation makes the process difficult. Many researchers (Nonaka and Takeuchi, 1995, Davenport and Prusak, 2000; Hall, 2001; Wiig, 2004) referred to knowledge transfer, exchange, translation, sharing, mobilisation, and knowledge utilisation interchangeably as the donation of knowledge from one person to another. These researchers argued that knowledge sharing is the core of knowledge management (Senge, 1990; Zack, 1999; Davenport and Prusak, 2000; Leidner and Alavi, 2006). To them, knowledge creation and its storage will not yield any benefits to either the individual or the organisation in the knowledge management process if it cannot be transferred to the needed areas and locations in the organisation at the right time. To do this, they claimed that organisations should be able to transform some aspects of tacit knowledge to explicit knowledge so as not to lose the tacit knowledge that is possessed by

individuals (Gold et al., 2001; Ko et al., 2005; Wasko and Faraj, 2005; Massey and Montoya-Weiss, 2006; Eskerod and Skriver, 2007; Ajmal and Koskinen, 2008; Pirkkalainen and Pawlowski, 2013).

Similarly, Zhang et al. (2014) and Kim et al. (2013) explained that, people share knowledge when exchange their work-related knowledge with each other. Meanwhile Masrek et al. (2011) described it as a process where an individual willingly exchanges their knowledge (either tacit or explicit) with another and in the process creates new knowledge. For Garvin (1993) knowledge sharing comprises the transfer or exchange of knowledge from a person, team, group, or organisation to another. Below is a summary of some of the definitions of knowledge sharing.

Table 11: Summary of Knowledge Sharing Definitions

Argote and Ingram (2000)	Knowledge transfer 'is the process through which one unit (e.g., group, department, or division) is affected by the experience of another' (p.151). It 'occurs when experience in one unit of an organisation affects another unit' (p.154)
Argote et al. (2003)	'Is the process by which one unit is affected by the experience of another' (p.3)
Ipe (2003)	KS is 'the act of making knowledge available to others within the organisation'(p.32) KS 'is the process by which knowledge held by an individual is converted into a form that can be understood, absorbed, and used by other individuals '(p.341)
Hooff and Ridder (2004)	'Process where individuals mutually exchange their implicit (tacit) and explicit knowledge to create new knowledge' (p.119)
Kim and Lee (2006)	<i>'Employee knowledge-sharing capability as the ability of employees to share their work-related experience, expertise, know-how, and contextual information with other employees through in- formal and formal interactions within or across teams or work units'</i> (p.371).
Lin (2007)	'a social interaction culture, involving the exchange of employee knowledge, experiences, and skills through the whole department or organisation' (p.315).

Wijk et al. (2008)	'Organizational knowledge transfer refers to the process through which organizational actors – teams, units, or organizations – exchange, receive and are influenced by the experience and knowledge of others' (p.832).
Wang and Noe (2010)	'Knowledge transfer involves both the sharing of knowledge by the knowledge source and the acquisition and application of knowledge by the recipient' (p.117).
Lee et al. (2010,)	'As the exchange of explicit and tacit knowledge relevant to the team task ' (p.4).
Lee (2001, p.324)	Knowledge sharing is defined as activities of transferring or disseminating knowledge from one person, group or organisation to another.
Masrek et al. (2011)	'Knowledge sharing is about capturing, organising, reusing and transferring one's experience-based knowledge that is embedded within the organisation and at the same time allowing the knowledge to smoothly flow for others to capitalise in the business' (p.2)
Kim et al. (2013)	It involves the mutual exchange of knowledge between two or more people resulting in the creation of new knowledge.
Zhang et al. (2014)	Knowledge sharing is when individuals share their work experiences and knowledge with their colleagues in the workplace or within teams.

It is evident that knowledge sharing is a give and take process whereby as one is giving out their knowledge, they gain, in return, some knowledge back. The definitions given by Hooff and Ridder (2004) and Kim et al. (2013) are considered appropriate in this research. According to them, knowledge sharing is a two-dimensional process which includes the sharing and exchange of employees' tacit and explicit knowledge through interaction. The process results in creating new knowledge.

In following Nonaka's (1994) SECI model in explaining knowledge creation, knowledge sharing is vital in the creation process, as knowledge sharing aids in converting the individual or group knowledge (both tacit and explicit) through externalisation and combination processes into organisational knowledge. Meanwhile, through the processes of socialisation and internalisation, knowledge sharing converts organisational knowledge into individual or group knowledge. Consequently, this study focuses on the knowledge-sharing process of knowledge management in the organisation. The concept used in this study is related to knowledge acquisition and distribution within the organisation. The individual in this process consciously and voluntarily distributes their personal knowledge to others which will result in knowledge acquisition. This activity will consequently result in new ideas and contribute to organisational learning.

2.6.2.1 Knowledge-sharing Processes

Knowledge sharing according to Bock and Kim (2002) and Lin and Lee, (2004) '*refers to the degree to which one actually shares knowledge with others*' (p. 16 and p. 115). According to Riege (2005) this process involves three main elements – namely, the *individual* (knowledge seeker and the knowledge source), and the *technology* and *structures* which will aid in promoting it. It is evidenced from the literature that there are different kinds of knowledge sharing. For example, Hendriks (1999) grouped the knowledge-sharing processes into two components. The first process of knowledge sharing refers to those who own the knowledge (source) and willing to share it and the second group comprises of those who are at the receiving end (seeker) of the knowledge.

There are two schools of thought regarding knowledge sharing. The first argues that resources are a vital component to the transfer process. To them, for this process to be successful, critical resources of the organisation must be well controlled and managed efficiently (Argote and Ingram, 2000; Zollo and Winter, 2002). Also, after employees acquire and apply new knowledge, they have the role of institutionalising this knowledge for access by all within the organisation

(Cohen and Levinthal, 1990; Szulanski, 1996). They emphasised this as very necessary if organisations must retain their knowledge, since human knowledge is not permanent and can be lost in transition, translation, and over time (Argote, 2001; Winter and Szulanski, 2001).

The second school of thought however believes that the act of knowledge sharing is a social activity where one has to understand how employees develop and manage their social relationships (Brown and Duguid, 1991; Dixon, 2000; Goh, 2002; Hansen, 2002). These social relationships are enhanced by factors that include culture, tenure and social networks that can aid or hinder knowledge transfer (Dougherty, 1992; Eisenhardt and Tabrizi, 1995). Similarly, Davenport and Prusak (1998) described knowledge transfer/sharing as the process of *'transmission sending or presenting knowledge to a potential recipient and absorption by that person or group'* (p. 101). They explained that sharing knowledge alone is useless unless it has a positive impact and changes the receiver's behaviour, and new knowledge is created in the process. However, Argote (1993) contended that knowledge sharing tends to prove difficult because some knowledge that is acquired through learning *'by doing is idiosyncratic to the particular constellation of people, technology, structures, and environmental conditions'* (p. 42). However, Dixon (2000) argued that knowledge sharing is incumbent on the knowledge type (explicit or tacit), routines, and how often the process occurs, and the knowledge receiver (individual, group, or the whole organisation). Dixon (2000) went further to propose five main processes involved in sharing: these are (i) "serial transfer" (this involves the sharing of tacit or explicit team knowledge between a team to a different setting at a later time); (ii) "near transfer" (is the process when other team members replicate explicit team knowledge in similar tasks); (iii) "far transfer" (it is when tacit team knowledge is replicated to perform similar task by other team members); (iv) organisational know-how, either in tacit and explicit form (is that form of knowledge needed to complete an infrequent strategic task), and (v) "expert transfer" (is where a team seeks explicit specialised expertise from others within the organisation to complete a task (p.144-5).

2.6.2.2 Factors that Influence Knowledge Sharing

Various factors can influence employee knowledge-sharing behaviours. These according to Ipe (2003), include the nature of knowledge, motivation to share, opportunity to share, and culture. Similarly, Razmerita et al. (2016) identified three dimensions that impacted knowledge sharing. These they labelled individual (motivation), culture (national and organisational), and technological. Of all these factors, this study is more interested in culture and technology which are discussed further in the literature review.

Nature of knowledge – Ipe (2003) argued that there is great emphasis placed on the value of knowledge. However, tacit and explicit knowledge, which have gained prominence in the literature, makes sharing difficult. Tacit knowledge is subject to misinterpretation and its bearer has the option to share it. Also, in instances where individuals view their knowledge as a valuable commodity or their personal possession, they will be unwilling to share it. Others also have a problem with sharing as they want the receivers to acknowledge their contribution.

Motivation to share – Davenport et al. (1998 cited by Ipe, 2003), claimed knowledge is *'intimately and inextricably bound with people's egos and occupations'* (p.345) and does not flow easily across the organization'. As such, for individuals to consciously share their knowledge, they must be personally motivated. Ipe (2003) contended that there were internal and external motivators regarding knowledge sharing. These internal factors included the *'perceived power attached to the knowledge and the reciprocity that results from sharing'* (p. 345). The external factors to sharing of knowledge included the *'relationship with the recipient and rewards for sharing'* (p.346).

Opportunity to share – He indicated that there are formal and informal sharing opportunities. The former includes *'training programs, structured work teams, and technology-based systems'* and the latter include *'personal relationships and social networks'* (p.349). The

opportunity to share in this study therefore includes the use of social media platforms and community of practice groups which will be elaborated further on below.

Culture – According to De Long and Fahey (2000), organisational culture (OC) influences knowledge sharing (KS) by shaping what assumptions of knowledge are vital. Organisations determine the relation between the individual, group, and organisational levels of knowledge, and also creates the environment for social interaction. Also, Nonaka and Takeuchi (1995) added that *‘organizational culture orients the mind-set and action of every employee’* (p.167).

Similarly, Razmerita et al. (2016) identified three main factors that impact employee knowledge sharing. They grouped them into individual, organisational, and technological dimensions. It has been argued that individual motivation is a major driver for knowledge sharing (Razmerita et al. (2016). Motivation according to Goleman (1998, cited by Torrington et al., 2005) refers to an individual’s willingness to perform exceptionally in their endeavours. Motivation is a goal-directed behaviour which tends to influence the behaviour of people. Arnold et al. (1991, cited by Armstrong, 2001) claimed that there were three main parts to motivation which include, (1) direction (what one is trying to do), (2) effort (how hard s/he is trying), and (3) persistence (how long one keeps trying) (p.156). Individuals are therefore motivated when they have a desire to achieve a certain goal. People can either motivate themselves (intrinsic) where they are driven by an interest or desire in helping others, they could also be because of the enjoyment that such a task gives them Herzberg et al. (1959). They can also be motivated by others (extrinsic) into achieving a desirable outcome through performance of an activity Herzberg et al. (1959).

Through existing literature, Razmerita et al. (2016) identified organisational and national cultures as factors from an organisational level that hinder or foster employee knowledge-sharing behaviours. These two factors have also been identified to have a great influence on organizational learning.

2.6.3 Technological Factors (social media)

According to Razmerita et al. (2016), technology has been identified as a vital enabler for knowledge management and sharing. Information technology has been studied by several disciplines with varying definitions. The concept for example refers *'to the knowledge process and its applying methods, processing, transferring, and making information in progress'* (Karami, 2003, cited by Hamidi et al., 2011, p.370). Again, it *'includes gathering, organizing, storing, publishing, and using the information in the form of sound, picture graphic, text, number, ... by using the computer and telecommunication tools...'* (Raees, 2002, cited by Hamidi et al., 2011, p.370). Others have defined *'information technology/systems to refer to a set of systems, technologies, processes, business applications, and software'* (Shaikh and Karjaluoto, 2015, p. 4). Tseng (2008, cited by Shanab et al., 2015) stated that IT developments have *'made it easier for organizations to interact with employees, customers, suppliers, and other partners, thereby improving operation'* (p.39). Employees within organisations can hence use technologies to share their knowledge which will enhance organisational learning, as others for instance Hung et al. (2011), have identified it as a significant feature in employee knowledge-sharing behaviours. The traditional mode of communication (face-to-face) has been drastically transformed in the way knowledge sharing occurs in instances where experts are not located geographically thereby making social media platforms vital in the sharing process.

Knowledge sharing occurs at the individual or organisational level with the individual or group level involving donating and collecting knowledge (Van den Hooff et al., 2012). Knowledge sharing at the organisational level is capturing, organising, reusing, and transferring experience-based knowledge which resides within the organisation that make knowledge available to all employees (Razmerita et al., 2016, citing Lin 2007). Thus, knowledge sharing makes individual knowledge into organisational knowledge easily assessable to all employees. The transformation

can be facilitated using social media platforms (Razmerita et al., 2014). Social media platforms or enterprise social media have gained great popularity among organisations as a tool for knowledge sharing which enhances performance and organisational competitiveness (Nisar et al., 2018). Also, Nisar et al. (2018) contended that *'social media has proven to be a fast-growing online tool'* which *'is still continuing to grow with its users'* (p.189). According to the authors, this surge is the result of being part of people's daily activities where they visit and connect with others. It also offers users a better opportunity to develop their relationship irrespective of distance or time (Nisar et al., 2018). For Nisar et al. (2018), social media, which provided a platform for connection with family and friends, has now transcended into a professional platform as well. Organisations are also starting to embrace social networking technologies (Bradwell and Reeves, 2008, Rachel, 2010). *'Social media is often defined along the lines of any website or application that enables users to engage in social networking activities such as creating, sharing, or interacting with information'* (Nisar et al., 2019, p.265, citing Piskorski et al., 2011). Similarly, Leonardi et al. (2013) defined Enterprise social media as,

'web-based platforms that allow workers to (1) communicate messages with specific co-workers or broadcast messages to everyone in the organization; (2) explicitly indicate or implicitly reveal particular co-workers as communication partners; (3) post, edit, and sort text and files linked to themselves or others; and (4) view the messages, connections, text, and files communicated, posted, edited and sorted by anyone else in the organization at any time of their choosing' (p. 2).

For Razmerita et al. (2016), social media platforms or enterprise social media refer *'to organizational usage of technological platforms such as Yammer, Chatter, Podio that facilitate internal communication, collaboration, and knowledge sharing'* (p.1). Also, social media according to Henderson and Bowley (2010) is a *'collaborative online applications and technologies that enable participation, connectivity, user-generated content, sharing of information, and collaboration amongst a community of users'* (p.239). According to the authors, these include sites such as *'wikis, blogs, podcasts, vodcasts (or vlogs), mashups, folksonomies and online virtual worlds'* (p.239).

Likewise, Anderson (2007) referred to social media as technologies that helps individuals to connect people of like interest and minds to share their personal and professional knowledge. The author stated that these technologies included blogs, YouTube (video sharing), SlideShare, Facebook, Skype, LinkedIn (Anderson, 2007). Social media hence refers to the interaction between individuals using a communication instrument such as the internet.

According to Leonardi et al. (2013) social media within the organisation can be used externally to communicate with vendors, customers, employees, and the public. While other organisations use social media for internal communication among its employees as well as for socialisation (Leonardi et al., 2013). To that end, social media provides a platform where experts interact socially and share their job-related issues. It has been argued that traditional usage of internet (such as emails, text messaging, telephone call) involves the display of information. Whereas social media presents its users an opportunity to interact, participate, and share information. It is important to place more emphasis on creating new opportunities for organisations and individuals to interact (Henderson and Bowley, 2010). The definition of social media or enterprise social media by organisations that included usage of technological platforms to communicate and share knowledge among themselves as well as socialise on them (Leonardi et al., 2013) is adopted for this present study. As the study is interested in examining how culture (national and organisational) influences CoP knowledge-sharing behaviours through social media to enhance organisational learning. It focuses on how communities of practice within the organisation use social media to share their knowledge to enhance organisational learning and how culture impacts on their behaviours.

2.6.4 Communities of Practice

Community of practice (CoP) according to Wenger (2006) *“is of relatively recent coinage...though ...is age old”* (p.1). To him, *‘communities of practice are groups of people who*

share a concern or a passion for something they do and learn how to do it better as they interact regularly' (p.1). They explained that these communities could be a group of people from a school, a band, traders, and researchers who, through interactions and collaboration, learn and share their experiences, knowledge, and skills to improve their performance. They explained that during interaction the CoP provides the avenue for more experienced members of the group to share their knowledge with the less experienced ones thereby promoting new knowledge and ideas, and encourages continuous learning (Lave and Wenger, 1991). Ibib (1998) defined CoP as *'...a set of relation among persons, activity, and world over time and in relation with other tangible and overlapping communities of practice'*. Hassell (2007) emphasised that *'real knowledge management is not possible without true community'* (p. 193). Wenger (2006) identified three main characteristics that make up a community. To him, a community of practice must have a domain, a community, and a practice. By this the author explains that the domain of a CoP is unique as it is defined by a common interest with an underlying commitment and shared competence and in this case is the organisation. Within the domain each one values the other and their collective competence and confidently shares with and learns from the group. A community as a characteristic of a CoP provides members a platform to engage in activities that promote learning and sharing of knowledge through discussions and group activities. The last characteristic of a CoP involves a practice. Within this practice, members are practitioners and expert who have a shared interest in solving certain problems they encounter by sharing their knowledge, skills, tools, and experience to enhance learning of its members. Table 12 below is an example of what a community of practice looks like extracted from Wenger (2006, p.2).

Table 12: Community of practice. Wenger (2006, p.2).

Problem solving	<i>'We work on this design and brainstorm some ideas; I'm stuck'.</i>
Requests for information	<i>'Where can I find the code to connect to the server?'</i>

Seeking experience	'Has anyone dealt with a customer in this situation?'
Reusing assets	'I have a proposal for a local area network I wrote for a client last year. I can send it to you, and you can easily tweak it for this new client'.
Coordination and synergy	'Can we combine our purchases of solvent to achieve bulk discounts?'
Discussing developments	'What do you think of the new CAD system? Does it really help?'
Documentation projects	'We have faced this problem five times now. Let us write it down once and for all'.
Visits	'Can we come and see your after-school programme? We need to establish one in our city'.
Mapping knowledge and identifying gaps	'Who knows what, and what are we missing? What other groups should we connect with?'

CoP are vital as they present organisations a rare competitive advantage through their learning and knowledge sharing. Wenger (2006) indicated that *'there is hardly any organization of a reasonable size that does not have some form communities-of-practice initiative' (p.3)*. The author argued that this interest in CoP resulted from the fact that they provide practitioners the domain to create and share both their tacit and explicit knowledge. It provides them with the convenience of connecting with others across the different organisational departments and geographical areas. Organisations, therefore, are able through CoP to provide it with different knowledge inherent in each expert individual that the organisation needs.

2.7 Relationship between variables

2.7.1 Relationship between National and Organisational Culture

According to Hofstede (1980), national culture is 'collective programming of the mind'. Hofstede's research on national culture focused more on values. To him, cultural values can be seen as the '*broad tendency to prefer certain states of affairs over others*' (p.19) by either the individual or group. Thus, national culture can be viewed as the shared values, assumptions, and attributes that a group of people or community within a geographical location share. These cultural values, attributes, and assumptions are invincible and different from other nations. Hofstede, Neuijen, Ohayv and Sanders (1990) postulated that national cultures are different from organisational cultures. They advise that national cultures should be viewed in terms of values whilst organisational culture in terms of practices. To that effect, the GLOBE project (House et al., 2004) aimed at measuring organisational and national cultures and included both values and practices. Hofstede (1980, 1997, and 2007) argued that although there are differences in national and organisational cultures in terms of values and practices, they are, however, interdependent. To him, national culture influences organisational culture directly or indirectly and vice versa. He explained that such individual values as self-esteem, quality of life, and functional effectiveness as characteristics of national identity influence employee performances and managerial styles within an organisation. Other authors such as House, Hanges, Javidan, Dorfman, and Gupta (2004) and Javidan, House, Dorfman, Gupta, Hanges and de Luque (2004) on the GLOBE project emphasised a strong relationship between national and organisational cultures. They argued that organisations emulate the cultures or some form of it of the nations they are in thereby making both national and organisational cultures synergetic.

2.7.2 Relevance of National and Organisational Cultures for Knowledge Sharing

There have been numerous pieces of evidence provided in support of the vital role national and organisational cultures play in the knowledge-sharing activities of employees in the organization. Many studies have given evidence that organizational/corporate culture can either support or hinder the successful application of knowledge sharing (Faraj and Wasko, 2001; Ladd and Ward, 2002; Wang and Rubenstein-Montano, 2003; Park et al., 2004; Akamavi and Kimble, 2005; Chong and Choi, 2005; Lucas, 2005; Leidner and Alavi, 2006; Zhang et al., 2006; Rhodes et al., 2008). Van den Hooff and Huysman (2009) concluded that organisational culture, IT infrastructure, and organisational structure although not directly influenced knowledge sharing it can create a context that supports and fosters its realisation. To them, however, organisational culture plays a critical role in the factors that impact knowledge sharing more than the other two infrastructures. Understanding the cultural background of any organization is vital to understanding their knowledge sharing behaviours as it is a basic element that affects knowledge sharing-behaviours. Culture defines not only what knowledge is valued, but also what knowledge must be kept inside the organisation for sustained innovative advantage. Creating a knowledge-friendly culture is one of the most critical factors of success in many organisations (Davenport and Prusak, 1998; Lee and Kim, 2001; Ndlela and Toit, 2001). Organisations should therefore establish an appropriate culture that encourages people to create and share knowledge within it (Leonard-Barton, 1995; Holsapple and Joshi, 2001). Again, De Long and Fahey (2000) conducted a qualitative study of 50 organisations and reported that a supportive organisational culture played a key role in the success of knowledge sharing in the workplace. Also, in Kim and Lee's (2004) analysis of the relationship between organisational culture and knowledge-sharing capabilities among Korean public organisations concluded that organisational culture could facilitate knowledge sharing by ensuring that there is flow of knowledge in the workplace among all employees. Again, in 2006, Kim and Lee conducted another study on organisational culture and knowledge sharing concluded that organisational

culture is a great enabler of the knowledge-sharing process in the organisation. This is because organisational culture helps employees' access knowledge which is needed whenever it is needed in the workplace. This confirms Spender's (1996) claims that organisational culture is an enabler of the knowledge-sharing process.

Similarly, Dzandu, Boateng and Tang (2014) investigated knowledge acquisition idiosyncrasies in the Ghanaian universities among university students in Ghana. Based on their studies, they concluded that there was a significant relationship between the students' knowledge-sharing behaviours and culture. In addition, al-Adaileh and Al-Atawi (2011) asserted that organisational culture is a vital component to the success of knowledge sharing. Likewise, Abodulah et al. (2009) investigated the relationship between organisational culture and knowledge-sharing practices among Malaysian companies. Based on their study, they concluded that, if companies wanted to promote knowledge-sharing processes among its employees, more attention should be paid to cultural issues within the organisation.

Gold et al. (2001) conducted research aimed at studying the relationship between certain organisational cultural values, KM capabilities and organisational effectiveness. They concluded that organisational values are vital in promoting knowledge-sharing practices among members. Organisations that have open and supportive values encourage knowledge-sharing behaviours. In addition, Goh (2002) and Hult et al. (2004) claimed that for culture to support knowledge-sharing processes, such culture has to have a strong set of values and norms that encourages employees to share information actively and also take part in the transfer process. Moreover, this can only be achieved when employees view knowledge as an organisational asset rather than their own and do not see any reasons why they should hoard their knowledge. Employees will thereby enjoy sharing their knowledge with their colleagues.

However, in other studies such as that by Alavi and Leidner (2001) in a study of knowledge management and KM systems, with reference to the conceptual foundations and research issues, the authors identified some research issues and areas of future research. Among these is their concern on the issue of knowledge transfer. They argued that although knowledge transfer is vital in the KM processes, however, there could sometimes be a hindrance to the flow of knowledge from one person to the other. This was attributed to the fact that the person with the information has the power and freedom to decide with who, how, where, and when to share their knowledge at any particular time and the receiver equally has the choice and freedom to choose with who, how, and when to receive this information. The person with the knowledge can decide not to share due to personal reasons and likewise the receiver. The circumstances, environment, and situations around which the individuals work in could also result in one not willing and forthcoming with knowledge. Alavi and Leidner (2001) therefore believed that to overcome this situation and promote knowledge transfer within the organisation the “pull and push” (where the pull becomes the one with the knowledge to share and the push the receiver of the new knowledge) process of knowledge transfer between the individual knower and receiver should be well balanced. As such they acknowledged that research with a focus on factors such as culture within the organisation with the view of studying which form fosters or hinders the “push/pull” process is important. Likewise, Chase (1998) who in his study of 500 companies concluded that the existing organisational culture proved to be a barrier in the success of knowledge transfer strategies within the organisation. He reported that individuals were unwilling to share their knowledge since they viewed it as their personal asset worth protecting. Similarly, Skyrme and Amidon (1997), in their study of 430 companies also concluded that internal cultures within the organisation was a major hindrance to knowledge transfer.

Other research, such as the APQC (1996), also argued that for KM to be successful it needs enablers such as culture to support it. Knowledge management and the ability of sharing knowledge

from person to person within the organisation should include changes in the organisational culture (Davenport and Prusak, 1998; Davenport and Klahr, 1998; De Long, Davenport and Beer, 1998). In Cabrera and Cabrera's (2002) paper *Knowledge-Sharing Dilemmas* in which they discuss various theories on OL, they however concluded that 'there appears to be a general consensus around the idea that collective knowledge emerges from interaction and dialogue among the members of a community or an organization' (p. 690). The authors argued that for knowledge sharing to be efficient, organisations should concentrate more on supporting the individual's effectiveness through a social environment that encourages sharing rather than relying more on information technologies.

With regards to CoP knowledge-sharing behaviours as well as national culture, researchers such as Aljuwaiber (2016) are of the view that national culture had some form of influence on CoP. This conclusion was reached from his study that examined the role of CoP in knowledge sharing. He claimed that factors such as top management, organisational structure and culture can have either a positive or negative influence on CoP in organisations. Abdi et al. (2018) investigated the direct and indirect effect of organisational culture, knowledge management and organisational learning on organisational innovativeness. With 279 survey participants, data were gathered from an automobile company in Iran. Their results showed a positive relationship between organisational culture and knowledge management and influenced organisational innovativeness. They also claimed that organisational culture was a great mediator between organisational culture and organisational innovativeness. Organisational culture or national culture therefore can have either a positive or negative influence on CoP knowledge-sharing behaviours as shown in the literature.

2.7.3 National and Organisational Cultural Enablers for Knowledge Sharing

There have been several studies on national and organizational cultural factors and how if not properly instituted can either act as a barrier or promoter of knowledge sharing in the workplace (Chase, 1998; Chow et al., 2000; De Long and Fahey, 2000; Hutchings and Michailova, 2004; McDermott and O'Dell, 2001). For Alavi et al., (2006), cultural factors such as collaboration, openness, power, supportiveness, trust, sharing can either promote or hinder KM practices, especially, knowledge sharing.

In their study of organisational culture (organisational subcultures) Delong and Fahey (2000) concluded that specific value orientations of culture can foster or hinder knowledge sharing in an organisation. According to them trust and collaboration as the core values between organisational members would make them feel comfortable around one other leading to information and knowledge sharing much more easily between them. The willingness to share is the result of not feeling compelled by anything, but rather seeing no need to hoard knowledge from other members who it is safe to be around. Hence, the belief that such cultural values should be promoted among organisational members to enhance knowledge sharing.

The research by Alavi et al. (2005) about the influence of organisational culture on knowledge management practices involved a case study of 316,00 employees of a Germany company. The findings concluded, among others that in organisations where there were different views concerning cultural values there would be different outcomes regarding KM system use both individually and collectively for the organisation. They also concluded that, in situations where there are multiple cultures that exist with an organisation, both formalised and organic approaches to KM may occur simultaneously. Researchers such as O'Dell (2001) argued, however, that knowledge sharing should be incorporated into the existing values of the organization rather than trying to change the organisational culture to suit knowledge-sharing activity.

Additionally, Davenport and Prusak (1998) indicated that different cultures, lack of trust, time constraints, meeting avenues, vocabularies, etc. hinder knowledge sharing. Trust has been a factor that has attracted much research as a cultural barrier to knowledge sharing (Kankanhalli, Tan and Wei, 2005; Chiu, Hsu and Wang, 2006; Willem and Scarbrough, 2006).

It is hence realised that, there is no clear-cut cultural value agreed upon to have an impact more on different types of knowledge management processes (Alavi, Kayworth and Leidner, 2006). As such, it is difficult to pinpoint which precise cultural value may be most important to be examined for effective knowledge sharing. This study therefore will be adopting Cameron and Quinn's typological type of organisational culture and Hofstede's national culture types to study the role of culture to the relationship between organisational learning and knowledge sharing and the influence of social media in a Ghanaian context.

2.7.4 Organisational Culture and Organisational Learning

Organisational culture encompasses those beliefs, values, norms, and taken for granted assumptions that a group of people or members in an organisation share (Deshpande and Webster, 1989; Cameron and Quinn, 1999). Moreover, these beliefs, norms, values, and assumptions of culture have a great impact on the behaviours of its members. Behaviour, however, is essential to the organisational process, thereby allowing culture to either support or deter learning (Davenport and Prusak, 1998; De Long and Fahey, 2000). A number of researchers suggested a vital part played by culture in the organisational learning process (Cook and Yanow, 1993, Schein, 1993, 1996; Popper and Lipshitz, 1998; De Long and Fahey, 2000; Yanow, 2000; Argote et al., 2003; Lee and Chen, 2005; Cameron and Quinn 2006). However, these studies on the relation between organisational learning and organizational culture have only been a few (Lee and Chen 2005; Chang and Lee, 2007). Although it is argued that culture can foster or hinder OL, culture can also be hindered by OL (individual and organisational). Organisational culture has been said to enhance OL

(Cook and Yanow, 1993; Schein 1993, 1996, Popper and Lipshitz, 1998; Yanow 2000) by helping in the acquisition and application of knowledge through experience and thought, thereby shaping behaviours, and promoting OL (Kululanga et al., 2001). The impact, they claimed, could occur at various levels such as national, organisational, or professional levels (Mahler, 1997, Hofstede, 1998, Cheetham and Chivers, 2001). Brain and Pattarawan (2003) claimed that organisational culture is positively related to organisational learning; likewise, other studies such as those of Czerniewicz and Brown (2009) also supported a positive relation between OC and OL. However, Lopez et al. (2004) argued that, after analysing the impact of organisational culture on organisational learning, organisational culture rather has a positive influence on the learning behaviour of the organisation rather than influencing performance. Hoffman and Withers (1995), and Schein (1996), however, concluded the relevance of culture and the fact that it has a direct influence on learning in the organisation. Culture, according to De Long and Fahey (2000), plays these vital roles in the organisational learning process which include:

(a) having the ability to influence people on which and what knowledge is important and if it is worth keeping or not.

(b) It encourages individuals to share knowledge and allow their knowledge to become organisational knowledge.

(c) It is only through culture that new knowledge is created, shared and legitimised.

(d) Culture promotes social interaction of its members. Every organisation, depending on its culture, can be influenced by organisational learning, and organisational learning also has the ability to influence organisational culture, and these can be realised through the surroundings and environment such activities occur (Lee and Chen, 2005). Because of the relevance of organisational culture, it is important to shape it to suit and foster learning (Wei, 2005). Hence, In *Learning Organization*, Schein (1996) argued that a learning culture will be most appropriated for

organisations, since an organisation will only dominate its environment only if it is a learning culture.

A learning organisational culture therefore could create such an environment that aids its employees to acquire skills, and knowledge. In addition, such cultures view learning as not only a responsibility of the individual, but also encourage them to learn because of the support provided through the interaction of its members (Norman, 2004; Alavi et al., 2005-2006; Wei, 2005). However, literature on learning indicates that it can occur in diverse cultures, thereby indicating that one culture will not hinder or foster learning better than the other.

2.7.5 Relationship between Community of Practice Knowledge-sharing Behaviours and Organisational Learning

Knowledge sharing as previously indicated is when individuals voluntarily share their experiences, beliefs, and thoughts with one another (MacNeil, 2003). This process and behaviour enhance organisational learning by providing employees with insights, skills, and competencies with which to complete their respective tasks better. Some researchers argued that due to globalisation and competitive markets all organisations must encourage continuous learning and knowledge sharing to survive (Sutton and Burgoyne et al., 1994). This is the result of continuous contributing of knowledge by workers to the knowledge economy (Drucker, 1993). According to Drucker (1993), there is a society that is emerging which will be reliant on the growth and use of new knowledge. Similarly, Reich (1991, cited by Blacker) claimed that societies are no longer dependent on skills and capabilities of workers for productivity in today's global economy but rather on specialised knowledge which now offers a more competitive advantage. Researchers argued that knowledge sharing creates new ideas and promotes learning (Nonaka and Takeuchi, 1995; Nonaka et al., 2006), as learning according to these authors precedes sharing. Even though OL is very relevant to the organisation, knowledge sharing can result in improved individual and

collective learning in an organisation which will eventually enhance organisational performance (Nonaka, 1994; Davenport and Prusak, 2000; Ward and Aurum, 2004). Literature on knowledge management indicates that for its initiatives to be successful in an organisation, both organisational learning and knowledge sharing are critical factors to its realisation. Spinello (2000) supported a relationship between organisational learning and knowledge sharing by asserting that the two “are intimately connected” (p.189). According to Irani et al. (2009), there is a positive relationship between organisational learning and knowledge sharing as these two constructs enhance organisational performance and productivity among individuals, groups, and the organisation. Similarly, Kharabsheh (2007) indicated a strong relationship between organisational learning (learning-orientation) and knowledge sharing and concluded that this relation enhances the organisation competitive advantage. Also, Al-Eisa et al. (2009) argued that employees who are motivated to learn influence the intention to share knowledge within the organisation. Likewise, Leonardo et al. (2001) explored the relationship between organisational learning and knowledge sharing. The study included 244 hospitality organisations in Spain. The authors claimed that organisational learning preceded knowledge sharing. Based on their study, they concluded that there was a positive relationship between knowledge sharing and organisational learning.

Another study by Kristin et al. (accessed from www2.warwick.ac.uk on 20 June 18), on sharing, organisational learning, and competitive advantage in a Scandinavian Hotel Company, highlighted that knowledge sharing results in learning and, as people learn, they tend to share more. The authors realised that face-to-face interaction was a more effective mode of knowledge sharing among the studied organisations. Also, the authors acknowledged that knowledge sharing, and learning were associated to competitiveness.

Further, Hsu (2008) and Law and Ngai (2008) added that knowledge sharing within the organisation promotes learning by aiding the employee in better solving problems, thereby adding

competitive advantage to the organisation which enhances individual, group, and organisational performances and effectiveness. Similarly, Knight et al. (2014), in Knowledge Sharing and The Learning Organisation, aimed at investigating the relationship between constructs such as organisational policies, information technologies, knowledge-sharing motivations, and practices and organisational learning. The study involved the use of 59 survey questionnaires collected from a telecommunication firm in Orange Company in Jordan. After analysing the data by using descriptive and regression, they concluded from the results that there was a strong relationship between organisational learning and knowledge-sharing practices. They recommended that organisations set up avenues and encourage social interaction among employees to promote knowledge sharing as it would promote organisational learning as well as the creation and sustaining of organisational competitiveness.

One advantage of knowledge transfer in knowledge management involves the transfer/sharing of knowledge from one person to another without the need for such knowledge (tacit) to be converted into explicit knowledge, thereby fostering learning (Fahey and Prusak, 1998). This method and process saves time and resources and preserves the original knowledge from distortion. It can hence be stated that whilst OL in one way or the other aids the organisation to acquire and utilise its knowledge, knowledge management is the medium through which this knowledge (tacit and explicit) is codified, transferred, and made accessible by the organisation to all as and when needed. Knowledge management can be seen to be related to various concepts of the organisation such as its learning, information sharing and storage, organisational memory, ICTS, and shared work (Sallis and Jones, 2002). By so doing, it tries to manage both tacit and explicit knowledge that has been acquired through learning and experience, with the aim of safeguarding what the organisation knows.

However, Hassell (2007) asserted that '*real knowledge management is not possible without true community*' (p. 193). Community, according to him, means shared values, shared purpose, shared rewards, and motivations (Hassell, 2007). Likewise, Leidner, Alavi and Kayworth (2006) opined that a collaborative community which has shared cultural values plays a vital role in KM efforts. They posited that although cultural values are difficult to articulate they represent the deepest level of culture and are manifested in knowledge management behaviours (De Long and Fahey, 2000). Also, in *Knowledge-Sharing Dilemmas* by Cabrera and Cabrera (2002), after discussing a number of theories on organisational knowledge, the authors concluded that '*there appears to be a general consensus around the idea that collective knowledge emerges from interaction and dialogue among the members of a community or an organization*' (p. 690), thereby advocating for employee empowerment and a supportive environment for knowledge sharing. Similarly, some researchers argued that knowledge sharing is more about the people and their adaptations to their social environment and not just about technology (Davenport, 1997; Hickins, 1999; Cross and Baird, 2000). Also, others such as Marshall and Smith (2009) argued that knowledge sharing has to be part and parcel of employees' and the organisation's everyday activity as organisational learning is dependent on individual learning and sharing to enhance organisational systems and processes. Sharing knowledge alone is not enough to enhance learning until that knowledge is acted and reflected upon by employees and meaning conferred to it. For Hoadley and Kilner (2005), members of CoP collaboration create new knowledge which results in learning. This view is supported by studies of Annabi and McGann (2013), also opined that CoP are great for creating and sharing knowledge through networking and communicating their tacit knowledge with each other. Most of these studies have therefore shown a great relationship between community of practice knowledge sharing as a tool to enhance organisational learning.

This study, guided by the research objectives, takes on the people's perspective of knowledge sharing and adopts the definition of Bock et al. (2002) and Lin and Lee (2004) as knowledge sharing being a process where one shares their knowledge with another.

2.7.6 Relationship between Organisational Culture, Social Media, Knowledge Sharing (CoP) and Organisational Learning.

Culture is said to be a critical factor in both the organisational learning and knowledge-sharing processes. It is argued that, for culture to play its role in the knowledge transfer processes of knowledge management activity it has to be that set of cultures that encourages knowledge sharing and total participation of other employees in the process (Goh, 2002; Hult et al., 2004). Employees, because of this form of culture, view knowledge as not their own to hoard but that of the organisation that needs to be known and be shared by all within it. Chase (1998) concluded after a study of 500 organisations that organisational culture deters efficient knowledge transfer processes. Employees of his study organisations viewed their knowledge as individualist and a personal possession which should not be shared with their colleagues since it was not an organisational asset. In their research '*Managing Knowledge: The Link between Culture and Knowledge Management*', Lopez et al. (2004) examined the impact of organisational culture on knowledge management and organisational learning and the performance of the firm. The research was a cross-sectional one using Spanish firms of 195 as their sample size and structural equation modelling technique was employed to investigate the research topic. Based on their studies, they conclude that collaborative culture, when well modified by the organisation, will foster organisational learning, and hence increase performance. They also concluded that collaborative culture would have a great influence on knowledge through the organisational learning process. They further argued that individuals/employees are the medium through which learning takes place; hence, the values such as sharing and a commitment to the organisation are vital for the

organisation with regards to organisational culture, knowledge management, and organisational learning. Yeung et al. (2007) based on their study indicated that organisational learning enhances performances through knowledge sharing in organisational routines and supported by a learning culture.

Communities of practice are among the KM systems that have seen a rise in interest over the years (Levine and Prietula, 2012). Nisar et al. (2019) conducted a study which aimed at examining how community of practice members use social media to improve their knowledge and the organisation. The researchers argued that social media platforms encourage knowledge sharing of CoP “discussion groups (DGs)” which will lead *‘to better decision making as faster access to more experts or relevant documents increases the chance that better decisions are made’* (p.18) and will also increase in both individual and organisational performance. They concluded that CoP use of social media in DGs enhanced their knowledge sharing which eventually promotes performance. They further argued that CoP can be used to create *‘a long -term competitive advantage’* (p.23) for organisations if harnessed well and encouraged to engage in the use of SM platforms. They also indicated in their studies that KM systems and in this case CoP DG enabled knowledge sharing but is enhanced by a collaborative organisational culture.

Shore and Venkatachalam (1996) for example argued that a culture that is high in power distance have trouble in adopting and use of technologies in the workplace. This is because technology accorded employees easy access to information which could disrupt such cultures. Also, Gales (2008) supported this by arguing that high power distance cultures had the propensity to threaten and change power structures and therefore are less likely to be adopted by such cultures. Veiga et al. (2001) reported that individualist cultural groups are more self-centred and thereby will not support the use of technologies as they are more of a group utility which aims at collaboration and networking within organisations.

Some studies have shown that national culture could have either a positive or negative impact on knowledge sharing on social media (Ardichvili et al., 2006; Pfeil and Zaphiris, 2009). Chow, Deng and Ho (2000) concluded from their research on the issue of openness of sharing among Americans and Chinese that collective national cultures have a great influence on respondents' knowledge sharing. Also, Ardichvili et al. (2006) examined the influence of some cultural dimensions such as collectivism on knowledge-sharing and knowledge-seeking behaviours of participants. They believed that national culture has an influence on their sharing behaviours. They claimed from their study that, unlike the Russians and Brazilians, Chinese were not keen on engaging on online knowledge sharing out of fear of disgrace and not being able to express themselves well in English.

Meanwhile, others such as Shin et al. (2004) or Huysman and Wulf (2006) held the view that collective cultures which encourage sharing are most likely to use technologies. Studies of Hofstede (2001) and House et al. (2004) on the relationship between culture and the use of IT concluded that national culture had an impact on the adoption of technology in the workplace.

As reported in the literature, both national and organisational cultures have either a positive or negative relationship with community of practice knowledge-sharing behaviours, which will impact on their engagement on social media platforms. Members' activities on these platforms and the level of commitment shown will then promote a sharing culture and attitude which will eventually create new knowledge and promote learning. Hoffman (2009) held the belief that social networking are good avenues in creating communities. He argued that, through communication and interactions, social media platforms can create the context for effective learning. Hence attention should be paid to the creation and management of CoP within organisations, the promotion of social media platforms usage by members, and creating and promoting cultures that encourage sharing.

2.6.7 Relationship between Social Media and Organisational Learning- Role of Community of Practice (CoP) Knowledge-sharing Behaviour

Numerous studies have shown the relevance of information technology, infrastructure, and application to organisational knowledge sharing (Leonard 1995; Grant, 1996; Davenport, 1997). In their study of *'Knowledge Management and Knowledge Management Systems'*, Alavi and Leidner (2001) noted that by using IT individuals can reach one another more conveniently and outside their workplaces when necessary. Kim and Lee (2006) reported on *'computer networks, electronic bulletin boards, and discussion groups to facilitate contact between those seeking knowledge and those who control access to knowledge'* (p.374). Jones (2001) In her study of *'Collaborative Knowledge Management, Social Networks, and Organizational Learning'* indicates that *'Information technologies can facilitate organizational learning by making processes, artefacts, and knowledge more explicit and sharable'* and *'can also facilitate the creation and maintenance of social networks'* (p.1).

For Kaplan and Haenlein (2010) and Shang et al. (2011), social media platforms have been recognised to promote collaboration among a group of people who, through them, can easily exchange their knowledge, experiences, thoughts, and perceptions. Similarly, Pee and Lee (2015) stated that, many organisations now encourage knowledge sharing through social media platforms among their employees as it helps to facilitate how, what, and where knowledge can be shared in the organisation. Majchrzak et al. (2013) for example, stated that IBM uses social media platforms to aid its 400,000 employees in sharing their knowledge which helps in improving their innovativeness and collaboration. Likewise, Kiron et al. (2012) found that 86% of managers in their study encourage the use of social media platforms as a mode of knowledge sharing within their organisations. This makes it easier for others to locate other experts and form professional

networks, thereby making information readily available. Researchers (such as, Hsia et al., 2006, Steininger et al., 2010) have argued that social media technologies are very effective in the transfer of knowledge between professionals.

In their research titled *'Social Media: Introduction to the Tools and Processes of Participatory Economy'*, Lietsala and Sirkkunen (2008) reported that a social media platform presents its users an avenue for social interactions. Likewise, Boateng et al. (2010) argued that Web 2.0 (social media) promotes communication and social interactions. In support, Kamel Boulos and Wheeler (2007) stated that Web 2.0 tools have inevitably enhanced online social interactions through a better 'human approach to interactivity on the web', 'better support of group interaction', and 'fostering a greater sense of community'. Others in support also purported that, social media through online interactions will enhance knowledge sharing among members (Marwick, 2001). Social media is also relevant for the sharing of knowledge as it encourages, supports, and enables people to easily share their knowledge via different technologies (Panahi, Watson and Partridge, 2012). Jones (2001) demonstrated that *'social networks are a critical resource in building teams and in transmitting and maintaining knowledge in an organization'* (p.2).

Sigalaa and Chalkiti (2015) investigated the relationship between social media use and employee innovativeness from Greek tourism professionals. Their results showed that participation in social media platforms enhanced participants' innovativeness and creativity. They also claimed that social media platforms were used in sharing their knowledge and learning. They therefore suggested that organisations pay attention in promoting creative social networks. Also, Annabi and McGann (2013), using 54 CoP members from a multinational engineering firm investigated the rate at which CoP contributed to organisational strategies. They argued that when well supported by social media, CoP can promote performance and organisational strategies. They claimed that CoP's

use of social media platforms encouraged better communications among members, promoted strong relations and social interactions.

2.8 Gaps in Literature

This thesis has explored and reviewed the different approaches used in prior studies in investigating the influence of social media on knowledge sharing in enhancing organizational learning. It also examines the role of organisational culture (and national cultures) in the relationship between organisational learning and knowledge sharing. The study has also examined how Communities of Practice influence knowledge-sharing behaviours to enhance organisational learning and performance. The study has explored the vast literature on the relationship between organisational learning and knowledge sharing, with scholars both theoretical and empirically establishing a significant relationship between them (Polanyi, 1967; Nonaka and Takeuchi, 1995; Davenport and, Prusak 1998, 2000; Easterby-Smith and Lyles, 2003; Ward and Aurum, 2004). Some have even argued that they are both one but can be viewed as being on two sides of the same coin. It is argued again that both are much interested in creating and sustaining the organisational knowledge base to add an edge and value to the organisation. Organisational learning, as such, is viewed to give the individual employee a form of empowerment which motivates them to out-perform themselves and promote a healthy competition among employees by making them want more knowledge to perform more. Knowledge sharing, on the other hand, creates the platform and avenue for such creative and healthy learning to occur and it also absorbs such individual knowledge which has been acquired through the learning process and makes it the property of the whole organisation (Argyris and Schon, 1978; Senge, 1990; Seely-Brown and Duguid, 1996). Furthermore, the literature has shown a great relationship between organisational culture and knowledge sharing (Nonaka, 1994; Davenport and Prusak, 1998; Spinello, 2000; Ward and Aurum,

2004). It has been concluded that organizational culture could hinder or foster knowledge sharing. This is seen as the result of the great influence that organisational culture wields on the values and assumptions of employees in the workplace by determining what is wrong or right, what is good or bad, what is acceptable or not, and so on. Organisational culture equally has the power to force people indirectly to accept or reject certain knowledge-sharing activities. However, organisational culture through trust and other values can promote knowledge sharing.

Yet, other studies have equally provided enormous evidence in support of a significant relationship between organisational learning and organisational culture (Brown 2009; Cook and Yanow, 1993; Schein, 1993, 1996; Popper and Lipshitz, 1998; Yanow, 2000). Authors argued that organisational culture supported organisational learning processes in various ways. Others have even gone ahead to suggest organisations to create learning cultures to foster organizational learning due to organizational cultures great and unyielding influence on organizational learning (Senge, 1990). There are other studies which focused on the relationship between organizational culture, organizational learning, and knowledge management (Spinello 2000; Davenport and Prusak, 2000). Evidence in such studies has concluded that there were significant relationships/links between organisational culture, organisational learning, and knowledge management among employees in the workplace (Lopez et al., 2004; Ajmal et al., 2009).

Despite the extensive studies which provide evidence for the importance of social media, organisational culture, organisational learning, and knowledge sharing in the organisation, there is however still a gap in the existing literature on the role of organisational culture (Cameron and Quinn's, 2004, cultural framework which distinguishes between four organisational cultural types that can co-exist within one organisation) in the relationship between organisational learning and knowledge-sharing behaviours of employees. There are limited studies expounding on the roles these cultural types might have in communities of practice knowledge-sharing behaviours through

the mediating role of social media to enhance organisational learning as well as the influence of social media on knowledge sharing (through communities of practice), or the impact of national culture on organisational culture on communities of practice knowledge-sharing behaviours through social media to enhance organisational learning, particularly in Ghana. No study, to the best of the researcher's knowledge, has been conducted considering all variables in a single study to date and in that context. As such, the following points show the limitations in literature and highlight the research gaps that requires further studies.

First, as indicated above, it can be realised that there is a vast body of literature showing evidence of the impact and influence of organisational culture and knowledge-sharing behaviours, culture and organisational learning, social media, CoP, organisational learning, knowledge sharing, culture, as well as learning and knowledge sharing (Huber, 1991; Cook and Yanow, 1993; Davenport and Prusak, 2000; Martin, 2000; Lopez et al., 2004; Bock et al., 2005; Fazeli and Sloep, 2012; Razmerita et al., 2016; Nisar et al. 2019). Undeniably, most of the studies in these fields have revealed the relevance and impact of the relationships existing between culture, social media, knowledge sharing and organisational learning within organisations and how these relationships can provide the organisation with a rare competitive advantage over others by enhancing employee performance, creativity, innovativeness, and effectiveness (Lopez et al. 2004; Ajmal et al., 2009; Chennaneni et al. 2012). Despite the relevance and impact these concepts have on one another, there have only been a few research studies conducted comprising organisational culture, national culture, organisational learning, social media, and communities of practice knowledge sharing in a study. A few studies have, however, given evidence indicating a strong relationship between organisational culture, knowledge management, and organisational learning (Chase, 1998; Goh. 2002; Lopez et al., 2004; Ajmal et al., 2009). There have not been studies, to the best of the researcher's knowledge, on the impact of the different types of organisational culture (that can co-exist in an organisation) on communities of practice knowledge-sharing behaviours through social

media as a medium to enhance organisational learning most particularly in a developing country. Most of the studies on social media have also focused on specific social media platforms such as Facebook (Rauniar et al., 2014), Twitter (Lim et al., 2014) and WhatsApp (Aharony, 2015). However, this study approaches social media in its entirety as a phenomenon. Also, in a study on the factors that had an influence on organisational knowledge sharing, Razmerita et al. (2016) called for more research on some of the cultural influences that may have an impact on employee knowledge sharing and, more specifically, on knowledge sharing in social media in other countries. More so, this study is among the first in a Ghanaian context to be conducted that connect four independent concepts – social media, culture, organisational learning, and knowledge sharing of communities of practice. Also, it investigates their relationships.

Again, organisational learning, knowledge management (sharing), and organisational culture according to the RBV and the KBV are a critical source of competitive advantage to the organisation (Barney, 1986, 1990; Sabherwal and Sabherwal, 2007) which enhances performance and innovation. Other researchers have argued that there can exist more than one culture in an organisation (Wallach, 1988; Deshpande and Farley, 1991; Denison and Mishra, 1995; Cameron and Quinn, 2006). However, they claimed that, within these organisational settings, some of the cultures are more dominant than others and can therefore have more influence on the employees of the organisation than the other cultures. Nonetheless, there has not been much research on the role organisational cultural types play in the relationship between organisational learning and knowledge sharing nor on these cultural types on communities of practice knowledge-sharing behaviours and organisational learning through social media. The limited literature on these issues (concepts) is even more evident in the Ghanaian context, where only a few studies have been conducted for example, Zakari et al.'s (2013) study focused on the relationship between organisational culture and organisational performances, and Boateng (2016) focused on knowledge sharing and organisational culture. Other studies include those on organisational culture and

leadership (Blunt and Jones, 1997; Puplampu, 2005a, 2010; Kwasi et al., 2011; Mabokela, 2016), HRM and human relations (Abnory, 2001; Aryee, 2004), and organisational culture and informal learning (Atuahene, 2017; Andesine, 2018). However, no study has examined OC, OL and CoP Knowledge Sharing, with social media as a mediator. Research into this relationship and their effect will therefore give managers, policy makers, stakeholders, and stockholders a better understanding of the concepts and help them consider ways to enhance them to give them a better competitive advantage in the knowledge economy. Furthermore, the research extends the KBV of the organisation by highlighting the impact of organisational culture, organisational learning, and communities of practice knowledge-sharing behaviours in a developing country, and how the concepts impact their use of social media to share their knowledge and help in giving a better understanding of these concepts in that context.

Third, there are only limited studies conducted on organisational culture, knowledge sharing, and organisational learning in developing countries in comparison to the developed world. This is evidenced from the fact that Wang and Noe (2010) acknowledged that the;

‘Majority of studies that have examined non-Western cultural influences on knowledge sharing have been conducted in Chinese cultures. They indicated that more studies on how cultural differences affect knowledge sharing in emerging economies in Africa, the Middle East, and South America are needed ‘ (p.126).

Also, they claimed that most of the studies on knowledge sharing involve electronic knowledge systems (Lin, 2007, cited by Wang and Noe, 2010), insisting that there is an *‘increasing use of technology to facilitate knowledge sharing within organizations’* (Szulanski, 2000, cited by Wang and Noe, 2010, p.125). Likewise, Muhamad and Anwar (2016) also called for more research to address the gap in knowledge-sharing behaviours and transfer particularly in developing countries. Asrar-ul-Haq and Anwar (2016) also called for more research on the role of social media

in promoting knowledge sharing among different cultural context in developing countries. To that end, this study examines the use of social media platforms by organisations in influencing communities of practice knowledge-sharing behaviours in enhancing organisational learning. It also examines the role of national and organisational cultures in this relationship.

Fourth, Wang and Noe (2010) argued again that most research on organisational culture focused mainly on identifying the factors that affect knowledge management and knowledge sharing (Connelly and Kelloway, 2003, cited by Wang and Noe, 1999; Bock et al., 2005; Collins and Smith, 2006). They however, suggested more research into understanding *'how a knowledge sharing culture can be promoted and to empirically test how such culture can affect the dynamics of knowledge sharing and learning among employees and teams'* (p. 125) which this study aims at doing.

Again, a study by Zapple and Amazon (2015) on the role of culture in knowledge sharing in public and private organisations in Ghana recommended further quantitative research on the role of culture in knowledge sharing within the Ghanaian context for generalisation purposes. Additionally, other researchers have called for a greater focus on the factors that affect knowledge sharing in public and private organisations (Leidner and Alavi, 2006; Zhang et al., 2006). Some scholars argued that organisational knowledge sharing, and learning is greatly influenced by the cultural values of the organisation and the individual members (Li et al., 2007; Wei et al., 2008). This study therefore fills this gap by investigating the impacts of national culture and organisational culture and their influence on communities of practice knowledge-sharing behaviours and how these can enhance the use of social media by employees in the Ghanaian organisational setting.

More so, the study by Ajmal et al. (2009) was a qualitative one on organisational culture, organisational learning, and knowledge management while that of Lopez et al. (2004) employed a quantitative approach. Lopez et al. (2004) based their study on the value aspect of culture to study

the relationship between organisational culture, organisational learning, and knowledge management. Davenport and Prusak (1998) argued that the different kinds of culture within one organisation can either foster or hinder knowledge creation and sharing which might lead to loss of knowledge. An organisation with an inappropriate cultural type will hinder the knowledge-sharing processes. For that matter, this study focuses on organisational culture, organisational learning, and communities of practice knowledge-sharing behaviours using social media platforms. Although previous studies have used the values aspect of culture to study the relation between organisational culture, organisational learning, and knowledge management, in this study, however, the researcher employs a typological type of culture, and not values, to help in understanding how, the different cultures that can simultaneously exist in an organisation can foster or hinder communities of practice knowledge-sharing behaviours through social media to enhance organisational learning. Also, the study assesses the role of national culture (Hofstede, 1980 – femininity and collectivist cultural types) in influencing communities of practice knowledge-sharing behaviours through social media to enhance organisational learning. As culture includes the values, artefacts, and beliefs of a group of people, the typological aspect of culture involves all dimensions of culture and not just the values, artefacts, or assumptions. Studying this role of culture using this typological frame of culture will help in giving a comprehensive approach to understanding this impact; it will also fill a gap in literature and provide more evidence and insight in this regard.

Also, other researchers who focused on the impact of cultural values on knowledge sharing indicated that cultures with a quality of “care” (Von Krogh, 1998, as cited by Alavi and Leidner, 1999) promote knowledge creation and sharing. As such, cultures within the organisation speeds up communication between members and encourages them to share their knowledge and expertise more freely. Over two decades ago, Alavi and Leidner (1999) suggested the need for more research to investigate the relationship between different cultural types and knowledge creation

or sharing. The intent was to examine if different cultural types that exist within the organization foster or hinder knowledge sharing. This research therefore investigates the different organisational culture types drawing on the works of Cameron and Quinn, and Hofstede, on how national cultures influence the relationship between organisational learning and the knowledge-sharing process of the organisation. It also examines the influence of social media on CoP knowledge-sharing behaviours in enhancing organisational learning. The process of knowledge sharing is also influenced greatly by the individual knower and receiver of the knowledge. While on the one hand the knower can either decide not to share or to give wrong and incomplete information to the receiver, on the other hand, the receiver may decide to not pay heed to or take part in receiving the knowledge. As such, Alavi and Leidner (1999) called for more research into examining, for example, some of the cultural factors that impact the pull and push relationship of knowledge sharing. This study attempts to do just what they called for by investigating the use of communities of practice through the lens of social media.

Last, it has been established that learning/organisational learning (Hofstede, 1980; Hendriks, 1999) are mutually dependant on socio-cultural context. Additionally, other researchers have stated that organisational culture influences knowledge-sharing activities and behaviours either positively or negatively in the workplace (Pan and Scarbrough, 1999; De Long and Fahey, 2000). This study not only examines the impact of organisational culture on communities of practice knowledge-sharing behaviours to enhance organisational learning in a Ghana but also the indirect impact of national culture on organisational culture on this relationship and the effect of social media on community of practice knowledge-sharing behaviours and organisational culture. This will not only add to the limited existing literature in the field of organizational culture, organisational learning and knowledge management but also contribute to the Ghanaian society and developing countries as well.

This study, based on the above limitations, has identified a gap and lack of empirical studies on the influence of national culture and organisational cultures' roles in communities of practice knowledge-sharing behaviours through social media in enhancing organisational learning in a Ghanaian context. It also examines the role of organisational culture (different cultural types) in the relationship between organisational learning and knowledge sharing of community of practice members with social media as a mediating variable. This study fills that gap and bring more insights on the literature from developing countries. This study focuses on tackling the following questions:

- a) To what extent does organisational culture influence community of practice knowledge-sharing behaviours in enhancing organisational learning via social media platforms?
- b) How does organisational cultures (collaborative, competitive, creative and controlling cultures) impact community of practice knowledge-sharing behaviours use of social media in promoting organisational learning?
- c) What is the role of national culture (coactive) in knowledge-sharing behaviours of community of practice members in enhancing organisational learning?
- d) What impact does national culture (coactive) have on knowledge-sharing behaviours of community of practice members in enhancing organisational learning using social media?
- e) What is the effect of knowledge sharing of community of practice members in the relationship between social media and organisational learning?

By answering these questions, the study will provide both empirical and theoretical contributions to the extant literature and add more evidence from a developing country. These contributions include:

- ❖ Some highlights on the relevance of organisational culture, organisational learning, national culture, social media, and communities of practice knowledge sharing in a Ghanaian community. It adds to the literature on the knowledge-based view and resource-based view of the firm as variables for the study are valuable, rare, and inimitable.
- ❖ An examination of the impact of national culture on communities of practice knowledge-sharing behaviours to enhance organisational learning through social media. This is very relevant to the present study as it sheds more light on how a nation's culture impacts communities of practice knowledge-sharing behaviours on social media. It will also show

how organisations are able to use these cultural settings to their advantage in communities of practice to foster knowledge sharing on social media to enhance learning.

- ❖ The study also contributes immensely to the literature on organisational culture, national culture, organisational learning, and communities of practice knowledge sharing through social media as a mediating variable. It would help inform organisations in Ghana on some of the factors and roles of organisational and national cultures on communities of practice knowledge-sharing behaviours through social media to enhance organisational learning which they can harness and use to their advantage of promoting performance, innovation, and efficiency
- ❖ By using a typological approach to investigate the role of the different organisational cultural types in CoP knowledge-sharing behaviours through social media to enhance organisational learning, the study will add value to the literature and provide more evidence to the literature since the research is unknown in the Ghanaian context.
- ❖ In investigating how social media influences knowledge sharing through communities of practice to enhance organisational learning as well as a mediator between cultures and knowledge sharing, this will help in understanding better how people within a community of practice use social media to share their knowledge and promote organisational learning. It will also help in understanding how organisations are able to benefit from communities of practice use of social media to share their knowledge to enhance learning. It will also show some of the relevance of social media use by organisations in a developing country.
- ❖ To evaluate the policy choices available, feasible and acceptable to aid in developing a more sustainable learning setting that can interact pleasantly; and promote organisational learning and knowledge sharing of CoP members within the organisation, and sustain knowledge, experience, and culture in Ghanaian organisations.

2.9 Chapter Summary

The above chapter has reviewed the literature on the role of national culture on organisational culture's impact on communities of practice knowledge-sharing behaviours through social media with the aim to enhance organisational learning in the Ghanaian context. First, exploring the organisational learning concept revealed that there were many theories to

organisational learning such as behaviourist, cognitivist, and CBT (Skinner, 1938,1951; Vygotsky, 1978,1980). It was established that organisational learning resulted in the acquisition of knowledge which was rare and gave the organisation a competitive advantage over its competitors, thereby improving organisational performance and individual effectiveness. From the literature, it was also realised that all the learning theories support the fact that communities play a key role in promoting learning as they view it as providing the context for it. These learning theories overlap at some point and provide educators the opportunity to formulate the kind of learning environment needed. As can be seen, in behaviourism, an interaction with the community results in the feedback that conditions the learner's response to the stimuli. In cognitive theory, the community provides the context with which the individual interacts with others and create explanations to problems which results in personal cognitive development. With regards to the developmental theory of learning, interaction with peers and others within the community will provide the avenue for scaffolding.

The chapter also reviewed the various types of knowledge such as tacit and explicit knowledge (Polanyi, 1966; Nonaka and Takeuchi, 1995) and how knowledge is created in the organisation. It compared the various views on organisational learning such as single and double loop and other views on the learning organisation and provided tables that summarise the definitions of these concepts.

Knowledge management literature was again explored which also shows various views. The types of knowledge management processes such as acquisition, sharing, application, and storage were reviewed in detail. Knowledge sharing and some of its enablers such as culture was also examined. The chapter also reviewed the literature on organisational culture by analysing various views of the concept and its dimensions. The chapter also reviewed the role and effect of organisational culture on the relationship between organisational learning and knowledge management as well as the relationship between organisational learning and knowledge

management. It also looked at the relationship between social media and community of practice knowledge-sharing behaviours, the influence of culture on such a relationship, and their relevance to the organisation.

From the literature the researcher highlighted, some of the gaps and limitations in the extent literature with regards to the role of national culture on organisational culture's influences on communities of practice knowledge-sharing behaviours through social media to enhance organisational learning. The chapter discussed these gaps and their significance to this present study. Finally, it listed some of the contributions of this research both empirically and theoretically to the practitioner and academic fields alike as a number of research studies have been conducted on the relationship between organisational culture and organisational learning, with very strong supporting evidence. There have been many studies on culture with evidence showing that it can be a hindrance or promoter of learning on social media. This study therefore only presented some background literature on this relationship but will not be exploring it in detail. The following chapter will present the conceptual framework that guides the study. The chapter will also discuss the relationship between variables as informed by the literature.

Chapter 3 Conceptual framework

3.1 Introduction

This chapter proposed the conceptual framework for the study to be tested upon. The model was constructed based on a review literature that provided evidence to explain the relationship and relevance of organisational culture, CoP knowledge sharing, and organisational

learning. It also examined the impact and relevance of communities of practice knowledge-sharing behaviours through social media. Because every organisation is nested within a national culture, the study also investigated the extent to which national cultures impacted on organisational culture and subsequently explored the roles sub-organisational cultures play through social media platforms in influencing communities of practice knowledge-sharing behaviours to enhance organisational learning. The study used Hofstede's national cultural dimensions (collectivism and feminism) which score very high in Ghana and the rest of West Africa. Some of the cultural values (such as trust, collaboration, respect) that constitute these two cultural dimensions are shown to promote knowledge sharing and organisational learning (Chase, 1998; Hendriks, 1999; Davenport and Prusak, 2000; De Long and Fahey, 2000; Goh, 2002; Hult et al., 2004; Yeung et al., 2007). These values were also seen to enhance communities of practice activities and collaboration on social media. Together the values are labelled as *coactive national culture* which is used for the study. Organisational culture for this study is based on Cameron and Quinn's (2004) cultural typology – *collaborative, competitive, controlling, and creative*. As the literature indicated a coexistence of different organisational cultures with one organisation, the study examined whether such cultures exist within Ghanaian organisations. If they do really exist, how do they impact individually on communities of practice members' use of social media to share their knowledge in promoting organisational learning? Do Ghanaian organisations promote the existence of communities of practice activities within them? Do communities of practice (if they exist) members use social media to share their knowledge for the organisational and individual benefits? The chapter also presented the hypotheses on different organisations, including the industry and service sectors, which employ the most people in the Accra metropolitan area.

3.2 Conceptual Framework

Based on the evidence in the previous chapters, this section constructs a proposed research model for the study to examine the impact of national culture on organizational culture. It also investigates the impact of organisational culture's influence through social media on communities of practice knowledge-sharing behaviours to enhance organisational learning. This section focuses on the knowledge-based view and the resource-based view theories of the firm. The knowledge-based view of the firm asserts that for a firm/organisation to attain competitiveness, its resources must be rare and scarce. Consequently, the literature provides evidence supporting knowledge through learning and organisational culture as vital assets which can provide an organisation with a uniqueness required to strategically compete in today's global market (Fiol and Lyles, 1985; Stata, 1989; Barney, 1991; Grant, 1996). Through the literature, it also provides evidence in support of communities of practice and social media uniqueness in giving an organisation and the individual competitive advantage. However, as organisations exist in nations and must adapt to suit the national and societal cultures for their survival, national culture – in one way or another – might have an influence on the organisational culture as the employees move from and with their national cultures into the organisation and eventually influence the organisation's culture. Great firm performances can only be attained through its learning abilities which will result in the creation of new knowledge that can be harnessed by the organisation through knowledge management to be stored and utilised by all members as and when needed in the organisation as time goes by. To therefore establish the role of organisational culture as a multi-dimensional concept affecting organisational learning and knowledge sharing through communities of practice use of social media platforms, this study adopts the resource-based and knowledge-based views of the firm.

Figure 8 below is the conceptual framework for the study on *the impact of national culture on organisational culture through social media in influencing communities of practice knowledge-sharing behaviours to enhance organisational learning in Ghanaian organisations*.

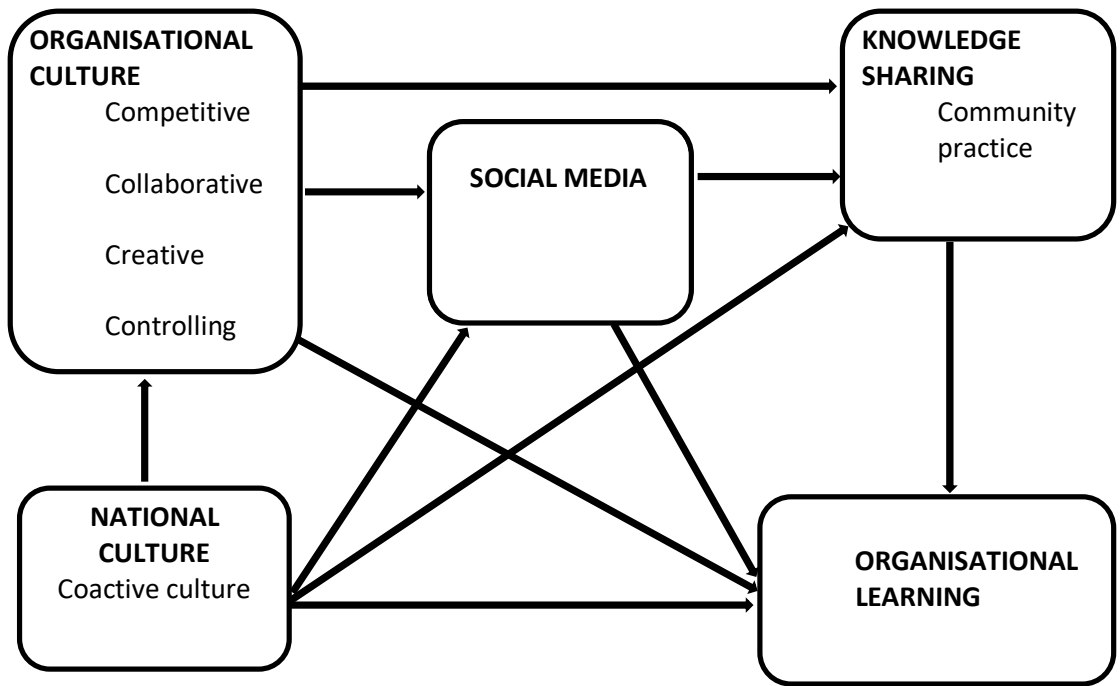


Figure 8: Conceptual framework for the study

3.3 Research Hypotheses

3.3.1 Coactive National Culture and Social Media

Social media platforms according to some researchers are part of humans' daily activities and are culturally and socially constructed (Schwarz and Thompson, 1990, Hendricks and Zouridis, 1999). They argued that culture is a way of life for people; it includes their lifestyle and influences, the way and manner of their communication, and their interactions on social media. Further studies have been conducted in marketing research examining the influence of national culture on consumers' behaviours, motivations, or intentions on social media. As such, it is argued in this research that national culture (coactive culture) adapted from Hofstede's (1980) national cultural framework – collectivism and femininity cultures – will have a great impact on social media. The hypothesis is that:

H1: -Coactive national culture will have a positive influence on the use of social media by employees.

3.3.2 Organisational Culture and Knowledge Sharing (Community of Practice)

Wenger (2006) described communities of practice (CoP) as group of people who have the same passion and goal for something and strive to achieve them through interaction and collaboration. Through their interactions, they share knowledge and promote learning by creating new knowledge. Organisational culture is a vital component in the knowledge-sharing/organisational learning processes of any organisation. Aljuwaiber (2016) examined the role of CoP as a knowledge-sharing tool in organisations and found that CoP played a vital role in KS activities due to globalisation as many organisations are now deliberately establishing CoP to encourage KS among members. He also argued that organisational culture, structure, and management had a massive influence and direct impact on CoP that were intentionally created within organisations. Some scholars indicated a positive influence of culture on knowledge sharing (Hislop, 2013), whilst others have argued that organisational cultures have a negative impact on knowledge sharing (Suppiah and Singh Sandhu, 2011). Goh (2002) and Hult et al. (2004) argued that organisational culture

promotes knowledge sharing and creation by enabling a positive working environment that encourages employees to be at ease with themselves and each other. Also, Bolisani and Scarso (2014) indicated that CoP which have been used in organisations promote knowledge sharing and organisational performances; hence,

H2: Organisational culture will have a positive influence on the knowledge-sharing behaviours of community of practice members.

3.3.3 Organisational Culture and Organisational Learning

Organisational culture comprises the beliefs, values, norms, and assumptions of a group of people (Deshpande and Webster, 1989; Cameron and Quinn, 1999; Miron et al., 2004). These components are argued to have a significant impact on the way they behave, act, or respond to various situations in their daily life. Such behaviours can either support or hinder organisational learning as they are vital in the organisational process (Davenport and Prusak, 1998; De Long and Fahey, 2000). There is evidence by academics and practitioners suggesting an association between culture and organisational learning (Cook and Yanow, 1993; Schein, 1993, 1996; Davenport and Prusak, 1998; Popper and Lipshitz, 1998; De Long and Fahey, 2000; Argote et al., 2003; Cameron and Quinn, 2006). These studies identified culture as one of the main contextual phenomena that has a great influence on organisational learning and knowledge sharing. They attributed this to the fact that culture has the capacity to alter the attitudes and behaviours of employees, as to what and what not to study, adapt to, or share with, and thereby making culture as a key element to learning in the organisation (Davenport and Prusak, 1998; De Long and Fahey, 2000; Argote et al., 2003). These researchers asserted that culture has a strong influence on the behaviours of individuals (employees), hence the relevance of culture to either fostering or hindering learning processes and sharing behaviours of an individual. Also, organisational learning and knowledge management have received the attention of a great number of researchers including Cangelosi and Dill (1965), Polanyi (1967), Nonaka and Takeuchi (1995), Easterby-Smith and Lyles (2003), Ward and Aurum (2004), and Cavaleri et al. (2005). Some studies concluded that organisational culture promotes organisational learning by helping in the creation and sharing of knowledge through, for example, their experiences, thereby helping in shaping employee behaviours (Schein 1993, 1996; Yanow 2000; Kululanga et al., 2001). From their studies, Brain and Pattarawan (2003) indicated a positive relationship between organisational culture and organisational learning. This stance is supported by Czerniewicz and Brown (2009) who also believe in a positive relationship between organisational

culture and organisational learning. Susana et al. (2004), Carleton (1997), Hoffman and Withers (1995), and Schein (1996) all found a positive and direct influence of organisational culture on organisational learning in their studies. Furthermore, De Long and Fahey (2000) posited that organisational culture has a great impact on organisational learning since it can influence employees' ability and willingness to share their knowledge and promote social interactions. Through this, knowledge is created and shared among members by promoting trust, unity, collaboration, and respect, among others, that in turn ensures a conducive environment for employees to feel at ease among themselves and learn. Wei (2005) therefore encouraged all organisations to promote a culture that is conducive to learning. This informs the sixth hypothesis:

H3: There is a positive relationship between organisational culture and organisational learning.

3.3.4 Organisational Culture and Social Media

Organisational culture according to Hofstede (2001) is '*the collective programming of the mind that distinguishes the members of one organisation from another*' (p.9). To him, organisational culture is unique to every organisation and comprises of their beliefs, values, and assumptions that employees abide by and are guided by. As such, organisational cultures are those unwritten rules that guide employee conduct and behaviour towards each other, the organisation, and wider society. Social media technologies provide members with a platform to aid communication, collaboration, and knowledge creation (Correa, Hinsley and Gil de Zúñiga, 2010). These platforms help with the sharing, posting, or production of other forms of information for members' consumption (Kushin and Yamamoto, 2010). Organisational culture will have a great impact on the ways employees interact, communicate, and collaborate on social media. It is argued that social media platforms promote transparency, openness, and free discussion of information and issues by members which might be hindered by some organisational values (Leidner and Kayworth, 2006). Paroutis and Saleh (2009) investigated some of the key determinants of knowledge sharing and collaboration using Web 2.0 technologies by examining some of the reasons that fostered or hindered employees' active participation in social media platforms. Their results indicated that employee history, outcome expectations of Web 2.0, perceived organisational support, and trust were among some of the reasons for non-participation in such platforms. They identified that organisational support and trust significantly correlated with employees' social media use. It is hypothesised that

H4: Organisational culture will have a positive influence on social media use by employees.

3.3.5 Social Media and Knowledge Sharing of Community of Practice Members

Wenger (1999) also indicated that CoP in organisations could enhance knowledge sharing of individuals to promote learning by linking colleagues from all spheres through interaction. CoP, according to Ardichvili, Page and Wentling (2003), are great tools for knowledge sharing and creation. They argued that organisational intellectual assets, which enhance its competitiveness, are realised through the tacit knowledge of its employees. Knowledge sharing and creation can therefore be achieved through CoP collaboration and networking activities. Since social media provides the platform for the exchange of experiences, ideas, and knowledge among members (Razmerita et al., 2016; Nisar et al., 2018) it can be a vital asset for CoP as it will help members to network better. With social media, members of a CoP can communicate and coordinate through a series of online tools such as document posts, chats, and discussions at any time and place (Gammelgaard, 2010). Annabi and McGann (2013) asserted that social media use by CoP has *'tremendous strategic potential as they inherently emphasize strong relationships, encourage social interactions, and promote a streamlined and widespread communication between community members'* (p.14). Hoffman (2009) suggested that social media provides a platform for social networking which creates and promotes communities and learning. Social media platforms, to this end, therefore, offer a better domain for CoP to collaborate and function properly through networking. A study by Nisar et al. (2018) examined social media use by communities of practice discussion groups as a KM tool to enhance organisational performance. The study examined how CoP-based discussion groups (DGs) can use social media to enhance organisational knowledge. The authors argued that CoP discussion groups offer members the opportunity to reach other and collaborate better on social media. Based on a content analysis they concluded that CoP-based DGs' use of social media improved performance for both the individual and the organisation. However, they indicated that organisational culture played a critical role in these settings and advised that organisations encourage a performance culture that is based on confidence and trust to promote sharing on social media platforms by community members. In another study by Hoadley and Kilner (2005) on the use of technologies by communities of practice, their use of social media promotes the organisational knowledge base as these communities are now able to reach near and far to socialise and share knowledge. This generates the second hypothesis:

H5: The use of social media by members of a community of practice will have a positive influence on their knowledge-sharing behaviours.

3.3.6 Social Media and Organisational Learning

Social media use has transcended from individual to organisational levels which organisations use for various reasons such as branding, reaching out to customers through advertisement, to communicate with suppliers, as well as to share organisational information among members. By this information acquisition, communication and usage have been transformed (Kim, 2016). Huang et al. (2010) reported that social media was a vital tool which not only increased communication among members but also improved their learning. It was reported that employees use technologies (social media) to share their knowledge which will enhance organisational learning as others, for instance Hung et al. (2011), have identified it as an important factor in employee knowledge-sharing behaviours. Likewise, Jennex (2009) viewed social media as a platform which enables social networking and learning.

Both Hung and colleagues and Jennex believed that social media platforms create avenues for people to interact and communicate, thereby sharing their knowledge. As these individual knowledges are shared, new knowledge is created in the process that becomes group knowledge and leads to organisational learning. Sigalaa and Chalkiti (2015) investigated the relationship between employees' creativity and social media use and concluded that organisations should place more emphasis on creating networks rather than on individuals as creating social networks through social media can enhance sharing and creative behaviours as well as enrich their learning through new ideas. To these scholars the only reason why people will engage in sharing their knowledge on social media is for them to get new knowledge from others through their contributions and comments. From the above, the third hypothesis is formulated:

H6: Social media has a positive influence on the organisational learning of employees.

3.3.7 Knowledge Sharing (Community of Practice) and Organisational Learning

There is evidence in the literature in support of a relationship between organisational learning and knowledge sharing because of the argument that the two concepts form a cycle where, through sharing of knowledge, people create new ideas that results in learning and these are again shared among each other (Nonaka 1994; Nonaka and Takeuchi, 1995; Andrews and Delahaye, 2000). These

studies have indicated the vital role knowledge sharing plays in giving an organisation its competitiveness (Kogut and Zander, 1992, 1996; Grant, 1996, a and b; Fullwood et al., 2013) while others claim that it empowers employees in the workplace and contributes to better team performances (Scrivastava, Bartol and Locke, 2006). According to Argote (1999, 2013), the main purpose of organisational learning is the idea of aiding knowledge transfer within the organisation. However, Nonaka (1994) and Powell et al. (1996) acknowledged that this process is hard to accomplish in practice. Argote (1999) argued that the organisation's refusal to learn from other unit experiences as well as from other organisations is the reason for the failure in knowledge transfer. In her study of knowledge transfer within the organisation Curado (2006) explained that, for the transfer to be more effective, learning should be encouraged throughout the organisation and not just be an individual activity. According to Irani et al. (2009), there is a positive relationship between organisational learning and knowledge sharing as these two constructs enhance organisational performance and productivity among individuals, groups, and the organisation. Similarly, Kharabsheh (2007) indicated a strong relationship between organisational learning (learning-orientation) and knowledge sharing, concluding that this relation enhances the organisation's competitive advantage. Also, Al-Eisa et al. (2009) argued that employees who are motivated to learn influence the intention to share knowledge within the organisation. Likewise, Leonardo et al. (2011), who investigated the relationship between organisational learning and knowledge sharing within 244 hospitality organisations in Spain, claimed that organisational learning preceded knowledge sharing. They concluded that there was a positive relationship between knowledge sharing and organisational learning. In a study by Kristin et al. (2014) on sharing, organisational learning and competitive advantage in a Scandinavian Hotel Company, the authors highlighted that knowledge sharing results in learning, and as people learn they tend to share more. From their studies the authors realised that face-to-face interaction was a more effective mode of knowledge sharing among the studied organisations. They also acknowledged that knowledge sharing, and learning were associated to competitiveness. The community of practice is viewed by some researchers to be vital in the knowledge-sharing – organisational learning relationship. It is claimed that the main purpose of a community is to promote knowledge sharing which will enhance learning by members (Hassell, 2007). Cabrera and Cabrera (2002) also supported this view and argued that true knowledge sharing can only occur through a community. Hence it is hypothesised in this study that

H7: There will be a positive relationship between knowledge-sharing behaviours of members of a community of practice and organisational learning.

3.3.8 Role of Social Media in the Relationship between Coactive National Culture and Organisational Learning

According to some researchers, social media platforms are part of humans' daily activities and are culturally and socially constructed (Schwarz and Thompson, 1990; Hendricks and Zouridis, 1999). They argued that culture is a way of life of a people which includes their lifestyle and influences the way and manner of their communication, and interactions on social media. Several marketing research studies examined the influence of national culture on consumer behaviour, motivation, or intention on social media. For example, in a study to examine how instructors and educators interacted on a four-week online course on how to use social media in education with the use of discourse analysis, Dennen and Bong (2018) investigated how both national and organisational cultures impact the interaction between these two professional groups. From their findings, they concluded that the different national cultures had a great impact on the way the students reacted to the course design and online communication. Their studies also indicated that, during the study, the students initially identified with their national cultures and in instances where there was no difference in this aspect, they then explored the cultures of the organisation. The authors explained that during the four-week course, they realised that both national and organisational cultures had a great influence on the way learners identified themselves with regards to who they interacted with as well as how, where, and with whom they shared their knowledge. Similarly, Chen et al. (2016) investigated the cross-border impact of culture on online consumer communities and argued that national cultures will have an impact on these communities. Using Hofstede's (1980) national cultural dimensions, they concluded that national culture had a great influence on consumer communities' use of social media. The results of their study indicated a negative influence process of individualistic cultures whereas collectivist cultures had a positive impact on consumer process. In another study by Choi et al. (2011) that investigated personal networks and social relations of college students on social media between the United States and Korea using an online survey of 349 American and 240 Korean students, they observed that the motivations and kind of relations that are formed on social networking sites between the United States and Korea were significantly different. They believed that this could have been attributed to the national cultural values inherent in these two countries. Also, others have argued that national culture played a key role in the social relationships of a given people (Singelis, 1994) as well as their mode of communication. To Thomas

and Akdere (2013) more organisations are encouraging members to engage in social media platforms to aid in efficient communication, sharing of knowledge, and promotion of learning. Thomas and Akdere (2013) maintained that social media has a positive impact on performance, knowledge management processes, and organisational learning. In a survey of 15 internal social media users, Nguyen (2014) showed that social media technologies play a significant role in organisational learning by enhancing the learning environment and promoting performance. Social media, from the evidence shown, has a significant role to play in the relationship between coactive national culture and organisational learning. The related hypothesis is:

H8: The relationship between coactive national culture and organisational learning will be positively mediated by social media.

3.3.9 Mediating Role of Social Media in the Relationship between National Culture and Knowledge Sharing of Community of Practice Members in Enhancing Organisational Learning

According to Hofstede (1980), national culture can be defined as 'collective programming of the mind'. Hofstede's research on national culture focuses more on values. For him, cultural values are the '*broad tendency to prefer certain states of affairs over others*' (p.19) by the individual or collective group. For that reason, national culture can be viewed as the shared values, assumptions, and attributes that a group of people or community within a geographical location share. These cultural values and assumptions are invincible and different from those of other nations. The extant literature has indicated a strong link between organisational learning and knowledge sharing in organisations (Spinello 2000, Leonardo et al., 2001, Kharabsheh, 2007). Social media platforms are very important as they can increase communication which will result in more knowledge-sharing behaviours and new knowledge creation (Leonardi and Meyer, 2015). Behringer and Sassenberg (2015) investigated knowledge sharing and how social media can be used to share knowledge. They concluded that social media had an impact both negatively and positively on employees' willingness and intention to use it in sharing their knowledge with others. Wei (2010) conducted a study on some of the factors that impacted employees' online knowledge sharing among American and Chinese organisations. The study was based on 41 interview questions among multinational Fortune 100 organisations. She reported that organisational issues, national cultural differences, and online community of practice were among the factors identified to hinder knowledge sharing

in the studied organisations. National culture, for this study, is referred to as coactive national culture which promotes stability through the fostering of strong relationships among members and encourages harmony, trust, and care with little social and emotional differentiation between gender and social status. It also encourages empowerment, support for each other, and a willingness to see and solve problems. It is therefore hypothesised:

H9: Coactive national culture will have a positive impact on communities of practice knowledge-sharing behaviours on social media to enhance organisational learning.

3.3.10 The Mediating Role of Social Media in the Relationship between Organisational Culture (Competitive, Collaborative, Controlling and Creative) and Knowledge Sharing of Community of Practice Members.

Several studies examined the relationship between social media and organisational culture, with others investigating social media and knowledge sharing of community of practice members. These studies have indicated a strong and positive relationship between constructs. For example, Alavi et al. (2005) showed that openness, sharing and trust were positive cultural values that promote knowledge sharing. To that end, if any organisation intends to have a knowledge-sharing environment to operate in, it must promote a trusting, free and open context for employees to collaborate and share their knowledge. It therefore, has to understand the type of culture it has. Corcoran and Duane (2018) investigated the relationship between enterprise social media use and CoP and their influence on staff knowledge-sharing behaviours. The study was conducted among 600 educational staff members in Ireland. They concluded based on their results that organisational culture was a great barrier in this relationship. They however indicated that the existence of a virtual community of practice that is supported by enterprise social media was critical to the knowledge-sharing behaviours of employees. Also, Lopez et al. (2004) claimed that organisational cultures that promoted collaboration among employees will have a positive and significant relationship between knowledge-sharing behaviours of employees and organisational learning, thereby increasing performance. Likewise, Ajmal et al. (2009) asserted that organisational culture had a great influence on knowledge management (creation, sharing, and use) and organisational learning. Every organisation is nested in a vibrant national setting with which the organisation must adapt and adjust its own organisational cultures to suit the society and national cultures at large. Cultural experiences among people differ tremendously among institutions and organisations. Jackson (2011) indicated that organisational culture which sometimes reflects national culture has

an impact on how technology is adopted and used within an organisation by its employees. He asked that culture should not be viewed as a force that is changeable.

Organisational cultures for this study include *collaborative*, *creative*, *controlling*, and *competitive* cultures, adapted from Cameron and Quinn's (2006) organisational cultural typology. The different organisational types were highlighted to see if there is a fit that will foster or hinder CoP knowledge-sharing behaviours through social media in enhancing organisational learning in a Ghanaian context.

Collaborative culture is depicted by teamwork and group cohesiveness. Collaborative culture presents its members with a family front where each member feels like they are part of an extended family system. There is cohesion, trust, and loyalty among members. Hence, members feel more at home with the organisation and see no difference between their private and organisational lives. These values make it easier for members of an organisation to interact by viewing each other as equals whose ideas and opinions when voiced among the group will not be scorned or viewed with disdain. Furthermore, leaders act as mentors to their subordinates who are easily accessible and easy to talk to. For social media to have an impact on community of practice knowledge-sharing behaviour, the organisation should promote a conducive environment that embodies all the cultural values of a collaborative culture. A dominant collaborate culture, therefore, will impact communities of practice knowledge-sharing behaviours through social media platforms to enhance organisational learning as the subordinates in the organisation will feel free and comfortable to take charge when the situation presents itself. This cultural value sits well with the collaborative culture which advocates for a family-like and close relationship that fosters trust and loyalty among members. Therefore:

H10 (a): As such, a highly collaborative organisational culture will have a positive impact on communities of practice knowledge-sharing behaviours through social media in enhancing organisational learning.

Controlling culture according to Cameron and Quinn's (2006) typology of organisational culture is attributable to rules, orders, and uniformity with an aim to fostering stability and smooth operations as everyone knows their place, duty, and task within the organisation. Controlling culture promotes stability, security, and predictable processes in organisations. Social networking on the other hand promotes openness, trust, and unpredictability. Where there is a dominant

controlling culture it should not influence communities of practice knowledge-sharing behaviours through social media in enhancing organisational learning. Hence:

H10 (b): A high controlling organisational culture will have a negative impact on communities of practice knowledge-sharing behaviours through social media in enhancing organisational learning.

In the creative culture, flexibility, competition, creativity, adaptability and innovation are valued (Cameron and Quinn, 1999, 2006). Within such settings, individual achievements are celebrated rather than the group's which is not common with coactive culture. All employees in such a culture are conferred equal rights in taking and making decisions on their own without interference as creative culture promotes innovation, creativity, flexibility, risk tolerance, and independence which are all values that are considered to promote organisational learning. These values are also great in communities of practice and promote the use of social media. Creativity, flexibility, and risk tolerance are also cultural values that can promote knowledge sharing as individuals and groups are empowered to trust in themselves and one another when tackling critical organisational tasks. As such, a creative culture will positively influence community of practice knowledge-sharing behaviours through social media to enhance organisational learning. Hence:

H10(c): A high creative organisational culture will have a positive impact on communities of practice knowledge-sharing behaviours through social media in enhancing organisational learning.

Competitive culture, just like a creative culture, also celebrates individualism and differentiation by promoting competition among members. It is goal-driven and promotes an internal competition among members which might be unhealthy sometimes, as each member goes all out to outperform the other thereby not fostering harmony and group integration. In such cultures, therefore, competitive organisational culture will have a negative impact on communities of practice knowledge-sharing behaviours of employees through social media platforms in enhancing organisational learning. This is because, under such circumstances, employees would not feel comfortable enough to share their knowledge with each other unless they are asked to. They will also not engage in community of practice knowledge-sharing activities or willingly share their expert knowledge with others as they might feel they will lose their power and an edge over their colleagues. Instead, they are more likely to hoard and guide their knowledge fiercely so as not to

be outperformed by their colleagues as such organisations celebrate individual success and not group. There is a lack of trust in such cultures as they view each other as threat which is an essential component for knowledge sharing and organisational learning. Mutual trust, openness, support, collaboration, and communication among others that promote community of practice knowledge-sharing through social media will not be supported as individual knowledge will be viewed as weapons that will give them an advantage over others within the organisation in performing their task. Hence:

H10(d): A highly competitive organisational culture will have a negative impact on communities of practice knowledge-sharing behaviours through social media in enhancing organisational learning.

3.2.11 Relationship between Social Media and Organisational Learning – Role of Community of Practice (CoP) Knowledge-sharing Behaviour

Social media as claimed by researchers is a set of applications or websites that users engage in for networking activities by creating, sharing and interacting with one another (Nisar et al., 2019). It provides a platform for the interaction, exchange of knowledge and experiences among members irrespective of time and space (Razmerita et al., 2016; Nisar et al., 2018). Since social media encourages social networking and provides the avenue for such activities, it is viewed as a great asset for community of practice members. This is because CoP members can use such platforms to share their knowledge and create new knowledge in the process. Equally Annabi and McGann (2013) reported a strong relationship between community of practice knowledge-sharing behaviours and social media as they viewed social media as a great strategic tool which aids in encouraging networking, communication, social interactions and strong relationships between members. Others such as Hoffman (2009), in support of this view, also confirmed the relevance of social media use by community of practice members in sharing their knowledge which enhances learning through their related interactions, communications and collaborations. Similarly, in their examination of the relationship between social media and employee creativity, Sigalaa and Chalkiti (2015) concluded that firms should place more emphasis on promoting and creating networks within it rather than placing more relevance on the individual. They argued that creating social networks (CoP) through social media will promote better employees sharing and creative behaviours thereby enriching their learning as new ideas and knowledge are formulated. Also, other studies have shown that social media has a great influence on knowledge-sharing behaviours in enhancing learning among people (Leonard, 1995; Grant, 1996; Davenport, 1997; Alavi and

Leidner, 2001), and would therefore have a positive impact on communities of practice knowledge-sharing behaviours on social media in enhancing organisational learning. It is hence hypothesised:

H11: Community of practice knowledge-sharing behaviours on social media will positively influence organisational learning.

Table 13: Summary of attributes of cooperative national culture and organisational culture and the cultural values that will influence CoP knowledge-sharing behaviours through social media to enhance organisational learning (OL).

National culture	Attributes	Organisational culture	Attributes	Cultural values that foster CoP KS behaviours to enhance OL	Perceived impact on OL-KS relationship
Coactive culture	Cooperation, Conscious-oriented, Caring Maintained harmony among groups, Group predetermines opinions, Relationships respected over task. Communication	Collaborative	Cohesiveness, Teamwork, Participation, Family, Fairness, Respect Trust	Trust, Support, Fairness, Commitment, Participation, Social networking, Openness, Unity, Freedom, Respect, Empowerment	Positive
		Creative	Innovation, Creativity, Flexibility, Risk tolerance		Positive
		Competitive	Competitiveness, Goal-oriented		Negative

	Empowerment Teamwork Tolerance	Controlling	Rules, Order, Uniformity, Regulations		Negative
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3.3 Summary of Hypotheses

H1: Coactive national culture will have a positive influence on the use of social media by employees.

H2: Organisational culture will have a positive influence on the knowledge-sharing behaviours of community of practice members.

H3: There is a positive relationship between organisational culture and organisational learning.

H4: Organisational culture will have a positive influence on social media use by employees.

H5: – The use of social media by members of a community of practice will have a positive influence on their knowledge-sharing behaviours.

H6: Social media has a positive influence on organisational learning of employees.

H7: There will be a positive relationship between knowledge-sharing behaviours of members of a community of practice and organisational learning.

H8: The relationship between coactive national culture and organisational learning will be positively mediated by social media.

H9: Coactive national culture will have a positive impact on communities of practice knowledge-sharing behaviours on social media to enhance organisational learning.

H10(a): – As such, a high collaborative organizational culture will have a positive impact on communities of practice knowledge sharing behaviours through social media in enhancing organizational learning.

H10(b): A dominant controlling organisational culture will have a negative impact on communities of practice knowledge-sharing behaviours through social media in enhancing organisational learning.

H10(c): A high creative organisational culture will have a positive impact on communities of practice knowledge-sharing behaviours through social media in enhancing organisational learning.

H10(d): A highly competitive organisational culture will have a negative impact on communities of practice knowledge-sharing behaviours through social media in enhancing organisational learning.

H11: Community of practice knowledge-sharing behaviours on social media will positively influence organisational learning.

3.4 Chapter Summary

The main aim of this chapter and the ensuing literature was to propose a conceptual framework that was tested in the study. Based on a review of the extant literature, a research model demonstrating the influence of national culture and organisational culture as well as their roles in influencing communities of practice knowledge-sharing behaviours through social media to enhancing organisational learning was presented. These were informed by the resource-based and knowledge-based views of the firm. The chapter analysed data collected from a developing country, Ghana, for the study. The aim was to investigate the constructs and test the hypotheses in a Ghanaian context which has not been studied before and add to the literature from such a background. The chapter also highlighted the significance of the existence of different cultures co-existing within an organisation and how such cultures can influence communities of practice in their willingness and desire to share their knowledge with others, and particularly on social media as a medium. It also highlighted how a culture that is un conducive can promote or hinder organisational learning and knowledge sharing and consequently organisational performance and effectiveness. The study deploys the coactive national cultural dimension (collectivism and feminism) from Hofstede's (1980) national cultural dimensions that have been highlighted in his study to be very high in West African countries. It also uses all four cultural types (collaborative, competitive, creative, and controlling), which have been informed by Cameron and Quinn's (2006) typological cultural overview to test hypotheses. Chapter four of the study presents the context upon which the study is conducted and the reasons why the town and organizations were selected for the study.

Chapter 4 Study Context

4.1 Introduction

After having presented and discussed the research model in the previous chapters, this section presents the Ghanaian context within which this study is conducted. The chapter will give a brief description of Ghana, and with the help of the population and housing census, establish the reasons for making Ghana and specifically Accra the study site.

4.2 Study Location

Ghana is the eighth largest country in Africa. It is situated between Cote d'Ivoire to the west and Togo to the east. Burkina Faso and the Gulf of Guinea are to the north and south of the country. Ghana is about the size of the United Kingdom. It occupies a total of 92,100 square miles (238,540 square kilometres) of land area, making it a bit larger than the UK and smaller than Oregon in the USA and has a relatively tropical climate all year (Steven J, Salm and Toyin Falola, 2002). Ghana was named the Gold Coast due to the availability of gold by the rivers Volta and Ankobra. After independence, the name Gold Coast was changed to Ghana which means warrior king in the Soninke language. At independence in 1957, nationalists chose the name to reflect the ancient Ghana empire that thrived in West African between the fifth and thirteenth centuries in the Sudanic zone about 500 miles northwest of present-day Ghana (Abaka Edmund, 2010), and the empire was named after its ruler, Ghana. In 1076, the old Ghana empire was conquered by the Almoravid dynasty (Morocco) led by General Abu Bakr ibn Umar. As a result, the empire collapsed and later became absorbed into the Mali empire. Ghana, like many other West African countries, was colonised by Britain from the 1800s until the 6th of March 1957 when it gained its political independence under the leadership of Dr Kwame Nkrumah. The river Volta is the largest river in Ghana which stretches over 240 miles. The river supplies the Akosombo dam (the only man-made lake in Ghana) that provides Ghana with electricity. Ghana is also endowed with diamond, manganese, bauxite, and oil. However, gold has been the most important mineral.

Due to the socio-economic developments in Ghana, according to Anarfi et al. (2003), there are three distinct geographical areas in Ghana; these are the *coastal zone* (Accra, Tema, Secondi-Takoradi),

the *middle zone* made up of The Ashanti region (Kumasi), and the *northern savannah* (includes northern region, upper west and the upper east). These geographical areas were divided into 10 regions until December 2018, when six others were added with Greater Accra still being the capital and gateway to Ghana. Ghana has 216 local districts. A map of Ghana with the regional divisions is presented below.



Figure 9: Map and Regions of Ghana

About 63% of Ghanaians profess Christianity. Approximately 16% are Muslims and 21% follow African indigenous religions. Christianity was introduced into Ghana around the nineteenth century before the abolition of the slave trade. Ghana is an ethnically diverse country with its 16 administrative regions being classified into southern and northern regions, with over 46 different dialects spoken by its inhabitants. All regions are culturally rooted and reflected in their everyday activities.

There are two main types of dualists in the country which is based on the size of the population. Rural localities or dualist has a population size of less than 5,000 inhabitants and an urban locality which consists of 5,000 or more inhabitants. Data gathered by the Ghana Statistical Service in 2019 show a total projected population of 31,072,940. The most populated is the Ashanti region with Greater Accra being the second most populated and urbanised region in Ghana with about 3,630,955 (90.5%) as recorded in the 2010 Ghana census. This is shown in the graph underneath

Ghana Urban Population

Currently, **56.1 %** of the population of Ghana is **urban** (17,067,171 people in 2019)

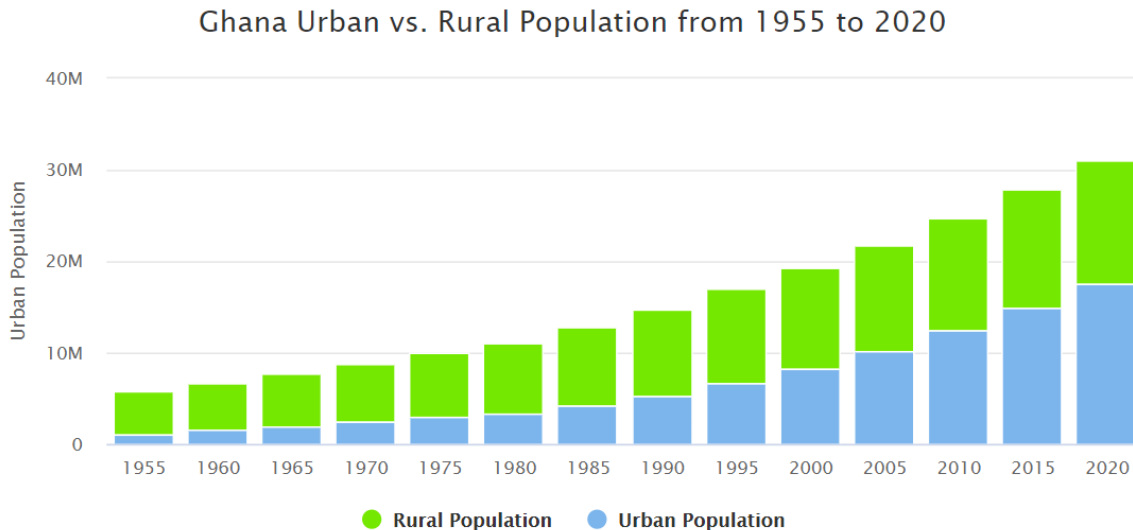


Figure 10: Ghana Rural/Urban Population

The three major employment sectors in Ghana are agriculture, industry, and service sectors. Greater Accra has more employed workers than any of the other regions in Ghana. Table 14 and figure 11 below shows the statistics from the 2010 population census and employment sectors in Ghana.

Table 14: Major Employment Sectors in Ghana

Region	Sector								
	Agriculture			Industry			Services		
	Total	Perma- nent	Tem- porary	Total	Perma- nent	Tem- porary	Total	Perma- nent	Tem- porary
Total	59,893	48,919	10,974	614,517	468,262	146,255	2,708,796	2,329,459	379,337
Western	9,817	8,256	1,561	73,548	54,140	19,408	251,068	206,210	44,858
Central	3,792	2,913	879	33,928	21,237	12,691	194,358	164,527	29,831
Greater Accra	19,706	18,694	1,012	249,084	213,486	35,598	1,015,550	926,871	88,679
Volta	3,285	2,070	1,215	28,968	20,518	8,450	139,570	116,646	22,924
Eastern	8,655	4,796	3,859	36,380	26,065	10,315	210,604	174,814	35,790
Ashanti	6,983	5,617	1,366	92,463	69,469	22,994	441,025	375,902	65,123
Brong Ahafo	5,135	4,494	641	36,933	24,852	12,081	188,741	154,188	34,553
Northern	1,610	1,374	236	35,319	21,224	14,095	146,446	116,089	30,357
Upper East	380	250	130	17,142	10,229	6,913	71,231	55,536	15,695
Upper West	530	455	75	10,752	7,042	3,710	50,203	38,676	11,527

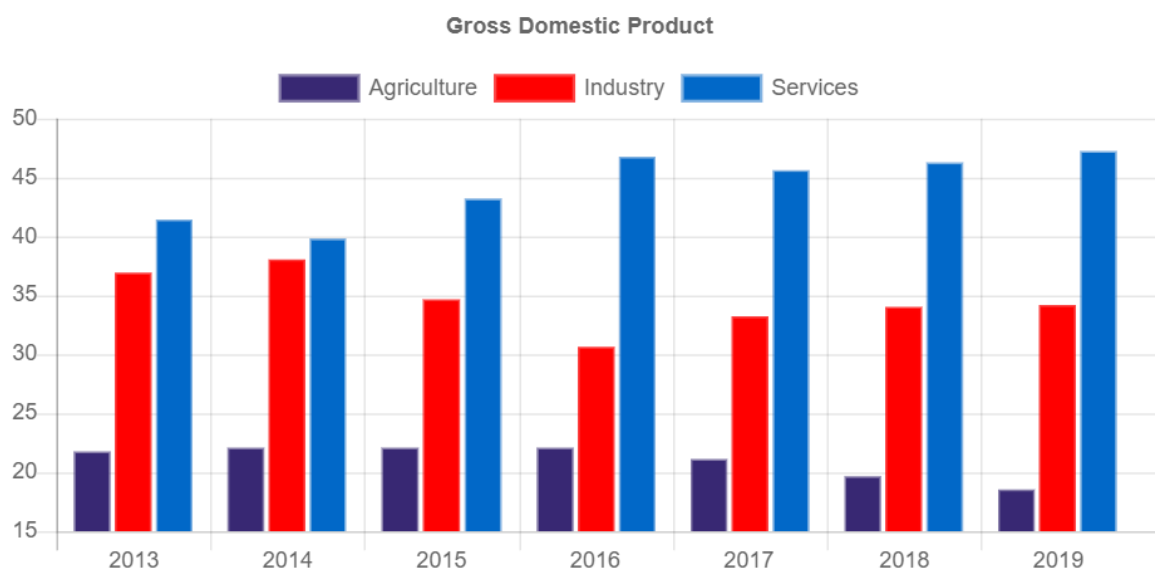


Figure 11: Gross Domestic Product by Employment Sectors

Table 14 represents the statistics on the total number of persons engaged by region, sector of employment, and status of employment while Figure 11 shows these representations over the last seven years. Among them the service sector accounts for about 80% with Accra having a total of

1,015,550 which is double the totals on most of the other regions. The industry sector, which is the second largest employer, accounted for 249,084 employees in Accra. From the data report (2010), Accra has a total number of 1, 284,340 people working in small, medium, large, and micro-sized establishments which means that the city engages the largest volume of people in the country.

However, Accra is noted to be the smallest administrative region in Ghana occupying 3245 square kilometres of land space which is about 1.4% of the total land of Ghana. An analysis of the population census indicated an inter-regional migration of 5.8% for the upper west and 36.9% to Greater Accra, making Accra the only region in Ghana with the most inter-regional migration. Accra, as referred to in this document, is the Accra Metropolitan Area (AMA). The AMA is the biggest cosmopolitan and modernised town in Ghana. As such, Accra attracts all manner of people to it with the Ga-Dangme being the major ethnic group in Accra. Accra hence has a duality of modernisation from the Western world, colonisation, trade, commercialisation, and tourism as well as some traditionalism from the native Ga-Dangme and other migrants from the other parts of the country.

Parker (2000, cited by Samuel Agyie-Mensah and George Owusu, 2011) argued that Accra has a unique social structure which could be attributed to migration and trade. According to the author, Accra then Ga State emerged in the late seventeenth century along the Coast of West Africa. Due to the trade with the Western world and their neighbouring towns, the rulers became powerful and rich by being middlemen. They also traded with the Europeans in slaves who were captured from the Northern parts of Ghana. Labourers were also sought from the North for their farms and mines which eventually created an uneven pattern between the North and South. That has been the situation even after independence with regards to development between the two sectors of Ghana. This imbalance in development between the regions has led to greater poverty levels in the North than the Southern parts of Ghana resulting in the movement of Northerners to the South in the search for greener pastures (The Report, Ministry of Interior, Ghana 2016).

Accra, because of migration from both within and outside Ghana, trade, education, and other factors indicated above, has a unique culture which comprises of all and everyone. The region, although the smallest in Ghana, has more urban dwellers than any other region. It also has the largest number of people in employment than any of the other regions and has a mixture of cultures. Due to these reasons, Accra has more industries, organisations, and representation than any other region in the country.

4.2 Ghanaian Cultural Context

Over the years Ghanaian culture has evolved to accommodate its rich culture with the dynamic changing social, political, and economic viabilities of the modern and globalised world (Steven and Toyin, 2002). The culture of Ghana is shaped by various factors which include religion (Islam and Christianity), European contacts and interactions, and a diversified ethnic concentration. Hence, the Ghanaian culture sets up a volatile environment for any business. The industrial, manufacturing, and service sectors of Ghana are among the largest sectors of the Ghanaian economy which employ many of its people across the whole country in the urban regions. According to the available literature, culture plays a vital role in the lives of a given people as it creates, shapes, and formulate what and what not to do, among others, at every stage of an individual's life. The Ghanaian culture places an individual at the centre of every activity just as the resource-based view expounds; for example, "*Onipa ye de*" which is an example of an Akan idiom in Ghana explaining literally that the "humanity is sweet", and "*Onipa nnye nwura*", indicating that the human being is not trash or a weed. The worldview of these Akan idioms reinforces the RBV view that people should be treated with respect and viewed as an asset that can bring great competitive advantage to the firm. In the Ghanaian society, every individual is relevant for the continuous progress of the society. This premise will then be extended to the organisation at large. The Ghanaian national culture also argues and supports '*Nsa baako nkura adesoa*', meaning that one hand cannot lift a heavy load. In other words, unity is strength. It is argued that, when one stands alone, they present a weak front but when in the company of others, they are stronger and can overcome anything.

Tijaabunyani as in Ubuntu is of the worldview that an individual is a person through other people (Augustine, 1993). This hence makes individuals or persons in African culture a reflection of the larger society in which they live. The values, histories, arts, dance, etc are all incorporated into their culture and are shared by all. The Ghanaian culture therefore do not view the individual in solitude. Whatever happens to one is considered as happening to the whole community. For example, within the Waala people (Tijaabunyani), when one loses a relation, he or she does not mourn the lose alone but has the whole community to mourn and share their grief with. The community members will come and stay with the bereaved for some time to offer their support. Likewise, when one rejoices, he or she does so with the community they find themselves in. A child is considered a child of everyone in the society. When a child hence goes wayward, it become the duty of all and sundry

within the society to help in reprimanding him or her even in the absence of their parents. Good children are equally praised and celebrated by the whole community. Every aspect of the individual's life in a Ghanaian society is therefore intertwined with each other and the community. Culture is so embedded in the Ghanaian so much so that, even when a person migrates from a rural part to an urban city, they are still inclined to practice their primal culture and follows their individual ethnic values.

This interdependence and kinship do not only limit the individual to the community level but gets extended to other endeavours and social relationships such as school and workplaces.

According to the RBV, for the organisation to stay on top of its game and present itself to others as a force to contend with, its human resources must be inimitable and unique in their knowledge capability (Grant, 1996, Liu and Phillips, 2011, Akhavan and Hosseini, 2016). It is asserted in the Ghanaian culture (among the people of Wa in the Upper West Region) that with material acquisitions, one can easily buy it with money but things like knowledge or pregnancy cannot be bought from the supermarket no matter how rich and influential one is. As such, knowledge is but a property of the individual who can then decide to share it or not. However, knowledge can only be attained through a continuous learning process. One always has to keep learning to refresh one's knowledge base so as not to lose it. Knowledge that is not being used regularly becomes redundant and can be lost over time. In times when one does not lose knowledge it may instead become distorted and in any of these instances that form of knowledge becomes useless as it cannot produce what it was meant to do. This is why continuous learning is necessary as learning gives the individual meaning to their knowledge.

However, some scholars indicated that social media has a great impact on knowledge-sharing behaviours (Leonard, 1995; Grant, 1996; Davenport, 1997). They argued that social media platforms enhance collaboration, interaction, and knowledge sharing among members thereby promoting new knowledge creation and learning (Leonardi and Meyer, 2015; Razmerita et al., 2016; Nisar et al., 2018). Others also argued that CoP within organisations can link up other colleagues from all departments and locations into sharing their knowledge to promote learning (Wenger, 1999; Ardichvili, Page and Wentling, 2003). Social media and community of practice are vital tools that organisations can use to share their knowledge and enhance learning. Since social media provides the medium with which to share and participate while CoP provide the group with the opportunity to collaborate with each other through social media platform, conducting a study in Ghana, which is culturally rich and significant to its people, will add to the existing literature. More so, examining

the influence of national culture and organisational culture (using the different cultural types) and their impact on communities of practice knowledge-sharing behaviours through social media to enhance organisational learning will not only add to the extant literature, but also highlight and add more to our understanding of the Ghanaian context.

4.3 Hofstede's National Cultural Dimensions in a Ghanaian Context

Power distance – According to Hofstede's (1980; 1983) cultural studies, there is a high-power distance in most sub-Saharan African countries. According to Hofstede, Ghana scores high (80) on this dimension thereby depicting an acceptance of a hierarchical order in the society. Everyone accepts their place and does not complain. In the Ghanaian culture, family, honour, and respect for the elderly are a vital component. The young are taught to respect the old. It is argued that "what the elderly can see whilst sitting down cannot be seen by a child even on the tallest iroko tree" (Nigerian proverb). This is because the elder is full of wisdom and intelligence which have been acquired over the years compared to the young and as such should be respected as "no matter how stinking an elder's mouth is their wisdom however is unparalleled" (Ghanaian adage). Due to the relevance placed on family, both nuclear and extended, hierarchy is very important with the father being the head, the oldest son following, and so on. Age, experience, wealth, and position are given more prominence in society. Parents teach their wards to be obedient. However, this makes it hard for the youth or subordinates to air their voices as they always have to be obedient and respectful of age and social status. There is little or no relationship in high power distance organisations between employees and their employers, with a proper social conduct and dignity being of high value. There will hence exist inequalities among employees with subordinates being told what to do without any justification and it is accepted.

Collectivism – Ghana scores low on individualism (15), thereby making it a collective society. The inhabitants of West Africa, which includes Ghana, are kind, friendly, and warm people. Values are very important cultural element in Ghanaian societies. Hence, individuals are encouraged not to misconduct themselves in any way or form in the society as bad behaviours are viewed as a disgrace on all members of the family, society, and community at large and a reflection of the behaviours of the other members of their society. They believe in sharing which includes food no matter how small it is. Harmonious relationships between everyone are vital in Ghanaian cultural settings. The

culture across Ghana does not allow rudeness of any kind to anyone. For this reason, one will either keep silent to avoid saying something that might be rude or tend to use a proverb or analogy to avoid being blunt in their answers. People would rather stay quiet to protect themselves and save other's face than talk to get others in trouble. People prefer to be in a group than alone, and their actions and inactions must conform to those of the group or society. Relationships are a key component in such societies. Therefore, employees and employers maintain a close relationship in the organisation. As a result, both personal and work life are interconnected to some degree. Because of this, gifts and presents are readily offered to one another without it being considered as a bribe. Nepotism is, therefore, prevalent in most organisations in collectivist societies and employers see nothing wrong with employing family members in their organisations, which probably helps ease some of the financial burden that would have been incurred in unemployed relatives.

Femininity – Ghanaians are kind and caring to everyone including strangers, the less privileged in the society, parents, bosses, and others. A show of emotion is therefore never considered as a weakness or cowardice by either male or female in the society. Due to the encouragement of a harmonious way of living among one another in the societies, fighting of any sort is discouraged and both girls and boys can cry and laugh as and when they want. Girls are given equal opportunities in life with regards to education and other life choices. Females are politically active and can be voted into any political positions. Both male and female can hold any organisational positions without fear of any name calling or labelling by the society and subordinates.

Uncertainty Avoidance – This index according to Hofstede deals with a society's level of tolerance for ambiguity and uncertainty. He explained that, cultures have the tendency to programme its members on what and what not to accept. In the same vein, it can program them as what is comfortable and uncomfortable and should not be accepted in a situation. Such situations involve instances that are unknown to them, unstructured and new. Therefore, cultures that are high in such indexes try to avoid such ambiguous situations by adhering strictly to laws, rules and regulations and the believe in one truth (in more religious communities). This hence makes cultures that are low in uncertainty avoidance more susceptible to new things, are tolerant to differing views and opinions and are more welcoming of all situations and things. Ghana scores high (65) on uncertainty avoidance index. This indicates an avoidance of uncertain and unstructured situations by Ghanaians.

Long – term Orientation - This dimension of Hofstede deals with virtue irrespective of the truth. Societies with high LTO have cultural values that are thrift and encourages perseverance whilst short term orientation respect traditions, encourages honouring ones' obligations at all times and protecting ones' face from shame. Ghana scores low on LTO of about 4. This score shows Ghanaians have a strong desire in finding out truth. No wonder then that Ghanaians have great respect for traditions.

4.4 Chapter Summary

Chapter 4 presented the Ghanaian society and the population distribution as per region and employment sector. It highlighted some of the reasons why the Greater Accra Region is most suitable for this research and explained the reason for selecting the sector for the study. As a result of the few numbers of people involved in agriculture in the urban regions, the target populations for this study include employees from the industrial and service sectors of Ghana. These two sectors employ the most people across urban Ghana and, most importantly, have the largest number of employed people in the Greater Accra regions than any other region and almost thrice that compared to other regions such as Upper West or Upper East. The study also investigated the research topic using Ghana club 100. The criteria and overall view of Ghana Club 100 was presented and the reason for selecting such organisations. The organisations used for this study are within the Accra Region and in the Ghana Club 100, which are also noted to be consistent in their performances and presence within the Club 100 in the past three years. The following chapter (chapter five) presents the methodological section of the study. The philosophical underpinnings of the study, the reasons why some methods were selected over others among others will be shown in the chapter below.

Chapter 5 Research Methodology

5.1 Introduction

This chapter examines the philosophical supposition and paradigm informing the research. It also explores the methodologies, design, and research strategy of inquiry. Also, the chapter discusses and justifies the methods used, data-gathering procedures, research ethics, and instruments used to measure the variables in the model.

The chapter starts by introducing the research process that is going to be adopted as informed by Saunders (2007) research onion for the study. Saunders et al. (2007) research onion shows the various stages that all research studies go through to completion. The model illustrates in more

detail the various process that are involved in research. The process has five different stages which are wrapped like an onion of which, the outer layer of the onion must be peeled before the next layer is revealed. For Saunders et al. (2007), one step must be covered up first before the researcher can move on to the next step in their study by starting from the outer layer and moving on to the inner layer. For the purposes of this study these five stages have been further broken down for easy understanding making it eight processes. Figure 12 below as adopted from their model is an illustration of these stages that will inform this study.

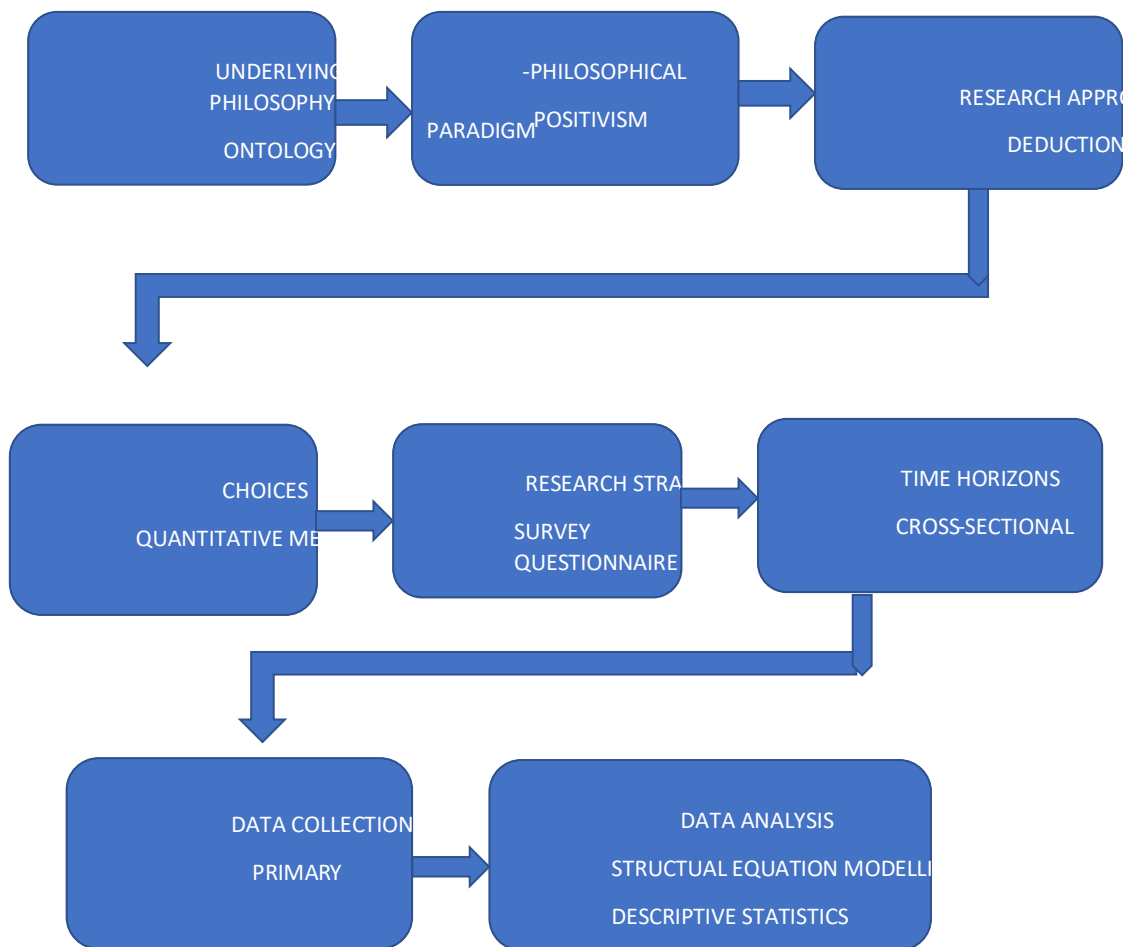


Figure 12: Research methodology. Based on Saunders et al. (2009), research onion diagram.

5.2 Research Philosophy

A research philosophy, according to scholars like Patton (1990), Guba and Lincoln (1994; 2000; 2005) Crotty (1998), Bettis and Gregson (2001), and Denzin and Lincoln (2003), is the underlying assumption, theory, or belief system with which one understands a particular situation or phenomenon in a research environment. Similarly, Saunders et al. (2015) defined research philosophy as 'a system of beliefs and assumptions about the development of knowledge' (p.124).

According to them, research philosophy refers to the view and assumption made by researchers regarding knowledge, its development, and nature in the world. It helps in guiding the researcher in the process and methods pertaining to undertaking research (Guba, 1990) and in selecting the most appropriate methodology to use. Saunders et al. (2015) summarised philosophies into three – *epistemology*, *axiology*, and *ontology* – which are discussed below.

Epistemology in research is concerned about the way we acquire knowledge or reality. It attempts to understand if we are in any way part of the reality we are researching or are mainly sitting on the fence. It asks questions such as: what is knowledge, how do we come by it, and how do we know what we know? (Eriksson and Kovalainen, 2008). It describes how and what knowledge is and what we can know. What is true knowledge and how do we know what we know? Blaikie (2007) defined epistemology as '*the possible ways of gaining knowledge of social reality, whatever it is understood to be. In short, claims about how what is assumed to exist can be known*' (p.8).

There are two main positions in epistemological assumptions – *positivism* and *constructivism*. Positivist epistemological assumptions assert that all social phenomena can be studied using scientific methods. Through logic, they argue that all true knowledge and reality of the world can be deduced. They support their premise with the view that all-natural phenomenon has a causal effect that when carefully observed can be logically concluded to explain certain individual behaviours or reality and predict a general pattern. By using quantitative research methods, epistemological positivists tend to explain how variables or concepts interact to cause certain outcomes. Through experiments, proponents show that reality can be observed and manipulated. In contrast to their view, constructivists/interpretivists view reality as socially constructed through interaction. To them, the world is viewed in its naturalistic form as knowledge is interpreted without any manipulation, barrier, or control. Knowledge in this sense is based mainly on the experience and interpretation of the knower through the lens of the researcher. Epistemological constructivists/interpretivists lean more towards qualitative research methods with interviews, focus group discussions, and observations to gather data for analysis. Epistemology is therefore not suitable for this study as the research aimed at understanding how the different organizational cultures and national culture impacted the use of social media within the organization in promoting CoP knowledge sharing behaviours in enhancing organizational learning. These variables are looked at from the view of the respondent and each respondent is unique with their own perceptions, actions, and individuality in the organization. They also come from different parts of the country to work in the organizations and will therefore have different views on these variables and how they

are being impacted by culture. Therefore, the use of epistemology in informing the study will not be proper as respondents views are different, their interpretations are different as well and the results from the study are not scientific.

Axiological assumptions generally concern values and ethics and how they (inherently) influence the research. Proponents argue that reality is either value free or value laden to some degree. A value-free assumption according to Saunders et al. (2012) assumes that the research data gathered were completely objective and independent. Axiology is hence more concerned with the relationship that exists between the researcher and the subject. Axiology cannot be used to inform this particular study as the opinions and views of respondents have no impact on how the data will be collected and analysed. Also, no relationship existed between the researcher and respondents throughout the study that might have a great impact on how the study will be conducted and analysed.

Ontology is a two-part Greek word – onto-being and logia – meaning study, science, or theory. Saunders et al. (2015) defined ontology as referring to '*assumptions about the nature of reality*' (p.127). Ontology is more concerned with the existence of things/objects, the conditions that pertain to their existence, and the relationship between them. Ontologists argue that objects exist, and their existence is independent of perception. According to Saunders et al. (2015), these objects include the organisation, its events and artefacts, employees' working lives, and management among others. Ontological assumptions, according to Blaikie (2009), are either objective or subjective/normative. Ontological objectivists argue that all reality and social phenomena exist external to and independently of the knower. For them, reality, knowledge, and the act of knowing can exist out there for all to acquire. As such, reality cannot be manipulated and is not context-specific whereas the subjective/normative ontological perspective is of the view that reality and true knowledge are socially constructed through social interactions. Proponents argue therefore that reality is context-specific, and it is plausible that it will change through time and space. To them what might be understood as true reality in one context or time might not be in another, as meaning is interpreted based on one's views, understanding, ideologies, ethics, and experiences, among others, of the knower. Ontological subjectivists/nominalists understand reality by observing and interpreting the information that has been gathered and making valuable meaning of it to help understand a given phenomenon. This makes reality both single and multiple. Saunders et al. (2012) suggested that ontological objectivism reflects the existence of knowledge external to the "*social actors concerned with its existence*" (p.131), while subjectivism views knowledge as "*created*

through the perceptions... and actions” of those affected (p.131). Objectivism (positivism) helps one in understanding the different social events that exist and the different views and meanings that are attached to it by the different actors. This conforms with what the present study intends to investigate as it believes in the existence of the different cultures within an organization as well as the different ethical cultures within a national culture. The study argues for uniqueness in all the organizations understand with regards to their organizational cultures and therefore how these will impact on their use of social media by members of a community in promoting knowledge sharing. With this view therefore, ontological objectivism/positivism will be most appropriate for the study.

The available literature has shown a great influence of national culture on organisational culture, managerial practices, and behaviours (Al-Amaj, 2001; Hansen and Lee, 2009; Zhang and Albrecht, 2010). There is also undeniable evidence showing the impact that organisational culture has on organisational learning and knowledge-sharing behaviours of employees in an organisation (Nonaka, 1994; Davenport and Prusak, 2000 Spinello, 2000; Ward and Aurum, 2004). The present study has therefore identified *ontological objectivism* as its philosophical position to investigate the research questions stated in Section 2.9.0, with the following section explaining more on the paradigm of this inquiry.

5.3 Research Paradigm

Paradigm defines the world view of a researcher by describing how they perceive knowledge and the world (Burrell and Morgan, 1979). According to Saunders et al. (2007), research paradigms have been divided into several forms. However, Patton (1990) divided them into two – phenomenology and *logical positivist*. Over the years however, there have been additions to these two; these are *constructivism, positivism, critical theory, participatory action research, and positivism* (Schwandt, 1994; Lincoln and Guba, 2000; Lincoln and Guba, 2005; Howell, 2013). Others have categorised them into three which include interpretivism, positivism, and critical theory (Carr and Kemmis, 1986; Saunders et al., 2007). A comparison of five research philosophies that are used to inform research in business and management are summarised in table 15 below.

Table 15: Comparison of Five Research Philosophies in Business and Management Research- Adapted from Saunders et al. (2015, p.136)

Ontology (nature of reality)	Epistemology (what constitute acceptable knowledge)	Axiology (role of values)	Typical methods
Positivism			
Real, external, independent One true reality (universalism) Granular (things) Ordered	Scientific method. Observable and measurable facts. Law-like generalisations. Numbers Causal explanation and prediction as contribution.	Value-free research. Researcher is detached, neutral and independent of what is researched. Researcher maintains objective stance.	Typically, deductive, highly structured, large samples, measurement, typically quantitative methods of analysis, but a range of data can be analysed.
Critical realism			
Stratified/layered (the empirical, the actual and the real). External, independent. Intransient Objective structures. Causal mechanisms.	Epistemological relativism Knowledge historically situated and transient. Facts are social constructions. Historical causal explanation as contribution.	Value-laden research Researcher acknowledges bias by world views, cultural experience and upbringing. Researcher tries to minimise bias and errors. Researcher is as objective as possible.	Retroductive, in-depth historically situated analysis of pre-existing structures and emerging agency. Range of methods and data types to fit subject matter.
Interpretivism			

Complex, rich. Socially constructed through culture and language. Multiple meanings, interpretations, realities. Flux of processes, experiences, practices.	Theories and concepts too simplistic. Focus on narratives, stories, perceptions and Interpretations. New understandings and worldviews as contribution.	Value-bound research. Researchers are part of what is researched, subjective. Researcher interpretations key to contribution. Researcher reflexive.	Typically inductive. Small samples, in-depth investigations, qualitative methods of analysis, but a range of data can be interpreted.
Postmodernism			
Nominal. Complex, rich. Socially constructed through power relations. Some meanings, interpretations, realities are dominated and silenced by others. Flux of processes, experiences, practices.	What counts as 'truth' and 'knowledge' is decided by dominant ideologies. Focus on absences, silences and oppressed meanings, interpretations, and voices. Exposure of power relations and challenge of dominant views as contribution.	Value-constituted research. Researcher and research embedded in power relations. Some research narratives are repressed and silenced at the expense of others. Researcher radically reflexive.	Typically, deconstructive – reading texts and realities against themselves. In-depth investigations of anomalies, silences and absences. Range of data types, typically qualitative methods of analysis.
Pragmatism			

Complex, rich, external. 'Reality' is the practical consequence of ideas. Flux of processes, experiences and practices.	Practical meaning of knowledge in specific contexts. 'True' theories and knowledge are those that enable successful action. Focus on problems, practices, and relevance. Problem solving and informed future practice as contribution.	Value-driven research, Research initiated and sustained by researcher's doubts and beliefs, Researcher reflexive,	Following research problem and research question, Range of methods: mixed, multiple, qualitative, quantitative, action research, Emphasis on practical solutions and outcomes
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Positivism – Positivists argue that reality is independent and exists external to the knower. In situations where the same phenomenon is observed by other researchers irrespective of the space and time involved, the same results would be generated in so far as the same research processes and statistical analysis are applied (Creswell, 2009). Positivist research allows for hypothesis to be established based on existing theories that they are tested on. Proponents argue that the only phenomenon that can be known to be factually true can only be observed through our sense of sight, hearing, touch, smell, and taste. In cases which do not involve these sensory observations those concepts cannot be accepted as true.

Postmodernism – Proponents put much emphasis on power and language as great determining factors in constructing knowledge and true reality. They argue that all social phenomena are fluid thereby making them susceptible to change because of language and power (Chia 2003, cited by Saunders et al., 2015). They view the social world as what we make of it through language. Hence, what we ascribe to the world can therefore be either true or false and some aspects of it might be suppressed whilst others dominate, which might not have been the case. Proponents therefore seek to understand reality by deconstructing and bringing forth those invisible concepts that have been excluded from the existing reality.

Pragmatism – This school of thought emerged with the aim of bringing practical results to the organisation (Saunders et al., 2015). Pragmatists do not view concepts as subjective or objective, as in the cases with ontology and epistemology, or value free or laden as in axiology, but rather as co-existing to bring out practical results to the organisation. They argue that reality and knowledge can be understood and interpreted in different ways thereby advocating single and multiple realities.

Interpretivism – Interpretivism is an ontological approach in research. Proponents view reality or nature to be ascertained only through the interpretations that people align to it through ‘language, consciousness, shared meanings, and instruments (Myers, 2013, p.39). Mark et al. (2012) claimed that interpretivists believe that the social world cannot be treated as a science. They argued that individuals can act and make choices that are different to another. Hence scientific methods (as used by positivists) cannot be used to understand the complexities of the natural world. They argued further that society can only be understood through subjective interpretations. They claimed that although there are different interpretations of reality these interpretations are still however part and parcel of the scientific knowledge being pursued.

Critical Realism – According to Saunders et al. (2015), critical realism originated from the works of Roy Bhaskar in response to positivism and constructivism. They attempted to merge both positivism and constructivism in a more holistic manner by adopting some elements from both parties in informing its assumptions. They argued that reality is in fact independent as observed by the positivist but cannot however be observed as they claimed. Whatever phenomenon that is perceived is only a manifestation of the actual reality in the world. They again viewed reality to be multidimensional as argued by constructivist and socially constructed. Critical realists therefore propose two main forms of knowing in which information is first acquired through experience and then mentally processed to give a meaning to the reality in question. To them, the actual event or phenomenon experienced can only be part of the whole when processed. Therefore, reality is manifested in other salient causes that can be used to explain a given phenomenon. Critical realists argue that some entities do exist independently, thereby giving reality single and multiple interpretations.

For the purposes of this study, ontological positivism/objectivism is used to study organisational culture and knowledge sharing. Organisational culture as a concept according to Smircich (1983) is viewed either objectively (positivism) or subjectively (interpretivism). She explained that objectivists view culture as something an organisation has. Thus, viewing culture “*as a set of*

attributes and characteristics” that an organization has, *“that can be listed and eventually summarised, as being either strong or weak, or falling into some form of typification”* (Jones 1983, cited by Buchanan and Bryman, 2011, p.134) such as clan, adhocracy, or market cultures as in the case of this study. This knowledge can be used to manage organisational cultures to enhance performance and effectiveness (Smircich, 1983; Schein, 1992, cited by Buchanan and Bryman, 2011).

The subjectivists view culture as something an organisation is, through social interactions and process. Again, organisational culture can be viewed in terms of a predictive variable or residual variable. In cases where organisational culture acts as a predictive variable, it tends to mediate the effects of other variables on organisational results such as performance and organisational learning, whereas in the situations where it acts as a residual variable, other variables contribute to it (Adler, 1983, cited by Buchanan and Bryman, 2011).

Culture, according to Schein (1984, 1990), Hofstede (1993), and Rousseau (1988, 1990) is made up of values and assumptions which are embedded within the individual as well as artefacts which, although visible, can however be complicated to interpret since the context, time, and location of an artefact can give and present a different meaning all together from one person to the other. It is argued in this study and supported by the literature that organisational culture is a complex phenomenon that is made up of different layers. The individual comes into the organisation with their own culture. All the individuals within the organisation must make compromises with their individual cultures to suit the organisation and foster an organisational culture. The organisational culture must then sit well within both the society within which it is located and the nation. The organisations that were used for this study were in Greater Accra where there is significant migration and a mix of different cultures within the society. As such, organisational culture in this study is viewed as something an organisation has from an ontological positivist point of view. This research adopts this stance because it intends to investigate organisational culture as a predictive variable that mediates the relationship between organisational learning and knowledge-sharing behaviours of community of practice members in the Ghanaian context. It also uses Cameron and Quinn’s cultural typology (clan, adhocracy, market, and hierarchy cultures) to examine which cultures are stronger or weaker and which fosters a better relationship between organisational learning and knowledge sharing (CoP) than the other. This is because the study proposes the existence of different cultures within organisations in the region of study due to migration, colonisation, trade, and globalisation among others.

Ontologically, organisational learning was viewed from a critical realist position. This paradigm posited that reality, although objective, still has some form of dependency on the knower as the society, context, experience and scientific laws, and patterns can help in understanding knowledge and its nature. This stance is particularly relevant in the study of organisational learning (Buchanan and Bryman, 2011) where organisational learning can be seen '*as something that can only be done by individuals who can, in the view of these scholars, be observed learning*' (p.49). Critical realism is again justified in this research with regards to organisational learning because it puts more emphasis on the social context of individual development as can be seen with Vygotsky's (1978) learning theories, particularly the ZPD, to explain the role the society plays in the individual's development. To the social constructivist, there is great influence on the individual's development and learning through the social context, collaborations, and negotiation of the individual's learning and thinking. Organisational learning, culture (national and organisational), community of practice knowledge-sharing behaviours, and social media usage are all societal phenomena that can be achieved through individual perceptions, social constructions, and interactions between people and their environment. Hence this study was informed by critical realism and positivism.

5.3 Research Approach

There are two approaches in research – these are *deductive* and *inductive*. Deductive reasoning is a theory-testing approach, where the researcher uses existing literature, proposes a hypothesis, and then designs a strategy to test them. It uses a more structured method and is guided by theories in designing research and interpreting results. On the other hand, inductive reasoning is a theory-building approach where the research starts with a blank space, gathers data and allows the data to inform them on a theory (Saunders et al., 2007). Inductive reasoning is more flexible than deductive reasoning. This process involves the researcher making sense of a situation by building and connecting relationships between phenomena from the data, and then generalising the findings.

As mentioned earlier in Section 4.2, the study considers the role played by organisational culture in the relationship between organisational learning and knowledge-sharing behaviours of community of practice members. It also examines the role social media plays as a mediator between organisational culture and community of practice knowledge-sharing behaviours. Following the argument by the RBV where the individual acts as an asset and a pivot around which organisational learning, knowledge sharing by community of practice, use of social media, and organisational

culture revolve, it is argued that organisational culture played a significant role in the relationship between organisational learning and knowledge-sharing behaviours of community of practice members. It was also proposed that social media would play a significant mediating role on the relationship between organisational culture and community of practice knowledge-sharing behaviours to enhance organisational learning. The knowledge-based view (KBV) views knowledge which is realised from learning as a rare resource capable of giving an organisation a successive competitive advantage (Barney, 1991; Grant, 1991). The study uses surveys to gather data, thereby adopting a deductive approach. The literature review indicates that organisational learning, knowledge sharing (community of practice), social media, and organisational culture are very significant components to every organisation and add value to the organisation. Researchers have provided evidence showing relationships between these concepts of the present study as well. For example, Bapuji and Crossan (2004) indicated that social networks, systems, and context were key in developing organisational knowledge through learning. The extant literature has argued that organisational culture could either foster or hinder organisational learning (O'Reilly et al., 1991; Davenport and Prusak, 1998; Popper and Lipshitz, 1998; De Long and Fahey, 2000; Argote et al., 2003; Lee and Chen, 2005; Cameron and Quinn, 2006), as well as knowledge sharing (Hendriks, 1999; Pan and Scarbrough, 1999; Andrews and Delahay, 2000; De Long and Fahey, 2000; Al-Alawi et al., 2007, Zheng et al., 2010, Cheng, 2012). Deductive research is also most used in natural science and positivist research to explain causal relationships between variables. It involves the use of hypothesis and theories in guiding the study design and interpretation of results and mostly measured quantitatively. The study therefore was conducted deductively and informed by the extant literature.

5.4 Study Design/ Methodological Choices

Research design, according to Singh (2006), is the process through which the researcher maps out their strategy with which to use in the study by outlining the objectives of the research inquiry and the methods and process through which data will be gathered, analysed, and the findings reported. Three main research methods have been highlighted in the literature with regards to research design. These are *qualitative*, *quantitative*, and *mixed methods* (Creswell, 2003, 2009; Bryman, 2012). Qualitative research, as noted by Mark et al. (2012), is when a researcher starts their study using a natural setting with the aim of understanding a social or human problem. To Creswell (2003), it helps in further elaborating the hidden and deep reasons in a research phenomenon by

helping to analyse the underlying reasons. Due to the investment involved and the small number of participants, findings from this method cannot be generalised. While it is difficult to use in applying statistical methods, it is also problematic to use in evaluating relations between features.

Quantitative methods are a numerical form of research analysis which does not place much emphasis on the human reason behind a phenomenon, but rather analyses it using numbers through the data. Quantitative analysis is used to establish the relationship between two or more variables in a study and is theory based (Mark et al., 2012). This method uses a larger sample size in its data collection thereby allowing for generalisation. Table 16 below is a summary of quantitative and qualitative research methods.

Table 16: Characteristics of Quantitative and Qualitative Paradigm. Adapted from Reichardt and Cook, 1979 cited by Deshpande, 1983)

Qualitative Paradigm	Quantitative Paradigm
<ol style="list-style-type: none"> 1. Qualitative methods preferred. 2. Concerned with understanding human behaviour from the <i>actor's</i> frame of reference. 3. Phenomenological approach. 4. Uncontrolled, naturalistic observational measurement. 5. Subjective; "insider's" perspective; close to the data. 6. Grounded, discovery-oriented, exploratory, expansionist, descriptive, inductive. 7. Process-oriented. 	<ol style="list-style-type: none"> 1. Quantitative methods preferred. 2. Seeks the facts or causes of social phenomena without advocating subjective interpretation. 3. Logical-positivistic approach. 4. Obtrusive, controlled measurement. 5. Objective; "outsider's" perspective; distanced from the data. 6. Ungrounded, verification-oriented, confirmatory, reductionist, inferential, hypothetical-deductive. 7. Outcome-oriented.

8. Validity is critical; "real," "rich," and "deep" data.	8. Reliability is critical; "hard" and replicable data.
9. Holistic—attempts to synthesise.	9. Particularistic—attempts to analyse.

However, Benbasat et al. (1987) is of the view that, no singular research method is of higher or better quality than the other. As such, many called for a combination of them to aid in improving the findings of the study. Among them include researchers such as Onwuegbuzie and Leech (2005) who recommended a “mixed method” as the way forward. This was because, to them, both methods overlap at a point during analysis or data collection. Therefore, by using a mixed method approach will help in combating the limitations of one by the other thereby giving the best of both methods and limiting the weakness of the study.

However, in this study the researcher employs the use of quantitative research methods of inquiry to draw data, which helps to answer the above research questions for the following reasons. For this study, Cameron and Quinn’s (2006) cultural typology adapted as collaborative, competitive, creative, and controlling cultures are used to investigate their influence on the relationship between organisational learning and knowledge sharing. Also, the study examined the indirect role of national culture on organisational culture influences in this relation. Social media was also explored in assessing its mediating role on the relationship between organisational culture and community of practice knowledge-sharing behaviours in enhancing organisational learning. Quantitative research methods, therefore, helps in understanding the relationship between these constructs of the study. Quantitative methods also allowed for the use of surveys in gathering data which better highlighted the causal relationships between organisational culture and other concepts – and for the specific purposes of this study – organisational learning, social media, and knowledge-sharing behaviours of community of practice members within Ghanaian organisations. Due to the benefits of validity, reliability, and consistencies, quantitative methods were considered the most appropriate method to be used for this research.

5.5 Quantitative Data Collection – Survey

A survey, according to Saunders et al. (2012), is mostly conducted deductively. It is quite popular in management and business research and aims at helping to answer questions such as ‘*what, who, where, how much, and how many*’ (p.176). Similarly, Baker, as cited by Baker and Foy (2008)

described a survey as *'the evaluation, analysis and description of a population based upon a sample drawn from it'* (p.130). A survey is an attempt by the researcher to gather some information from a given sample through questionnaires to aid in predicting the samples behaviour. These data become representative of the large population and are collected through a standardised questionnaire. Pre-existing survey questionnaires were used in gathering data for the study on organisational learning, knowledge sharing (community of practice), social media, and national and organisational cultures. A five-point Likert scale was used to help measure responses. A Likert scale, according to Madu (2003) is a scaling procedure that allows respondents to express their opinions and views on a scale ranging from negative or low to positive or high answers. Likewise, Ghuman (2010) asserted that the Likert scale makes it quicker and easier for respondents. The survey comprised of two sections with section one designed to gather respondents' demographical data which included their age, gender, type of organisation, industry location, years with organisation, and educational status. Section two included items in measuring national culture, organisational culture, organisational learning, social media use, and knowledge-sharing behaviours of community of practice at the workplace.

5.6 Time Frame

Time frame is viewed figuratively as a rope which has a beginning and an end. There are two types in research which are *cross-sectional* and *longitudinal* (Saunders et al., 2012). A longitudinal time horizon is a diary like perspective to research where the research is conducted over a long period of time. Its main advantage includes its ability to study changes and developments in a phenomenon over time. Cross-sectional research is a snapshot research design method in which the research is conducted at a specific time frame within a specified sample. This form of design as such is simple, short, and very naturalistic. Due to the short time frame involved, it is poor at showing causality of constructs, unlike longitudinal designs. However, for this study, the cross-sectional method was deemed relevant because of the time frame for the study which is an academic one. As such, it is a snapshot investigating the mediating role of social media on the relationship between organisational culture and community of practice knowledge-sharing behaviours to enhance organisational learning of employees of some organisations in the service and industrial sectors of Accra, and the indirect impact of national culture on organisational culture in this relationship.

5.7 Data collection

The present study uses both primary and secondary data collection methods. Primary sources for data collection involved the use of standardised survey questionnaires distributed to research participants through the Human Resource managers and other organisational gate keepers and collected after two weeks for analysis. Secondary data gathered from the extant literature, articles, textbooks, and other repositories were used to inform the literature review.

5.8 Sample Population

In 1998, the Ghana Investment Promotion Centre (GIPC) launched the Ghana Club 100 (GC 100). The GC 100 is a compilation of the top and best 100 organisations in Ghana every year, with the aim of giving credence and recognition to successful enterprises. The initiative also provides these companies the platform to interact with the government and to serve as role models for other organisations to emulate. To give a proper representative sample of industries in the Ghanaian society, companies that are ranked in the GC100 by GIPC include those from key strategic sectors such as financial services, agriculture, information and technology industries, agri-business, and infrastructure.

Also, manufacturing, education, health, media, petroleum, mining, and tourism are included.

Main Objectives

- ❖ “Develop an open information culture within the Ghanaian corporate sector.
- ❖ Provide incentives for improved corporate performance.
- ❖ Develop a uniform criterion for evaluating corporate performance.
- ❖ Establish an annual and current analysis of Ghana’s corporate sector”.

Eligibility Criteria

- All entrants must be limited liability companies.
- For Companies with Government interest, Government share ownership should be less than 50%, unless the company is listed on the Ghana Stock Exchange.

- All entrants must have cumulative net profits that are positive for the most recent three-year period. For the 2008 GC 100 rankings, this will be 2006, 2007, and 2008.

Parameters Used for the Rankings

- Size – This is measured using the company’s turnover for the year being ranked.
- Profitability – Return on Equity (ROE). That is the return that management has created for the shareholders of the company.
- Growth – Companies that are growing fast because of excellence in product development, marketing, and effective management.

Ranking Process

The following processes are used to determine a company’s overall rank in the GC100. All companies are ranked on each of the three parameters listed here.

- A weighted rank is calculated by applying the following weights to a company’s rank on each parameter: Size, Profitability, and Growth
- An overall rank of a company in the GC100 is then obtained from a company’s weighted average rank obtained in 2 above.
- All ties in ranking are eliminated using growth as a tie breaker.

(Adapted from: <http://www.gipcghana.com/gc100>)

5.9 Sampling of Study Participants

A sample, according to Howitt and Cramer (2011), is a ‘*unit or number of a people being studied in a given research*’ (p.16). There are two main forms of sampling technique in research; these are random or probability and non-random or non-probability sampling. Random sampling involves the equal selection of every element in the given sample frame for the research by giving each an equal chance of being selected and is mostly associated with survey methods. Probability sampling is further grouped into four namely, simple, systematic, stratified and cluster sample. On the other hand, a non-random sampling does not give an equal opportunity to every selected element within the sample frame for the study and is also sub-grouped into quota, purposeful, volunteer, and haphazard sampling (Saunders et al., 2012).

The non-probability sampling technique, specifically cluster sampling, was used in gathering data in this study. Cluster sample according to Saunders et al. (2012) requires the grouping of a given population based on geography, size, or type of organisation. The sample frame for this research included all organisations within the manufacturing and service sectors in the Greater Accra region of Ghana. The target population was sorted from the list of organisations that were listed in the Ghana Club 100 for the 2019 calendar year which had consistently appeared on the list for the past three years. The sampling size therefore is geographically located within Accra. A total of 415 valid survey questionnaires were returned from all organisations.

5.9.1 Inclusion Criteria

The human resource department in the 15 organisations used in the study were contacted and helped in the distribution of the questionnaires. Appropriate employees for the study were shortlisted and informed of the eligibility criteria and the study, their rights, and other relevant factors across all departments and managerial levels.

To be included in the study, the following criteria had to be satisfied:

- Every employee of an organisation in Ghana that is included in the Ghana Club 100 for the 2018 calendar year.
- All organisations have consistently been among the list for the past three years, indicating a consistent performance record.
- All respondents should have been with the company for over a year. Individuals come into the organisation with their own family, society, and national cultures. In cases where the employee is coming from another organisation, they also come to the new organisation with the culture of the older organisation. Culture includes the beliefs, assumptions, and practices of a people happens over time. An employee who is just new to the organisation might not give the right culture of their current organisation and will therefore not give an accurate picture to the data and results for the study.

5.9.2 Exclusion Criteria

- People not employed by these organisations.
- Organisations not been shortlisted consistently for the last three years.
- People not working in that region (Accra).
- People who had just been employed and had not worked in these organisations for up to a year.

5.9.3 Withdrawal Criteria

- Participants were informed in the consent form of their rights and made aware that they were under no obligation to take part in the research. Any participants who was not comfortable with the research procedures at any stage could withdraw and all related data would be destroyed, without any consequence whatsoever.

5.10 Measurements

Organisational Learning – There are many scales that can be used to measure organisational learning, organisational culture, national culture, social media, and knowledge sharing (CoP). For example, Hult and Ferrell (1997) developed a measuring scale for organisational learning capability, Yang et al. (2004) developed a learning organisation scale, and Chiva and Alegre (2009) developed a scale for organisational learning capability (OLC) For the purposes of this study however, organisational Learning is measured using dimensions of a learning organisation questionnaire, the DLOQ scale (Marsick and Watkins, 2003) which is the shortened form comprising of 14 items. This dimension describes and measures learning and actions at the individual, team, and organisational levels. The DLOQ is based on four frames (learning structure, workplace, organizational, and learning climate). Of the 14, seven items are used for this study. The scale has been applied in different contexts and several studies using this scale have indicated a strong validity and reliability of DLOQ (Hernandez and Watkins, 2003; Yang et al., 2004; Wang and McLean, 2007). The results

have indicated an internal consistency of items with the coefficient alpha range from .71 to .91 (Lien et al., 2006).

Knowledge Sharing – Knowledge sharing scales in the literature include that of Van den Hooff and Van Weenen (2004) which measures knowledge sharing in two dimensions (knowledge collecting and donation). Influenced by this scale, Lin (2007) added knowledge processing to the scale of Hoof and Weenen (2004). The community knowledge-sharing scale was adapted from Yi (2009). Yi's (2009) sample consisted of 196 employees from a high technology firm in the USA. The reliability coefficient of community of practice was 0.934.

Organisational Culture – Some researchers investigated the relationship between organisational culture and knowledge sharing using the values (trust, collaboration, and teamwork) aspects of culture (De Long and Fahey, 2000, Lopez et al., 2004). Most studies involving organisational culture and organisational learning were done using either the typological types of culture or the values. However, in this study, organisational culture was informed and measured using the typological type of cultures and not values. This study examines how the different cultural types will foster or hinder communities of practice knowledge-sharing behaviours through social media to enhance organisational learning. Also, the reasons for the use of a typological method are explained in Chapter 2 Section 5.1.4 of the literature section. Hence organisational culture is measured using Cameron and Quinn's (1999) organisational assessment instrument (OCAI). Dominant characteristics and organisational glue (components) from OCAI were used for the study to avoid some of the questions being repetitive on the other dimensions.

There are various reasons why OCAI has been chosen over the other typologies such as those of Wallach (1998) or Denison and Mishra (1995) and others which are discussed in Chapter 2, Section 3.2. First, other researchers have used this measure (Deshpande et al., 1993; Obenchain, 2002, Obenchain and Johnson, 2004; Lau and Ngo, 2004) and have validated the OCAI (Quinn and Spreitzer, 1991). Also, the OCAI does not consider the influence of the surrounding societal culture on the organisation. This aspect will be most relevant to this study as the target study population includes a sample from most of the regions from Ghana who have migrated to work in Accra. The study assumed that employees come into the organisation with their own culture and integrate that with the culture of Greater Accra which has been influenced by various factors (see Chapter 4, Section 4.1), and as people stay among the populace of Accra, their culture again gets influenced by the culture of the Ga-Dangme people. The study intends to investigate how all these influences, which will give the sample of study a unique culture within the organisation, impact the relationship

between organisational learning and knowledge-sharing behaviours of community of practice members. It also explores the role played by social media as a mediating variable in the relationship between organisational learning and CoP knowledge-sharing behaviours to promote organisational learning.

It has also been realised that most studies investigating organisational culture and knowledge sharing do so using cultural values (such as trust, teamwork, collaboration, etc.) rather than cultural types (Davenport and Prusak, 1998; De Long and Fahey, 2000; Lopez et al., 2004). However, other studies have been conducted using cultural typologies. For example, research conducted by Teng (2009) on organisational culture and knowledge conversion on corporate performance used three out of the four of Cameron and Quinn's cultural typology and knowledge conversion based on Nonaka's (1994) model of knowledge conversion which included externalisation, socialisation, combination, and internalisation. The study which was conducted in Taiwan with about 650 questionnaires revealed that adhocracy culture enables knowledge conversion and promotes performance better than hierarchy and clan cultures. It also concluded that the different cultures that exist in an organisation have a greater effect on its knowledge conversion and performance, and due attention should be paid to them.

For this study, therefore, the different types of cultures as informed by Cameron and Quinn (2006) typology are applied. This decision is informed by the works of Davenport and Prusak (1998) in their study where they concluded that among other cultural values and vocabularies, etc., common culture is a vital factor that can influence knowledge-sharing processes in an organisation. Also, some studies have indicated that organisational culture that emphasises competition among its employees within the organisation will pose a barrier to knowledge sharing whereas a culture that encourages team building and cooperation will enforce trust that encourages knowledge sharing (Wang et al., 2004; Willem and Scarbrough, 2006). Additionally, it has been argued that cultures that encourage innovativeness will foster knowledge sharing (McKinnon et al., 2003; Bock et al., 2005). The study by Cameron and Quinn (2006) suggested that different cultures can exist in the same organisation; however, one of the cultures will be dominant. Using the OCAI to examine the role of national culture on organisational cultures influence on communities of practice knowledge-sharing behaviours through social media to enhance organisational learning will help the researcher investigate further how the different cultures presented by the OCAI will impact on this relationship under study. Cronbach's Alpha coefficients for competitive, controlling, collective, and creative culture range from .73 to .79.

National culture – Geert Hofstede defined culture as ‘collective programming of the mind that distinguishes the members of one group or category of people from others’ (Hofstede et al., 2010, p. 5). Researchers have used various approaches in measuring and analysing national culture (Triandis, 1989, 1995; Schwartz, 1999, 2012) but the most widely accepted approach is that proposed by Hofstede (1980, 1994, 2001). His concept of national culture consists of five dimensions – these are individualism vs collectivism, power distance, Long-term orientation, masculinity vs femininity, and uncertainty avoidance. His concept was based on an extensive study of IBM employees in 72 countries, involving about 116,000 questionnaires (Hofstede, 2001). Hofstede’s values survey module 2013 (VSM 2013) comprises of 26 items measuring all mentioned dimensions of national culture of which two of the dimensions (femininity, collectivism) referred to as coactive culture in this study are measured with eight items from VSM 2013. For more details, see Chapter 3, Section 3.2. There are several reasons why VSM 2013 was chosen over other methodologies. The VSM 2013, according to Hofstede, can be used to measure culture to a geographical region within a country.

5.11 Layout of Questionnaire

The questionnaire for the study was divided into four sections. The first part of the questionnaire comprised of eight questions which asked respondents to rate from 1-5 on a Likert scale on organisational culture. This part of the questionnaire relates to respondents’ perceptions of their organisational culture. Part two was divided into two sub-sections. Section A, comprising seven items, asked about communities of practice knowledge-sharing behaviours. Section B comprised of 10 items and asked about the use of social media by members of the community in an organisation. Part three comprised eight items on national culture, and part four, made up of nine items, was on organisational learning. Within the questionnaires, no part exceeded 10 questions. The final version of questionnaire and cover letter are presented in Appendix A. Table 17 shows the structure of questionnaire used in gathering data for the study.

Table 17: Structure of Questionnaire

Part	Sub-sections	Variables Measured	Type of Questions
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1		Independent variable	Close-ended with 5-point Likert
2	A	Dependent Variable	Close-ended with 5-point Likert
	B	Mediator Variable	
3		Independent Variable	Close-ended with 5-point Likert
4		Dependent Variable	Close-ended with 5-point Likert
5		Demographic Variables	Close ended with multiple options

5.12 Approach to Quantitative Data Analysis

Statistical analysis for the quantitative data was conducted using SPSS version 21 for Windows 7. Basic descriptive statistics including means and median were used to produce a summary of statistical data. Descriptive plots such as bar charts were used to display the frequency, mean and association between variables. Inferential (Pearson's correlation test and Cronbach's Alpha) statistical tests were also run.

Data analysis was conducted using structural equation modelling partial least squares. Structural equation modelling (SEM) is a unique statistical measurement that is prevalent in the field of social science. The model uses a series of different mathematical models in measuring variables (Ziegel and Mueller, 1997). Some of the mathematical models include the partial least squares, path analysis, confirmatory factor analysis, and latent growth modelling. Most social scientists use the structural equation model in the assessment of the unobservable variables. Moreover, SEM shows the relationships that exist between an observable and unobservable variable (Ziegel and Mueller, 1997). Using SEM can determine numerous dependent variables simultaneously. The method is highly reliable as it accounts for the measurement error which other techniques such as the OLS do not consider in computation. Many researchers who use the structural equation model find it beneficial because it also facilitates the measurement of goodness-of-fit indices. Goodness-of-fit indices ascertain the strength of the model in use by specifying if the model used is appropriate to the given data. The main advantage the method has over all the others is the ability to measure

direct and indirect observable variables (Der, 2002). Since the technique measures multiple groups of variables, one can efficiently use it to assess any group differences in the findings. One merely needs to fit the different structural models separately and then compare the outcomes to evaluate group differences. It gives one the reliability of each variable measured to ascertain the adequacy of a model in fulfilling its function. However, it is argued that SEM is limiting in the sense that the model can only allow a sample size of more than 200 observations (Der, 2002). However, the model is sophisticated and deals with multiple variables; hence, careful planning prior to its usage is required (Der, 2002).

5.13 Ethical Aspects

Ethics are considered the basic moral principles that guide one's conduct (Denscombe, 2010). They guide individuals to act in a proper manner when conducting research, and help protect the researcher, the participants, as well as the profession. The study used a quantitative research method and involved employees of organisations in the service and industrial sectors in Accra. This study raised a few ethical issues to both the researcher and the participants. A research ethical review (RER) form was completed and submitted through ERGO to the supervisor or academic staff at the University of Southampton for evaluation and approval. An introductory letter was then sent to the gatekeepers/HR departments of the selected organisations for access to the employees for the study. During the data-gathering stage of research, all ethical etiquettes corresponding to the study and regulations governing it were respected and obeyed by both the researcher and participants through the signing of all consent forms and the University of Southampton data protection forms. In the consent forms, which were given to the participants, the goal and aim of the research was clearly specified for them to understand and make an informed decision on whether they wanted to participate or not. The procedure, purpose, and exact duration of the research was also explained to them. Participants were made aware that they were under no obligation to take part in the research. They were informed of their ability to withdraw at any stage and that all related data would be destroyed therein, without any consequence whatsoever. Participants were informed of the benefits the research will bring to themselves and their organisation. These could include changes in the form of modernisations or removal of certain aspects of their system. Also, the advantages and disadvantages that this study will expose the participants to were outlined.

Care was taken in the research design and presentation to make participants feel they had not wasted their valuable time. Participants were also told that any sensitive information that was would not be disclosed to anyone either intentionally or accidentally.

Participants were given contact details of someone who they could approach for clarification of the research and their rights to participate if they wanted help in establishing the credibility and integrity of the researcher and the research work. This research was an academically influenced investigation that was guided by proper research theories and techniques. Full compliance with ethical considerations was adhered to when releasing findings of the study in accordance with the expectations, and requirements set out for research by the University of Southampton.

The researcher therefore was accountable to the supervisor and research committee of the University of Southampton by complying with proper research ethics, which ensured she adhered to the norms of good scientific practice. The researcher also acted professionally, conducting and reporting of data as honestly and faithfully without any bias, deception, or misrepresentation of any data in the study.

Another ethical issue that arose in this research is the time frame and financial resources available to the researcher. The researcher commuted from one organisation to the other meeting human resource managers and participants to distribute consent forms, questionnaires, and other materials needed for study. Questionnaires were also left with participants and collected later on an agreed day and time so as not to invade their privacy as well as minimise expenditure by the researcher. All data collection was conducted within the premises of the organisations. Both inclusion and exclusion criteria for research were clearly defined in the debriefing letter to help participants not to waste their time in participating when in fact they should not. Protecting oneself during data collection is equally as important as protecting the participants from any harm. Since the research was conducted outside campus (Ghana), the researcher put certain precautions place to protect herself. The research supervisors always knew the whereabouts and activities of the researcher. Friends and family were also informed when and where the researcher was going. She always had a working mobile phone and an emergency telephone number provided for friends and family to contact her should any issues arise. All parties were also informed when the researcher returned home after data gathering.

Quality Control

All data were double entered, checked, and cleaned prior to analysis.

Confidentiality of Data

Only the researcher of the study had access to the data of the participants. The researcher explained to respondents how their privacy was always to be protected. Their names and other information that could make them easily identifiable in the questionnaires were not requested. Their identities were hence anonymous and confidential throughout the research. They were also informed of the ethical conditions and their rights to anonymity and confidentiality in the study.

5.14 Chapter Summary

Method section of a study is the most vital part as it influences the results of the study and makes it replicable. In this study, it was informed by ontological positivism. What that entails and the reason behind its usage have been outlined above. Quantitative survey method was used to gather research data from Accra Ghana. Structural equation modelling was used to analyse the results. The reasons for using any of these methods have been explained within the chapter above as well as some of the ethical issues that the study confronted and overcame. Chapter six below give a full analysis of the results obtained through the guidelines of the method section as well as being informed by the other four previous sections of the study.

Chapter 6 Data Analysis and Findings

6.0 Introduction

This chapter examines and presents the results that emerged from the survey data. The chapter is divided into three main parts which include a descriptive section of the data that comprises of the respondents' profile, missing values, common method bias, etc. Then the structural equation models are presented and the relationships between variables are also examined. The sample data used in this study were obtained from 14 organisations based in Accra that consistently appeared on the Ghana Club 100 list due to their performance for the last three years. Data gathered from the study have been presented below and with the use of tables and graphs to help in explaining results further.

6.1. Descriptive Statistics

According to Zikmund et al. (2010) it is very important to undertake a descriptive analysis as it gives the investigator a chance to set out the basic characteristics of the sample used for the study.

6.1.1 Demographic Statistics of the Sample

Within this set, variables such as the age, gender, and educational qualification, among others, were asked in the questionnaire to help understand the demographic and social characteristics of the respondents in the study.

6.1.1.1 Employees' Gender

With regards to the respondent's gender, as shown in Table 6.1, 62.2% of respondents were male while 37.8% were female, suggesting that more males took part in the survey than females. It could also be an indication that more males were employed within these organisations than females. Table 18, figure 13 presents these results.

Table 18: Gender

		Frequency	Percent	Valid Percent	Cumulative Per cent
Valid	Male	258	62.2	62.2	62.2
	Female	157	37.8	37.8	100.0
	Total	415	100.0	100.0	

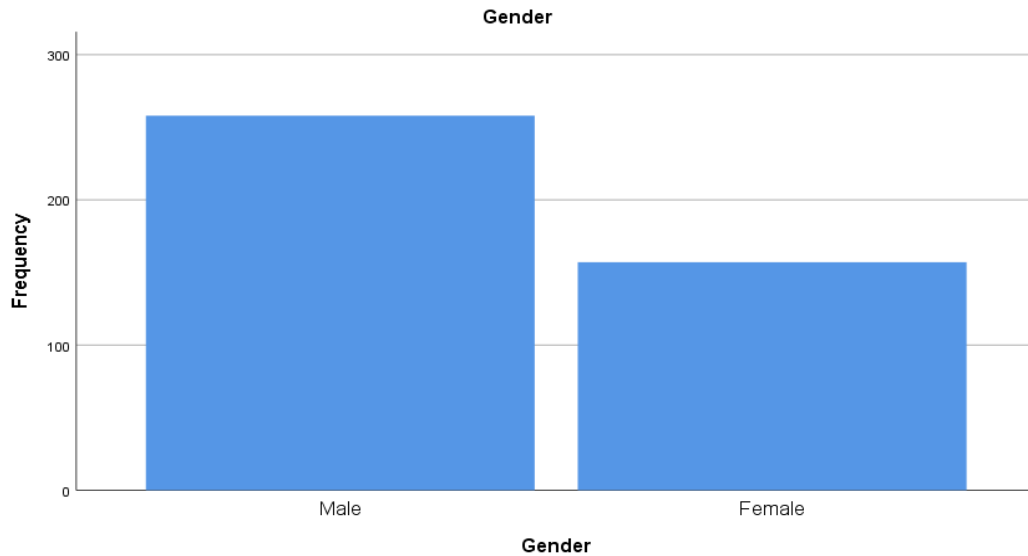


Figure 13: Gender of Employees

6.1.1.2 Employees' Age

The ages of the respondents, presented in Table 6.1 below, it ranges from those under 25 years to over 50 years. The results shown indicate that the 25-30-year-olds representing 27.7% was the largest group within this sample, with 115 respondents answering the questionnaires. Those between the ages of 31-40 represented 21.2% of the total and was the second largest group with 88 respondents. Others included in the sample were 86 respondents representing 20.7% of total number of respondents who were under 25 years. The results also show that 81 respondents representing 19.5% were within the age group of 41 to 50 years old and a further 45 of respondents representing 10.8% were aged over 50.

Table 19: Employees' Age

	Frequency	Percent	Valid Percent	Cumulative Percent
under 25	86	20.7	20.7	20.7
25-30	115	27.7	27.7	48.4
31-40	88	21.2	21.2	69.6
41-50	81	19.5	19.5	89.2
over 50	45	10.8	10.8	100.0
Total	415	100.0	100.0	

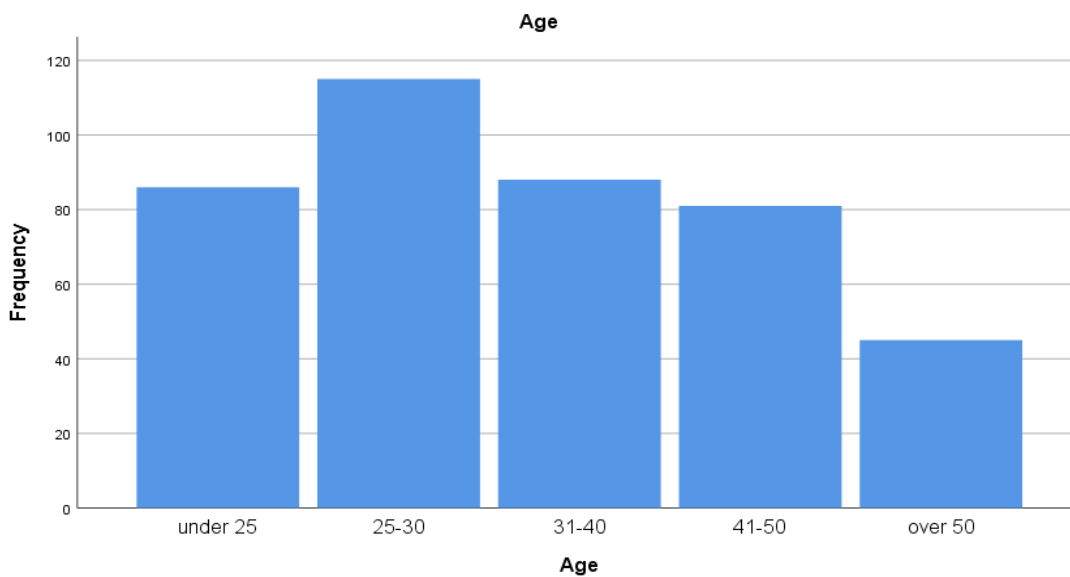


Figure 14: Employee Age

6.1.1.3 Employees' Experience

This section of the chapter examines the experiences and how long the respondents have worked for their respective organisations. These figures varied from less than one year to over 25 years.

This part of the profile was important for the study as the study intended not to take surveys from those that have worked less than a year in their organisations due to the nature of the study and its intent. The view was that those who had worked in the organisations for less than a year would not know and give a true representation of the organisational culture which was an independent variable within the study. Therefore, there was a zero number of respondents from within that group in the study. Respondents with 6 to 10 years of work experience dominated this survey with 189 representing 45.5% of the total number of employees across all organisations. The data are presented in Table 20 and Figure 15 below.

Table 20: Years of service

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-5 years	55	13.3	13.3	13.3
	6-10	189	45.5	45.5	58.8
	11-25	118	28.4	28.4	87.2
	over 25 years	53	12.8	12.8	100.0
	Total	415	100.0	100.0	

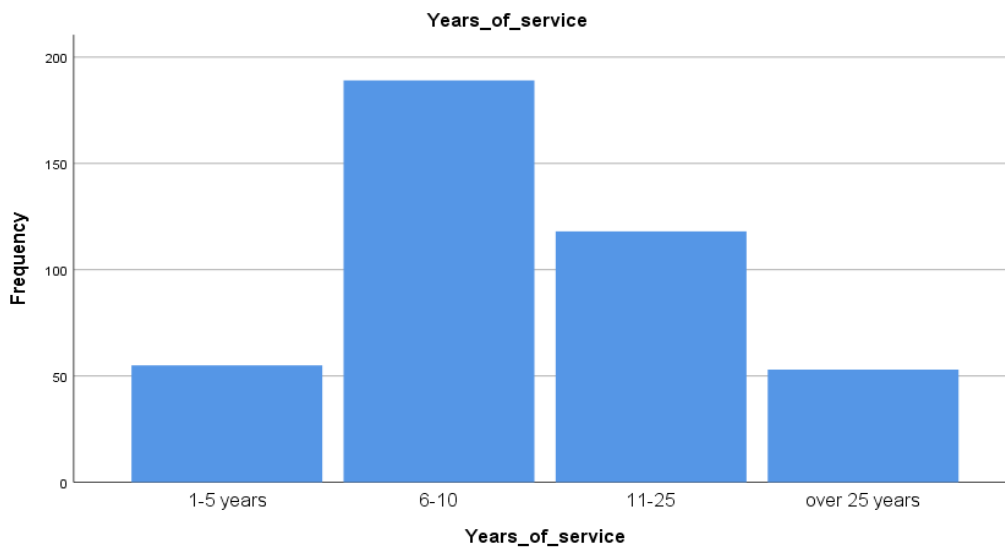


Figure 15: Years of Service

6.1.1.4 Employees' Educational Qualifications

The next table represents the respondents' educational levels in the organisation. Within the table, it can be realised that the highest proportion of respondents within the sample had attained an undergraduate degree representing a total of 132 respondents and a total percentage of 31.8 from the total sample size of 415. Again, 117 respondents represented 28.2% who attained graduate degrees with high school graduates representing a further 88, or 21.2%. Also, 78 respondents with a percentage of 18.8 had achieved some form of certificate or associate degree. Most of the respondents surveyed for this study therefore had some form of educational qualification up to a high school level.

Table 21: Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	High School graduate	88	21.2	21.2	21.2
	Certificate or Associate degree	78	18.8	18.8	40.0

Undergraduate degree	132	31.8	31.8	71.8
Graduate degree	117	28.2	28.2	100.0
Total	415	100.0	100.0	

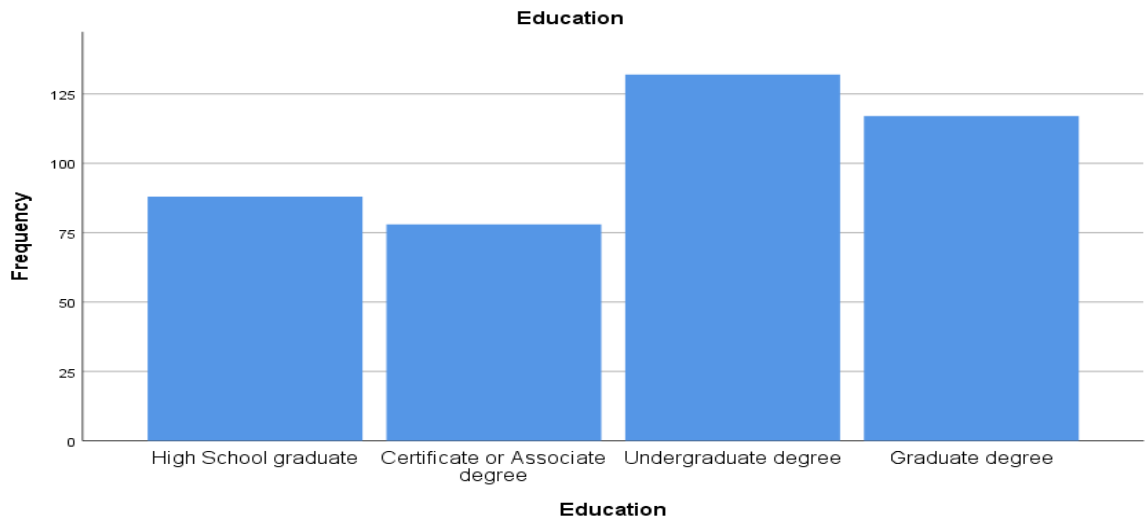


Figure 16: Educational Qualification

6.1.1.5 Employees' Position

The survey questions used for the study targeted employees of all positions and roles within the organisations, among which six positions were identified – those of senior and middle management, supervisory team, non-management (those who were employed as part of the technical team of the organisations), and hourly paid employees of the company. Table 22 below shows the employees' positions.

Table 22: Role

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Senior Management	33	8.0	8.0	8.0
	Middle management	70	16.9	16.9	24.8
	Supervisory	88	21.2	21.2	46.0
	Non-management (technical/professional)	108	26.0	26.0	72.0
	Non-management (Hourly employee)	116	28.0	28.0	100.0
	Total	415	100.0	100.0	

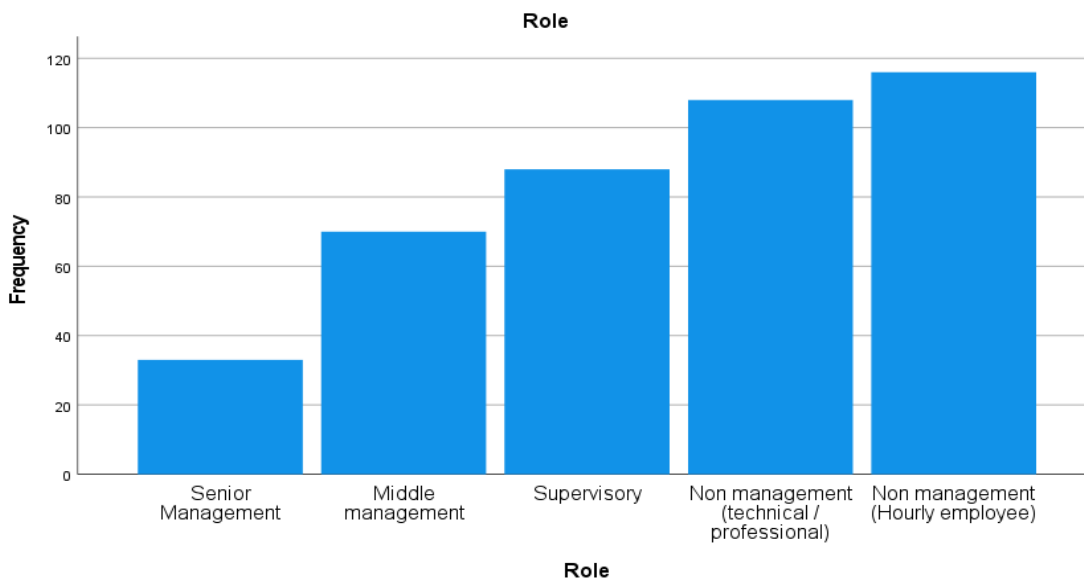


Figure 17: Employee Role

6.1.1.6 Type of Organisation

This section presents information on the type of organisation each employee worked for. These organisations from the data obtained from the Ghana population census are indicated to have the highest number of people employed across all departments and regions particularly in Accra where

the survey was conducted. This section, therefore, intended to get the best possible representation of data hence the reason for using these organisations for the study.

Table 23: Type of organisation

		Frequency	Percent	Valid Percent	Cumulative Per cent
Valid	manufacturing	101	24.3	24.3	24.3
	Service	258	62.2	62.2	86.5
	Government	56	13.5	13.5	100.0
	Total	415	100.0	100.0	

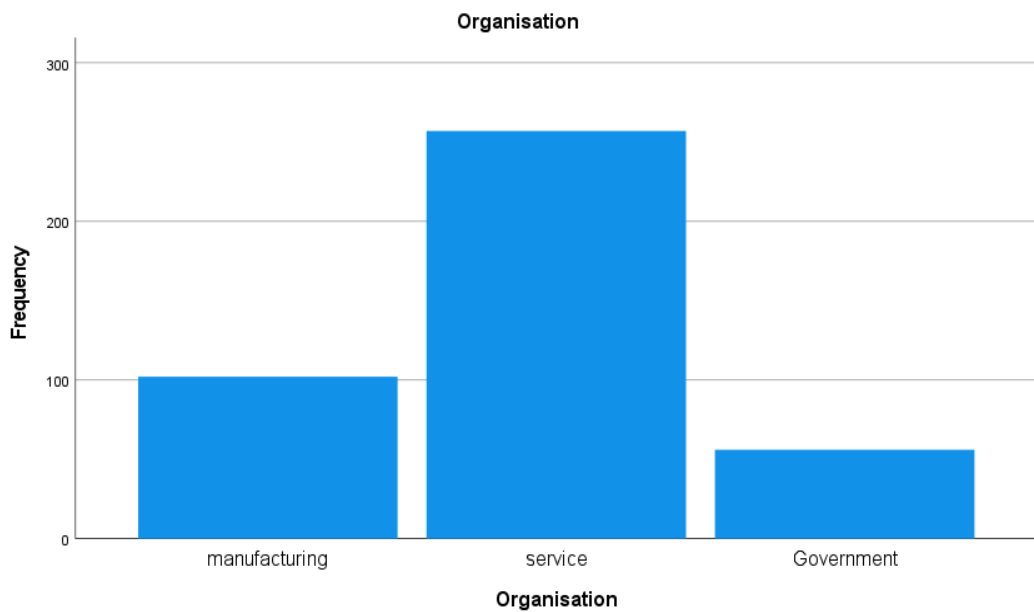


Figure 18: Type of Organisation

6.1.1.7 Total employed

Table 24 below represents the total number of persons that were employed within the three organisations included in this study. This was to indicate the various sizes of the organisations from which respondents for the study were drawn.

Table 24: Total number of employees

		Frequency	Per cent	Valid Per cent	Cumulative Per cent
Valid	0-500	132	31.8	31.8	31.8
	501-1,000	157	37.8	37.8	69.6
	1,001-10,000	81	19.5	19.5	89.2
	10,001-50,000	29	7.0	7.0	96.1
	over 50,000	16	3.9	3.9	100.0
	Total	415	100.0	100.0	

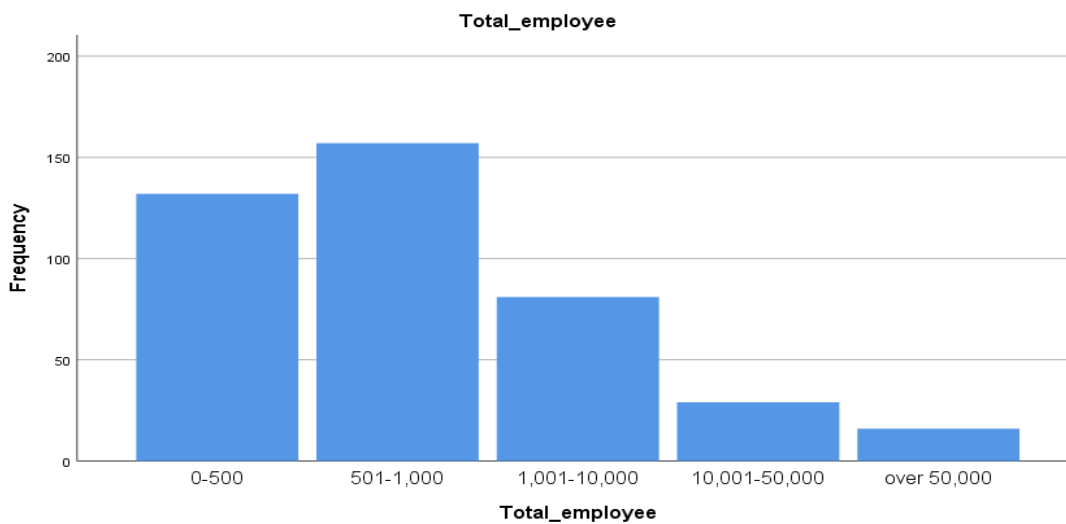


Figure 19: Total number of employees

6.1.2. Data Distribution

Frequency distribution of data requires one to examine how many times a score has appeared within a given dataset. A normal distribution data, according to Field (2009), requires all data to be evenly distributed across all scores. To Pallant (2011), a frequency distribution is normal when the highest frequency is in the middle and the lesser around the end. However, when examining data using PLS-SEM, researchers such as Reinartz et al. (2009) argued that data normality or otherwise does not affect the results in any way as it can still provide robust estimations even in extreme non-nominal distributions of data in a survey. Hence, in this study, the normality of the data distribution was not measured.

6.1.3 Non-Response Bias

Non-response bias, according to Dilman (2011), is *'The result of people who respond to a survey being different from sampled individuals who did not respond, in a way relevant to the study'* Dilman (p.11). For researchers such as Groves (2006), different techniques can be used in testing for non-response bias error which include an early and late respondent. The values ascribed to such surveys can help in generating findings that can be used for large populations. Such cases are common in the experimental analytic as well as descriptive research and it can be a serious issue in survey studies. The results can be mistaken in the estimation of the characteristics of a population due to a phenomenon of being under or overly represented which might arise from the conduct of non-responders (Brown, 2015). With regards to this study, there was no issue with non-response bias as respondents were contacted via their managers and other representatives who distributed the survey questionnaires. There was also flexibility within the time frame for collecting questionnaires from respondents although they were informed initially of two weeks. This flexibility gave them enough time to fit the filling in of survey questions into their busy schedules. As they were also assured of their confidentiality with no personal questions asked, they were comfortable enough to fill out the questionnaires.

6.1.4. Missing Data and Outliers

Missing data together with outliers is a common experience during the data-gathering process. Missing data leads to a shortage of information and statistics for analysis that can compromise the statistical strength in research, consequently affecting research reliability, efficiency, and validity. Different reasons could account for this which will be beyond the researcher’s remit. Missing data occur when a respondent mistakenly or intentionally refuses to answer an item/items on a given questionnaire (Field, 2009). On such occasions, such data can be omitted if the values are beyond 15% (Hair et al., 2014a). In this study, about 10 cases were omitted from the study which had missing values of more than 15% as it is argued that such data could affect the validity and credibility of the research data. Table 25 shows values of results with no missing data.

Table 25: Statistics with no Missing Data

		Gender	Role	Education	Years of service	Total employee	Organisation	Age
N	Valid	415	415	415	415	415	415	415
	Missing	0	0	0	0	0	0	0
Mean		1.38	3.49	2.67	2.41	2.13	1.89	2.72
Median		1.00	4.00	3.00	2.00	2.00	2.00	3.00
Mode		1	5	3	2	2	2	2
Sum		572	1449	1108	999	885	785	1129

On the other hand, outliers can have a tremendous impact on statistics estimation such as the standard deviation as well as mean (Seo and Yoon, 2011). This leads to an underestimation or overestimation of values where respondents might score values that are completely different to those of their counterparts (Field, 2009). It is noted that outliers can have a significant impact on the relationship between variables from positive to negative in severe situations (Kock, 2013).

6.1.5 Common Method Bias (CMB)

According to Podsakoff et al. (2003), common method bias refers to any biases that might have occurred in a study dataset due to some occurrences that are not attributable to the measures used for the study. A respondent in such situations might give an answer that has been triggered by something external rather than by the measure used. When not checked, CMB could result in measurement error which will impact negatively on the validity of the measure (Podsakoff et al., 2003). To therefore avoid CMB a common latent variable was used. A latent variable was added to the Amos confirmatory factor analysis which was then connected to all the latent variables within the model. To then check for CMB, the standardised regression weights of the model with common latent factor (CLF) was compared with one without. If a difference greater than .200 exists between the two models, this means the CLF must be retained when performing a structural test (Podsakoff et al., 2003). With regards to this study, there was no common method bias as the differences between models were less than .200 and the CLF was therefore not included in structural model.

6.2 SEM Analysis

Structural equation modelling (SEM) is a statistical method that is based on a confirmatory approach (hypothesis testing method) to help in analysing a phenomenon in a structural theory by demonstrating a causal process to show observations on multiple variables (Byrne, 2010). Hence, SEM, is aimed at testing the existence of any relationship between one or more variables (dependent and an independent) to test the fit between the hypotheses with the obtained data. Variables for the study have been presented below in table 26.

Table 26: Variables for study

Construct	Variable	Code
Independent variable		
ORGANISATIONAL CULTURE		OC
Competitive		COMP
Controlling		CONTR
Creative		CREA
Collaborative		COLL
National Culture (Coactive Culture)		NC
Dependent Variable		
Knowledge-sharing Behaviours of Communities of Practice		CoPKSB / KS (CoP)
Organisational Learning		OL
Mediating Variable		
Social Media		SM

6.2.1 Individual Item Reliability

Reliability for individual items in a study is evaluated through the indicator loadings according to Hulland (1999). As a rule of thumb, researchers are advised to only use factor loadings that are 0.70 or higher indicating items measure the same construct. However, there have also been arguments that a loading of 0.50 is equally acceptable, particularly in empirical studies (Kock, 2011). After the exploratory factor analysis to check for reliability and consistency some factors that did not load into their constructs were deleted. The indicators that were dropped from the study because they did not load well on their individual constructs were

OC- 1,2,4; NC- 4,5,6,7; SM- 1,3,9,10; CoPKSB- 7,8 and OL- 2,

A pattern matrix is used to test for intercorrelations between variables in an EFA which is then used for SEM in a confirmatory factor analysis. Table 27 is the pattern matrix that was obtained using the items in the EFA. With Table 28 showing factor loadings for variables in study.

Table 27: Pattern Matrix

	Component				
	1	2	3	4	5
OL7	.726				
OL6	.712				
OL9	.708				
OL8	.704				
OL3	.603				
ESM8	.530				
OL5	.510				
OL4	.479				
ESM5		.774			
ESM2		.758			
ESM7		.719			
ESM6		.675			
ESM4		.666			
CoPKSB6			.808		
CoPKSB3			.761		
CoPKSB5			.697		
CoPKSB4			.641		
CoPKSB1			.515		
CoPKSB2			.492		

	Component				
	1	2	3	4	5
OCO7				.668	
OCO6				.666	
OCDC3				.576	
OCO8				.514	
NC2					.789
NC3					.738
NC1					.620
NC8					.620

Out of the factors that were extracted on the criteria of having eigen value greater than 1, five factors have valid reliabilities greater than 0.7, which are presented below.

Factor1: OL 1,3,4,5,6,7,8,9, ESM8, (Reliability = 0.864)

Factor2: ESM 2,4,5,6,7, (Reliability = 0.853)

Factor3: COPKSB 1,2,3,4,5,6, (Reliability = 0.813)

Factor4: OCDC 3,4, OCOG 5,6,7,8 (Reliability = 0.779)

Factor5: -NC1,2,3, 8-(Reliability=0.739)

Table 28: Factor Loadings for Sample

	Knowledge Sharing (CoP)	National Culture	Organisation Culture	Organisation Learning	Social Media
CoPKSB1	0.649	0	0	0	0
CoPKSB2	0.679	0	0	0	0
CoPKSB3	0.776	0	0	0	0
CoPKSB4	0.732	0	0	0	0
CoPKSB5	0.768	0	0	0	0
CoPKSB6	0.747	0	0	0	0
ESM2	0	0	0	0	0.847
ESM4	0	0	0	0	0.814
ESM5	0	0	0	0	0.875
ESM6	0	0	0	0	0.676
ESM7	0	0	0	0	0.759
NC1	0	0.732	0	0	0
NC2	0	0.809	0	0	0
NC3	0	0.81	0	0	0
NC4	0	0.643	0	0	0
OCDC3	0	0	0.633	0	0
OCOG6	0	0	0.796	0	0
OCOG7	0	0	0.791	0	0

	Knowledge Sharing (CoP)	National Culture	Organisation Culture	Organisation Learning	Social Media
OCOG8	0	0	0.703	0	0
OL10	0	0	0	0.62	0
OL3	0	0	0	0.767	0
OL4	0	0	0	0.702	0
OL5	0	0	0	0.738	0
OL6	0	0	0	0.735	0
OL7	0	0	0	0.695	0
OL8	0	0	0	0.688	0
OL9	0	0	0	0.736	0

6.2.2. Constructs' Reliability

Construct reliability, according to Hair et al. (2011), approximates the internal consistency of a given construct. According to some researchers (Ruiz et al., 2008; Kock, 2011; 2013; Ketkar et al., 2012), two main measurements can be used in this process (either composite reliability or Cronbach's Alpha coefficients). Composite reliability is satisfactory if it is between 0.60 and 0.70 for exploratory study and 0.70 and 0.90 for explanatory study. With regards to Cronbach's Alpha, a satisfactory reliability is obtained when the values are higher than 0.70 (Mackenzie et al., 2011). Table 29 below shows the composites and Cronbach's Alpha reliabilities for all constructs used in the study.

Table 29: Composite and Cronbach's Alpha Reliabilities

Reliability and Convergent Validity	Cronbach's Alpha	Composite Reliability
Knowledge Sharing	0.82	0.87
National Culture	0.746	0.837
Organisation Culture	0.712	0.822
Organisation Learning	0.86	0.891
Social Media	0.855	0.896

From the above table, composite reliability and Cronbach's Alpha are all above 0.7 showing a satisfactory reliability.

6.2.3 Constructs' Validity

Several different measures are applicable in the validation of the tests. One of these, construct validity, helps in the determination of suitability of a test measure in what it is intended to measure. That means the test must be constructed in a manner as to successfully measure the intended construct. The verification of construct validity can be attained through a comparison of the test to other tests that intend to measure the same type of qualities and determine the extent of correlation between the two measures (Polit and Beck, 2012). Construct validity is made up of *convergent* and *discriminant* validity. Convergent validity is the degree to which two or more measures in a survey are theoretically related. This means that these measured variables are highly related as is seen in the factor loadings whereas the discriminant validity test examines whether two or more measures that are meant to be unrelated are indeed unrelated. Thus, such factors should be distinct and not correlated. Factors in such regard only relate strongly to their own factors. Table 30 below is a presentation of the discriminant validity of the study.

Table 30: Variables' AVEs

Construct	Extracted (AVE)
Knowledge Sharing (CoP)	0.528
National Culture	0.565
Organisational Culture	0.538
Organisational Learning	0.506
Social Media	0.636

6.2.4 Collinearity Test

The collinearity test is used to determine how a phenomenon (a predictive or independent variable) is related to each other in a model. Collinearity is achieved when two or more indicators are uncorrelated thereby able to predict the values of a dependent variable (Hair et al., 2014a). Others such as Kock and Lynn (2012) also posited that this method can be applied in testing for common method bias. There could be erratic changes in the multiple regression coefficient estimates due to a small change in the data model (Kock and Lynn, 2012). The collinearity test does not contribute to the reduction of reliability or the predictive power. There is no standard value for discriminant validity; however, it has been suggested that a value less than .85 shows a discriminant validity does not exist and a value over .85 shows an overlap between constructs. Researchers such as Henseler et al. (2014) claimed that all the diagonal values should be greater than the horizontal and vertical values thereby making all values in this analysis within the acceptable range. This is shown in table 31 of the discriminant validity of study.

Table 31: Discriminant Validity

	Knowledge Sharing	Natural Culture	Organisation Culture	Organisation Learning	Social Media
Discriminant Validity					
Knowledge Sharing	0.727	0	0	0	0
Natural Culture	0.285	0.752	0	0	0
Organisation Culture	0.309	0.319	0.734	0	0
Organisation Learning	0.399	0.402	0.512	0.711	0
Social Media	0.458	0.267	0.397	0.565	0.797

6.3 The Structural Model Results

6.3.1 Model Fit Indices

The model fit indices are also regarded as the goodness of fit which is used to explain the relationship between an observed covariance and a hypothesised model of a study (Babyak and Green, 2010). This is used to explain how well a proposed model relates with the variables in a dataset. Some measures can be used to help in determining the goodness of fit of a model. Some of these indices and their measurements are presented below.

6.3.1.1 CMIN

The chi-square value is the traditional measure for evaluating overall model fit and “assesses the magnitude of discrepancy between the sample and fitted covariances matrices” (Hu and Bentler, 1999, p. 2). Depending on the value, chi-square can be referred to as either a goodness or badness of fit. According to Hu and Bentler (1999), the chi-square (which can also be measured using CMIN/DF) has a good fit, with values <3 and <5, sometimes accepted. For this model, the value, as presented in Table 32 below is 3.834, indicating a good model fit.

Table 32: CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	65	1200.078	313	.000	3.834
Saturated model	378	.000	0		
Independence model	27	5108.158	351	.000	14.553

6.3.1.2 RMR, GFI

The RMR/GFI fit indices represent the differences in square roots between the hypothesised covariance model and sample covariance residual matrix. RMR/GFI indices values should not be greater than .95. For this model, the values were 0.068 and .816, respectively, which represents a good fit for the model and shown in table 33 below.

Table 33: RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.068	.816	.778	.676
Saturated model	.000	1.000		
Independence model	.278	.312	.259	.290

6.3.1.3 RMSEA

Root mean square error of approximation (RMSEA) according to Byrne (1998, cited by Hooper, et al., 2008) examines how well a model would fit a population's matrix and is considered "one of the most informative fit indices" (Diamantopoulos and Siguaaw, 2000: 85, cited by Hooper et al., 2008) because of the number of estimated parameters used. A value of .06 or .07 is a good fit for the model (Hu and Bentler, 1999; Steiger, 2007, cited by Hooper, et al., 2008). The RMSEA for this model at .078 is acceptable.

Table 34: RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.078	.071	.084	.000
Independence model	.192	.186	.198	.000

6.3.2 The Path Analysis (Structural Relationships)

The diagram below shows the survey data that were analysed for the study. Table 6.6 shows the hypothesised relations proposed in Chapter 3 and are represented by coefficients (β). According to Hair et al. (2014), β values range from +1 to -1, with values close to +1 signifying a strong positive relationship between variables and those close to -1 showing a weak relationship.

Thus, the results from the structural model path coefficients (β) showed a significant and strong positive relationship between all variables in the study. It was indicated that organisational culture (which was represented by collaborative, creative, competitive, and controlling culture) had a significant and strong positive relationship with social media usage at the workplace with $\beta= 0.2$, and $P<0.01$. It also had a strong and positive significant statistical relationship with knowledge-sharing behaviours of communities of practice members of the organisation with $\beta= .18$, and $P<0.01$. Likewise, national culture (coactive culture) according to the data has a significant influence on social media with $\beta= .27$, and $P<0.01$, and on organisational learning with $\beta= .30$, and $P<0.01$. The rest of the results are presented in the diagram in Figure 20 and Table 35 below.

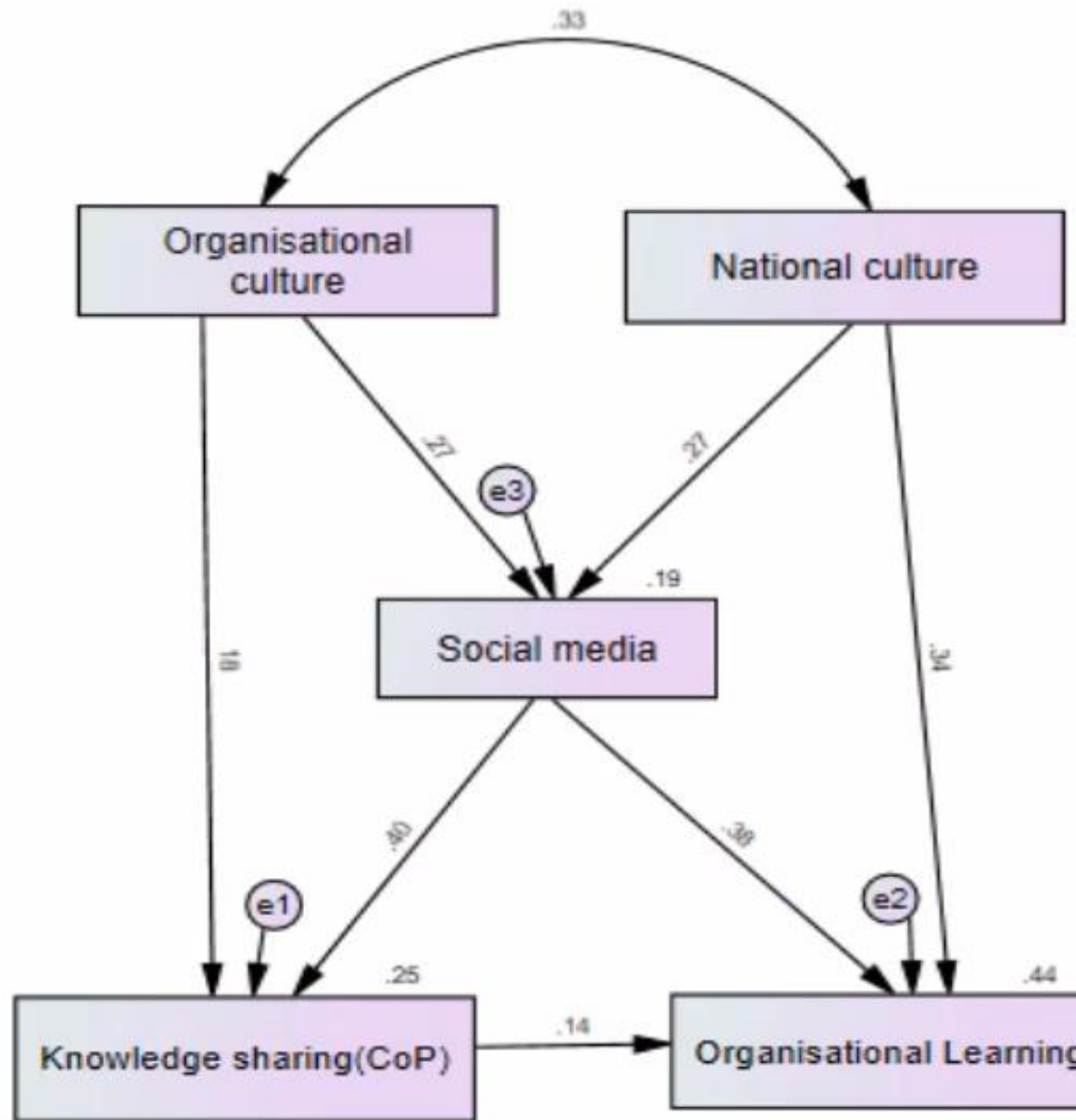


Figure 20: Structural Model

Researchers such as Hair et al. (2012) are of the conviction that R^2 coefficient (coefficient of determination) is a vital stage in evaluating a structural model which is supported by others such as Hulland (1999) and Peng and Lai (2012). According to Hair et al. (2014a, p. 93), R^2 is the “amount of explained variance of endogenous latent variables in the structural model”. For them, the greater the values, the better the latent variable. There are varying views with regards to the value

of the R² with some arguing a value of 0.75 as high, 0.50 as moderate and 0.25 as weak (Hair et al., 2011) whereas others such as Henseler et al. (2009) rate the values 0.67 as high, 0.33 as moderate and 0.19 as weak. Despite this importance attached, other researchers such as Martinez-Lopez et al. (2013) have shown that the R² value could be ignored as about 35% of published papers they had studied did not present it in their results.

Table 35: Path Coefficients, P Values and R Squares

Hypothesise	Path Coefficient	R ²	P Value	Description
NC → SM	.27	.128	<0.01	Positive, significant
OC → KS(CoP)	.18	.108	<0.01	Positive, significant
OC → OL	.30	.187	<0.01	Positive, significant
OC → SM	.27	.130	<0.01	Positive, significant
SM → KS(CoP)	.40	.218	<0.01	Positive, significant
SM → OL	.34	.315	<0.01	Positive, significant
KS(CoP) → OL	.11	.160	<0.01	Positive, significant
NC → SM → OL	.131	.337	<0.01	Positive, significant
NC → SM → KS (CoP)	.128	.227	<0.01	Positive, significant
COMP → SM → KS(CoP)	.030	.219	.074	Positive, significant
COLL → SM → KS(CoP)	.029	.257	.261	Negative, significant
CREA → SM → KS(CoP)	.084	.251	<0.01	Positive, significant
CONTR → SM → KS(CoP)	.057	.235	.095	Negative, significant
SM → KS(CoP) → OL	.035	.339	<0.01	Positive, significant

6.3.2.1 Direct and Indirect Effects (Mediation Test)

A mediating variable, according to Frazier et al. (2004), is any variable that aids in explaining the relationship between a dependent variable and an independent variable in a study. Likewise, Hair et al. (2014a), in their view of a mediator, argued that it provides more information on the relationship between these variables direct or indirect. Some researchers claimed that a mediator variable can either be partial or complete; for example, Kock (2013) expounded that a full mediation is attained when there is a significant relationship between a dependent variable and an independent variable without the inclusion of the mediator variable. With regards to a complete mediation, the total impact of the independent variable on the dependent variable can be assessed through one or more mediator variables in a model which means that the independent variable has no direct impact, but rather an indirect impact, on the dependent variable whereas a partial mediation is achieved when the direct relationship remains significant with a mediating variable, a partial mediation has a significant effect on both the direct and indirect relationships between the independent and the dependent variables. In this case the direct relationship is not mediated while the indirect impact is assessed through one or more mediated variables. This study can be concluded to be a partial mediation as the independent variables used for the study (organisational culture represented by competitive, controlling, creative and collaborative cultures, and coactive national culture) and dependent variables (knowledge-sharing behaviours of community of practice members and organisational learning) are both impacted by the mediating variable (social media).

Social media platforms are internet/web technologies that are used to aid in communication among its members irrespective of their geographical location in the world. These platforms have created an inconceivable relevance to both individuals and organisations in recent times (Koo et al., 2014; Parveen et al., 2015). These platforms have been noted to provide an avenue for social interactions among members. Members communicate on social media by sharing ideas and knowledge which helps others in learning and personal development. It is also noted that other members use social media to relax, destress, or entertain themselves (Palmgreen and Rayburn, 1979; Papacharissi and Rubin, 2000; Ko et al., 2005).

According to Zhou et al. (2015) the use of social media and access to the internet is limited in developing countries such as Ghana due to frequent power cuts. However, in recent years, the pattern is changing with more people engaging in social media platforms such as Facebook, WhatsApp, and LinkedIn, among others. (Fosu Ignatius, 2011). Due to the relevance of social media to the individual and Western world and the growing usage of social media in Ghana, this study

therefore explores the role it plays in the organisational context in Ghana. This was important because Ghana is a culturally rooted country where all people's (citizenry) actions and inactions are guided by their individual and societal cultures (Hofstede, 2001). It was therefore vital to study how culture would impact on social media which had the potential to encourage knowledge sharing among members thereby enhancing learning in an organisational context. In the current study, therefore, it was hypothesised that social media will mediate the relationship between organisational culture and communities of practice knowledge-sharing behaviours in enhancing organisational learning whereby organisational culture is an independent variable and communities of practice knowledge-sharing behaviours and organisational learning are dependent variables. Figure 21 and Table 36 below show the total direct and indirect relationships between variables in this study.

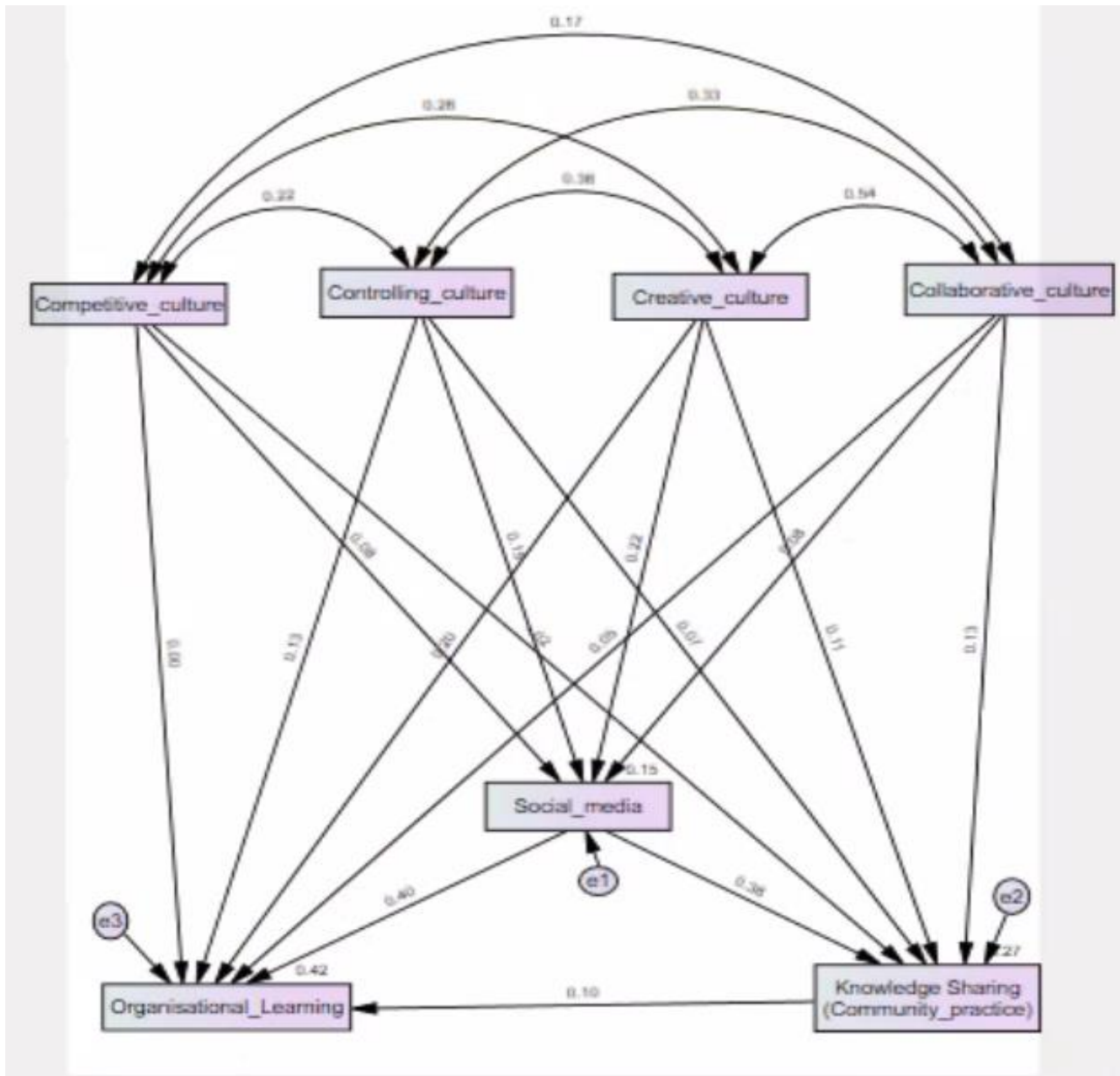


Figure 21: Structural Model (Mediation)

Table 36: Strength of Variables' Effects

	Relationship	Lower and Upper Bounds	Path Coefficient	P Value	Nature
	NC → SM	.169 - .381	.268	<0.01	Significant
	OC → KS(CoP)	.192 - .397	.294	<0.01	Significant

Total Effect	OC → OL	.189 - .441	.303	<0.01	Significant
	OC → SM	.183 - .387	.274	<0.01	Significant
	SM → KS (CoP)	.000 - .000	.400	<0.01	Significant
	SM → OL	.284 - .479	.382	<0.01	Significant
	KS (CoP) → OL	.016 - .211	.105	<0.01	Significant
Relationship between variables without a mediator					
Direct <i>(Relationship between dependent and independent variable without any mediator)</i>	NC → SM	.085 - .297	0.18	<0.01	Significant
	OC → KS (CoP)	.016 - .211	0.27	<0.01	Significant
	OC → OL	.297 - .518	0.40	<0.01	Significant
	OC → SM	.235 - .438	0.34	<0.01	Significant
	SM → KS(CoP)	.065 - .310	0.18	<0.01	Significant
	SM → OL	.183 - .387	0.27	<0.01	Significant
	KS(CoP) → OL	.169 - .381	0.27	<0.01	Significant
Relationship between variables with a mediator					
Indirect <i>(Relationship between the dependent and independent variable through social media as the mediating variable)</i>	NC → SM → OL	.062 - .193	.118	<0.01	Significant
	NC → SM → KS(CoP)	.051 - .156	.096	<0.01	Significant
	COMP → SM → KS(CoP)	.003 - .073	.024	0.043	Significant
	COLL → SM → KS(CoP)	.014 - .058	.020	0.237	Non-Significant
	CREA → SM → KS(CoP)	.038 - .134	.076	<0.01	Significant
	CON → SM → KS(CoP)	.004 - .072	.026	0.1.3	Non-Significant

	SM \rightarrow KS(CoP) \rightarrow OL	.005 - .078	.124	<0.01	Significant
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The direct effect of the relationships between the dependent and independent variables were measured without social media (a mediator variable). To do that the direct impact of organisational culture, coactive national culture, knowledge-sharing behaviours of community of practice members, and organisational learning were examined without including a mediator which, in this case, is social media, and were all statistically significant with both the upper and lower bounds falling between zero and P value's level of 0.05. The total effect of variables was also measured to be statistically significant. These path relationships (direct relationships without any mediating variables) can be seen in the table above; for example, there was a positively significant direct relationship between organisational culture and knowledge-sharing behaviours among community of practice members within Ghanaian organisations with a path coefficient and P value of .18 and <.01, respectively.

To examine the indirect relationship between variables, the research takes into consideration the relationship between the independent and dependent variables in addition to a mediating variable role. Indirect effect of variables denotes the impact of the mediating variable in the study where there is a change in the dependent variable due to adding a mediating variable if the independent variable increases by a unit. In this case the indirect effect attempts to examine the impact of both organisational culture and national culture on knowledge-sharing behaviours of members of communities of practice using social media as the mediating variable. The results above therefore illustrate the relationships within the model. For example, coactive national culture as an independent variable has a positive significant relationship with KS (CoP) using social media as a mediating variable, with $\beta = .128$ and $P < 0.01$. Also, coactive national culture has a positive significant relationship with organisational learning through social media as a mediating variable, with $\beta = .116$ and $P < 0.01$. In order to examine if social media had any impact on organisational learning through KS (CoP) the results indicated a strong positive relationship between variables, with $\beta = .035$ and $P < 0.01$. Organisational culture was assessed through controlling, competitive, creative, and collaborative cultures in examining the role of social media (as a mediator) on the relationship between communities of practice knowledge-sharing behaviours within an organisation. The results showed a statistically significant relationship between creative organisational culture and knowledge-sharing behaviours of community of practice members with social media as a mediating

variable; also, competitive organisational culture was significantly positive in the relationship while the rest were non-significant as their P values were more than the 0.05 threshold even though both upper and lower bounds were within zero.

6.4 Summary of the Results and Hypotheses Testing

From the tables and analysis above, the proposed hypotheses are either supported by the data or rejected. Table 37 below is a summary.

Table 37: Hypothesis Testing

Hypothesis	Relationships	Supported
H1 – There is a positive relationship between coactive national culture and social media use.	NC \implies SM	YES**
H2 – There is a positive relationship between organisational culture and communities of practice knowledge-sharing behaviour.	OC \implies KS(CoP)	YES**
H3 – There is a positive relationship between organisational culture and organisational learning.	OC \implies OL	YES**
H4 – There is a positive relationship between organisational culture and social media.	OC \implies KS(CoP)	YES**
H5 – There is a positive relationship between social media and communities of practice knowledge-sharing behaviours.	SM \implies KS (CoP)	YES**
H3 – There is a positive relationship between social media and organisational learning.	SM \implies OL	YES**
H7 – There is a positive relationship between knowledge-sharing behaviours of members of a community of practice and organisational learning.	KS (CoP) \implies SM	YES**
H8 – Social media mediates the relationship between coactive national culture and organisational learning.	NC \implies SM \implies OL	
H9 – Social media positively mediates the relationship between coactive national and communities of practice knowledge-sharing behaviours.	NC \implies SM \implies KS (CoP)	YES**
H10 - Social media mediates the relationship between organisational culture influences on communities of practice knowledge-sharing behaviours to enhance organisational learning.		
H10a – Social media positively mediates the relationship between competitive culture and communities of practice knowledge-sharing behaviours.	COMP \implies SM \implies KS (CoP)	YES**
H10b – Social media negatively mediates the relationship between collaborative culture and	COLL \implies SM \implies KS (CoP)	NO**

communities of practice knowledge-sharing behaviours.		
H10c – – Social media positively mediates the relationship between creative organisational culture and communities of practice knowledge-sharing behaviours.	CREA → SM → KS (CoP)	YES**
H10d – Social media negatively mediates the relationship between controlling organisational culture and communities of practice knowledge-sharing behaviours.	CONTR → SM → KS (CoP)	NO**
H11 – Social media influences organisational learning through enhancing communities of practice knowledge-sharing behaviours.	SM → KS (CoP) → OL	YES**
Notes: OC = Organisational Culture (CM/COMP - Competitive culture, CO/CONTR - Controlling culture, CR/CREA - Creative culture, CL/COLL -Collaborative culture) NC = National Culture (Coactive national culture) SM = Social Media OL = Organisational Learning KS (CoP)/ COPKS = Knowledge Sharing (Community of Practice)		

6.5 Summary of Hypotheses

H1: There is a positive relationship between coactive national culture and social media.

From the studies of Hofstede (2001), it was concluded that feminism and collective culture were among the most dominant cultures among countries in West Africa. These two cultures were summarised to form one unified culture referred to here as coactive national culture. It was then proposed that such a culture will have a positive relationship with social media as it promoted tolerance, friendship, and respect, among others. From the results, it was shown that coactive national culture thus has a significant relationship with social media ($\beta = .27, P < 0.01$). Thus, the relationship between coactive national culture and social media was confirmed.

H2: There is a positive relationship between organisational culture and communities of practice knowledge-sharing behaviours.

The proposed organisational culture was positively associated with community of practice knowledge-sharing behaviours in Ghana. As hypothesised, the results suggest a positive relationship between organisational culture and community of practice knowledge-sharing

behaviours with $\beta = .18$, $P < 0.01$. This finding from a practical point of view therefore shows that an increase in every one-standard-deviation in organisational culture is directly proportionate to an increase in KS(CoP) of organisational members in Ghana at .18. This analysis therefore supports the association.

H3: There is a positive relationship between organisational culture and organisational learning.

It was indicated from the proposed hypothesis that organisational culture has a positive relationship with organisational learning among Ghanaian organisations. Results indicated a significant relationship between organisational culture and organisational learning ($\beta = .18$, $P < 0.01$). As such, the proposed association between organisational culture and organisational learning among Ghanaian organisations was supported by the results.

H4: There is a positive relationship between organisational culture and social media.

The proposed organisational culture was positively associated with social media usage in Ghana. As hypothesised, the results suggest a positive relationship between organisational culture and social media with $\beta = .27$, $P < 0.01$. This finding suggests that an increase in every one-standard-deviation in organisational culture will result in an increase in social media of organisational members in Ghana at .27. This analysis therefore supports the association between organisational culture and social media among organisations in Ghana Club 100.

H5: There is a positive relationship between social media and communities of practice knowledge-sharing behaviours.

Various studies of social media in the Western world show a significant positive relationship with communities of practice knowledge-sharing behaviours across organisations. However, not much was known among firms in Ghana. As such it was proposed that there would be a significant relationship between these two among Ghanaian organisations as well. The analysis indicated a significant association between social media usage and community of practice knowledge-sharing behaviours among the 14 organisations studied in Ghana with $\beta = .40$ and $P < 0.01$. Hence the proposed association was affirmed by the results in a Ghanaian context as well.

H6: There is a positive relationship between social media and organisational learning.

It was again proposed that as social media's main purpose is to communicate and share ideas among members, this will inevitably enhance individual learning. So, the use of social media by organisations will improve their organisational learning. This relationship was affirmed by the results as social media significantly influences organisational learning among members of Ghanaian organisations ($\beta = .34, P < 0.01$).

H7: There is a positive relationship between knowledge sharing behaviours of members of a community of practice and organisational learning.

It was proposed in the study and from the available literature that there was a positive relationship between community of practice knowledge-sharing behaviours and organisational learning among employees in Ghana Club 100 organisations. From the results it was found that community of practice knowledge-sharing behaviours of employees significantly increases the organisational members' learning abilities with ($\beta = .11, P < 0.01$). Practically, for every increase in the standard deviation of KS (CoP), there will be an increase of .11 in their learning. Therefore, the relationship between KS (CoP) and OL was supported by the results obtained from the data.

H8: Coactive national culture influences organisational learning through social media.

It was again proposed that coactive national culture will have a positive association with organisational learning through social media. The findings reveal a significant relationship between coactive national culture and organisational learning through social media ($\beta = .116, P < 0.01$) Hence the association between coactive national culture and organisational learning through social media was supported.

H9: Social media positively mediates the relationship between coactive national culture and knowledge-sharing behaviours of community of practice members within an organisation.

From the study, it was hypothesised that social media would positively mediate the relationship between coactive national culture and community of practice knowledge-sharing behaviours in

enhancing organisational learning. The study results indicated a strong and positive relationship between constructs at $\beta = .096$, $P < 0.01$. These results confirm and support the findings from previous studies and the hypothesis is therefore supported by the findings.

H10: Social media mediates the relationship between organisational culture (creative, controlling, competitive, and collaborative) and communities of practice knowledge-sharing behaviours to enhance organisational learning. This hypothesis is further divided into sub-hypotheses (H8a, H8b, H8c and H8d).

H10a: Social media negatively mediates the relationship between competitive culture and communities of practice knowledge-sharing behaviours to enhance organisational learning.

It was proposed in the study that social media will negatively mediate the relationship between competitive organisational culture and communities of practice knowledge-sharing behaviours in enhancing organisational learning. The results from the analysis, however, show a significant relationship between competitive organisational culture through social media in enhancing organisational learning from communities of practice knowledge-sharing behaviours among Ghanaian organisations with $\beta = .024$, $P = .043$. The proposed association was therefore not supported by the results.

H10b: Collaborative culture influences communities of practice knowledge-sharing behaviours through social media to enhance organisational learning.

Collaborative organisational culture which was shown to be very important among Ghanaians was therefore proposed to have a great influence on community of practice knowledge-sharing behaviours in enhancing organisational learning through their use of social media. The results, however, reveal a non-significant and negative relationship between collaborative organisational culture and community of practice knowledge-sharing behaviours through social media in enhancing organisational learning ($\beta = .20$, $P = 0.261$). This finding therefore implied that an increase in the standard deviation of collaborative culture will result in a decrease in the other variables as well and this hypothesis therefore not supported.

H10c: Creative organisational culture influences communities of practice knowledge-sharing behaviours through social media to enhance organisational learning.

A creative organisational culture promotes individualism within organisations. This form of culture will hence have a significant relationship with the use of social media as social media promotes individualism and poses no boundaries to a person's creativity. It was therefore proposed that a creative organisational culture will have a positive relationship with community of practice knowledge-sharing behaviours to enhance organisational learning through social media. The results reveal a significant association between creative culture, social media, and community of practice knowledge-sharing behaviours ($\beta = .075$, $P < 0.01$). This relationship was therefore confirmed from the analysis among Ghanaian organisations.

H10d: Controlling organisational culture influences communities of practice knowledge-sharing behaviours through social media to enhance organisational learning.

A controlling organisational culture puts power on some people more than others. This will result in the members' use of social media in such cultures to be poor as they may not be able to share their knowledge and experience as much or as willingly as they may want. It was therefore proposed that such a culture will have a negative impact on community of practice knowledge-sharing behaviours through social media in enhancing organisational learning. The results revealed that there was a non-significant relationship between controlling organisational culture and community of practice knowledge-sharing behaviours through social media to enhance organizational learning ($\beta = .026$, $P > 0.095$) in Ghanaian organisations. These results, from a practical point of view, indicate that when the standard deviation for the controlling culture increases, the level of knowledge sharing among community of practice members will decrease on social media, which will therefore have a negative impact on their learning. This relationship from the proposed hypotheses was therefore supported from the results.

H11: Social media influences organisational learning through enhancing communities of practice knowledge-sharing behaviours.

With regards to social media and organisational learning, it was proposed that there would be a significant relationship between social media and organisational learning through community of practice knowledge-sharing behaviours among Ghanaian organisations. The results obtained

indicates a significant positive relationship between social media and organisational learning through community of practice knowledge-sharing behaviours ($\beta = .035$, $P < 0.01$). The association as proposed is therefore supported by the results.

6.6 Chapter Summary

This chapter presented the statistical results of the research. After using several statistical procedures, analysis was finally conducted using PLS-SEM. The results for the study, including descriptive statistics, common method bias, and non-responses, were all used to check for errors in responses, missing values, and outliers. After sorting out the above issues to ensure clean data for analysis the hypotheses and structural model were then tested using Amos to check the relationship between constructs in study. The structural and measured model of the research were performed, and results obtained have been presented above.

Prior to the measurement and structural model analysis, an exploratory factor analysis was performed. Individual item reliability was obtained and those indicators that had low factor loadings were dropped. After dropping some items, EFA shows that items were loading correctly into their individual constructs. Those factors were then used to perform a confirmatory factor analysis in Amos. Model fit indices' results from the analysis shows a satisfactory model with CMIN (3.834), RMR (.068), GFI (.816) and RMSEA (.078). Construct reliability, validity and collinearity also show an acceptable and satisfactory model.

From the results, all the proposed hypotheses, except one, were accepted; this showed a statistically significant relationship and supported associations between all variables in the Ghanaian context. Collaborative organisational culture was the only hypothesis that was not supported by the data from the study. Discussions of the results obtained are provided in the next discussion chapter of the study.

Chapter 7 Discussion

7.0 Introduction

The chapter presents the major findings that were reported above. The results which were obtained from Ghana Club 100 organisations are discussed and linked to the proposed research questions. In addition, the chapter recalls the research questions used for the study along with a research model.

7.1. Research Model and Questions

To address the above-mentioned shortcomings in the literature (Chapter 2), the present study has not only investigated culture and knowledge sharing but has examined the influence of both organisational and national cultures on communities of practice knowledge-sharing behaviours within organisations to enhance organisational learning through the mediating role of social media within the Ghanaian context. The data obtained from Ghanaian organisations showed a positive and significant relationship between variables in the study. This lends support to and extends the extant literature on national and organisational cultures, social media, knowledge sharing of community of practice members, as well as organisational learning in the Ghanaian context. To that end, the following conceptual model for the study is presented.

Along with this model, five research questions were developed to help address the limitations identified in relationships involving organisational and national cultures, community of practice knowledge-sharing behaviours. and organisational learning through social media as an organisational internal mediator. The set of research questions shown in Chapter 1 is restated below:

- a) To what extent does organisational culture influence community of practice knowledge-sharing behaviours in enhancing organisational learning via social media platforms?
- b) How do organisational cultures (collaborative, competitive, creative, and controlling cultures) impact community of practice knowledge-sharing behaviours use of social media in promoting organisational learning?

- c) What is the role of national culture (coactive) in knowledge-sharing behaviours of community of practice members in enhancing organisational learning?
- d) What impact does national culture (coactive) have on knowledge-sharing behaviours of community of practice members in enhancing organisational learning using social media?
- e) What is the effect of knowledge sharing of community of practice members in the relationship between social media and organizational learning?

To help to answer the proposed research questions, eleven hypotheses were developed in Chapter 3. The ensuing sections of the chapter are therefore organised into sub sections with the hypothetical questions to help address the five research questions.

7.2 Research Hypothesis

7.2.1 Coactive National Culture and Social Media (Hypothesis 1)

Coactive national culture has a positive and significant influence on social media according to the results of the present study which is confirmed by previous studies (Alavi and Leidner 2001; Kim and Lee, 2006; Razmerita et al., 2016). For example, Dennen and Bong (2018) reported that national culture had a great impact on the way students from their studies (China and the USA) reacted to the course design and online communication. They asserted that respondents in their study identified with their national culture first which influences how they interacted online and with who, how, and where. Chen et al. (2016) also supported this argument by stating that national cultures had a significant positive impact on online communities. They came to this conclusion based on their studies on the impact of national culture on online consumer communities. They believed that collective national cultural dimensions had positive influences whilst individualist cultures had a negative influence on consumer communities' use of social media. This hypothesis has therefore been supported and confirmed by previous studies (Hofstede 1980; Choi, Kim, Sung and Sohn, 2011; Chen et al., 2016). National culture and organisational culture are very important for organisations as they are very rare resources that organisations can harness and use to their advantage (Barney, 1991). As individuals are different, so too are the national cultures of each country. Every organisation is also nested with unique national and societal cultures which directly or indirectly impact the organisational culture (employees). Some cultural values may or may not

encourage employees to use social media platforms such as trust, preference for face-to-face interactions, power, hierarchy, or respect for age while others, such as transparency, collaboration, empowerment, and respect for diversity, can encourage employees' use of social media to enhance their performance and efficiency. Coactive national culture with unity, support for another, trust, collaboration, and respect for diversity, among others, has a positive influence on social media use by employees from a Ghanaian context.

7.2.2 Relationship between Organisational Culture and Knowledge-sharing Behaviours of Community of Practice Members (Hypothesis 2)

Findings from this study have indicated a strong and positive relationship between organisational culture and knowledge sharing behaviours of community of practice members within organisations. This is consistent with previous studies which have indicated a strong and significant relationship between organisational culture and knowledge sharing within organisations (Andrews and Delahay, 2000; Kim and Lee, 2006; Al-Alawi et al., 2007; Van den Hooff and Huysman, 2009; Chen and Cheng, 2012). Goh (2002) and Hult et al. (2004) argued that organisational culture promotes knowledge sharing and creation by enabling a positive working environment that encourages employees to be at ease with themselves and each other. For Michailova and Minbaeva (2012), knowledge is entrenched in every organisational culture through their various practices, policies, and systems. They however postulated that organisations need to put in effort to encourage knowledge sharing as it is not an automatic activity and requires an individual's willingness to participate. As such, employees who are not comfortable with their environment will not be willing or in a hurry to share their knowledge. A very cooperative organisational culture therefore needs to be created to encourage knowledge sharing and creation among employees. Any organisational culture that promotes competition will act as a barrier to any form of knowledge sharing, whilst cooperative organisational culture promotes trust and respect among employees which are prerequisites for effective knowledge sharing and communication within organizations (Wang and Noe, 2010). In their study on the use of social media in enhancing KS among staff of higher education, Niall and Duane (2018) concluded that members' desire to share knowledge through social media and virtual community of practice was highly influenced by several factors which all linked to the organisational culture. They mentioned that, over time, organisational culture is also influenced by other factors such as strategy, organisational structure, management actions, and hierarchy of organisations.

However, some researchers argued for the negative impact of organisational culture on knowledge-sharing practices (Lam, 2005; Rai, 2011; Suppiah and Singh Sandhu, 2011). Cultural values that give a bad connotation to sharing will hinder it. They argued that values that do not promote unity, empowerment, respect, and harmony, among other outcomes will have a negative impact on knowledge sharing within organisations. Notwithstanding this negative impact, Hislop (2013) insisted, however, that there is a positive influence of organisational culture on knowledge sharing. No matter therefore how organisational culture hinders knowledge sharing, it is attested by many that its positive influences outweigh the negative if properly managed and encouraged. Because individual and organisation cultures bring uniqueness to the organisation, when well harnessed, these will yield positive results for the organisation to enhance its competitiveness. In line with this, therefore, the analysis confirms previous studies on the positive and statistically significant relationship between organisational culture and knowledge-sharing behaviours of community of practice members.

7.2.3 Relationship between Organisational Culture and Organisational Learning (Hypothesis 3)

The study demonstrates a correlation between organisational culture and organisational learning among select organisations within the Ghana Club 100. This finding is supported by and consistent with other studies which provided evidence of a significant relationship between OC and OL (Schein, 1985, 2000; Davenport and Prusak, 1998; Ajmal and Koskinen, 2008; Bedford, 2013). For instance, some studies concluded that organisational culture promotes organisational learning by helping in the creating and sharing of knowledge through, for example, their experiences, thereby helping in shaping employees' behaviours (Schein 1993; 1996; Yanow, 2000; Kululanga et al., 2001). From their studies, Brain and Pattarawan (2003) indicated a positive relationship between organisational culture and organisational learning. This stance is also supported by Czerniewicz and Brown (2009) who also believed in a positive relationship between organisational culture and organisational learning. Others such as Susana et al. (2004), Carleton (1997), Hoffman and Withers (1995) and Schein (1996) all reported a positive and direct influence of organisational culture on organisational learning. De Long and Fahey (2000) contended that organisational culture has a great impact on organisational learning based on the fact that it can influence employee's ability and willingness to share their knowledge. It also and encourages social interactions through which knowledge is created and shared among members by promoting trust, unity, collaboration, and respect, all of which provide a conducive environment for employees to feel at ease among themselves and learn.

Wei (2005) therefore encouraged all organisations to promote a culture that is conducive to learning. This hypothesis was therefore supported in the results of this study and confirmed to have a significant and positive relationship between organisational learning and organisational culture. Alsabbagh and Khalil (2017) also conducted a study on the impact of organisational culture on organisational learning among 383 public and private employees of universities in Damascus, Syria. They reported that organisational culture was positively impacted by organisational learning.

7.2.4 Organisational Culture and Social Media (Hypothesis 4)

The results of this study, with respect to the relationship between organisational culture and social media, show a significant and positive impact on OC and SM. The findings of this study are consistent with those of Leidner and Kayworth (2006) for example who reported a significant influence of organisational culture on social media usage by employees. It is argued by for example Correa, Hinsley and Gil de Zúñiga, (2010) that social media platforms promote collaboration, communication, and social networking by providing members with an accessible platform with which they can post, share, comment on each other's walls, and contribute to new knowledge. Again, studies from Arslan and Zaman (2014) on the impact of social media on organisational culture among SMEs in Pakistan concluded that there is a significant impact of social media on organisational culture when used for work purposes. Also, Paroutis and Saleh (2009) reported in their study that trust, organisational support, the outcome expectations of Web 2.0 and employee history were among some of the factors that could either promote or deter employees from engaging in social media platforms. Trust is a vital cultural value that promotes unity, respect, and support among employees which will eventually improve performance and employee efficiency. Other cultural values such as openness, collaboration, and respect also promote social media use. However, other scholars such as Leidner and Kayworth (2006) stated that some organisational cultural values may dissuade employees from engaging on social media platforms as these values might not promote transparency, openness and free discussion of information and issues which underpin the use of social media by members. This study, however, confirms previous studies and concludes that organisational culture will have a significant and positive influence on employees' use of social media platforms.

7.2.5 Relationship between social media and Knowledge-sharing Behaviours of Community of Practice Members (Hypothesis 5)

The data obtained for the study suggest a positive and significant relationship between social media and community of practice knowledge-sharing behaviours. These findings are consistent with previous studies (Annabi and McGann, 2013; Sigalaa and Chalkiti, 2015; Razmerita et al., 2016). For example, Gammelgaard (2010) opined that social media can help members of a community of practice to share their knowledge by communicating and coordinating with each other through a series of online tools such as posts, chats and discussions at all times and in all places.

Also, Annabi and McGann (2013) argued that social media use by CoP has great strategic benefits for organisations as they provide platforms for members to interact, communicate, and network which helps them to create new knowledge through sharing. Also, Hoffman (2009) stated the usefulness of social media platform uses by CoP members in enhancing their knowledge-sharing abilities through social networking. In another study, Sigalaa and Chalkiti (2015) examined the relationship between social media and employee creativity and concluded that organisations have to put more time and emphasis on building communities through networking to help in knowledge sharing and organisational learning. Pee and Lee (2015) therefore concluded from their studies that many organisations are now trying to encourage their members to engage in social media platforms to share their knowledge as it is an effective mode of knowledge flow between teams. Also, Razmerita et al. (2016) reported that social media provides employees new ways of sharing their knowledge within organisations. The authors however stated that respondents from their study still preferred using traditional modes of communication to share knowledge such as emails or face-to-face, due to, for example, trust issues, and fear of loss of knowledge as barriers. Again, others such as Pee and Lee (2015, citing Kankanhalli et al., 2005; Wang and Noe, 2010) note that, lack of trust, fear of losing knowledge power, time, and effort were equally among some of the barriers to online knowledge sharing. They are, however, encourage the promotion of this relationship as it creates an avenue for learning, sharing of knowledge, and communication which improves organisational performances and reduces the cost of production.

7.2.6 Relationship between Social Media and Organisational Learning (Hypothesis 6)

Several researchers, for example, have argued for a positive relationship between organisational learning and social media use (Hoffman, 2006; Wenger, 2006; Leonardi and Meyer, 2015; Sigalaa and Chalkiti, 2015) which has been confirmed by this present study from the results. To Thomas and Akdere (2013), more organisations are encouraging members to engage in social media platforms to aid in efficient communication, sharing of knowledge, and promotion of learning. Thomas and Akdere (2013) maintained that social media has a positive impact on performance, knowledge management processes, and organisational learning. They opined that such forms of learning are unstructured, non-institutional, and experiential in nature where members share ideas from which they learn. Social media in such circumstances therefore is used not only as a communication and socialising tool, but also as a means of promoting organisational learning (Huang et al., 2010). In a survey of 15 internal social media users, Nguyen (2014) showed that social media technologies play a significant role in organisational learning by enhancing the learning environment and promoting performance. A study by Islam et al. (2015) examined the influence of organisational culture, technological infrastructure, and structure on knowledge sharing among managers in multinational corporations in Malaysia. They showed that learning and development as well as centralisation and management support have a positive influence on knowledge sharing with technological infrastructure as a moderator. Similarly, in a study by Qi and Chau (2018) on the relationship between enterprise social media, organisational learning and knowledge management using an online web-based survey with 243 respondents among LinkedIn members, the authors concluded that enterprise social media usage by employees directly and indirectly has a positive influence on organisational learning. This is also supported by the works of Huang et al. (2010) that confirmed that enterprise social media is positively correlated to organisational learning.

7.2.7 The Impact of Communities of Practice Knowledge-sharing Behaviours on Organisational Learning (Hypothesis 7)

With regards to the impact of knowledge-sharing behaviours of communities of practice members in Ghanaian organisations, the findings from this study shows a positive and significant relationship between the two. This finding is therefore consistent with other studies (Curado, 2006; Al-Eisa et al., 2009; Irani et al., 2009; Argote, 2013; Kristin et al., 2014), which provided evidence of a positive and significant influence of KS(CoP) on organisational learning. For example, Nonaka and Takeuchi

(1995) stated that, for organisational learning to occur, employees should be ready to share their knowledge, thereby indicating a direct and positive relationship between them. Argote (1999) argued that organisational learning's main purpose within any organisation is to help in employees' knowledge transfer. To Argote, there cannot be learning if people do not share their knowledge with one another. Similarly, Curado (2006) believed that organisations that seek to promote effectiveness and better performance of their employees must encourage them to learn by sharing their knowledge. Curado argued that learning should be viewed as an organisational exercise and not an individual endeavour if the organisation intends to sustain its competitiveness. A community, according to Hassell (2007), involves a group of people who have a shared value, purpose, and motivations. According to him, there can never be real knowledge management if there is no community. Hence, communities of practice in this view are critical for knowledge sharing to occur and has a great impact on organisational learning. For communities to be successful with their knowledge-sharing ability, Leidner et al. (2006) asserted that such communities must have cultures that encourage collaborations among members. Cabrera and Cabrera (2002) supported the role of communities in knowledge sharing and added that true knowledge sharing can only occur when members of a community interact and communicate in an environment that is conducive and welcoming. With regards to the relationship between knowledge sharing of community of practice members and organisational learning, this study, which was conducted in the Ghanaian context, is statistically significant and is supported by the existing literature.

7.2.8 Mediating Role of Social Media in the Coactive National Culture and Organizational Learning Relationship (Hypothesis 8)

A significant and positive relationship exists between coactive national culture and organisational learning through the mediating role of social media as recorded in this study and supported by previous researchers (Singelis, 1994; Choi et al., 2011; Dennen and Bong, 2018). For example, Thomas and Akdere (2013) examined the role of social media in influencing workplace learning. Their results showed that social media (collaborative media) had a positive influence on employee performance, knowledge management, and organisational learning. Likewise, Choi et al. (2011) confirmed that national culture was a determining factor in respondents' engagement on social media. Their study, which investigated personal networks and use of social media among USA and Korean college students, concluded that students aligned first with their national culture, thereby

presenting a different form of networking and social relations between the two countries. In their investigation on the interactions of educators and instructional designers on an online course between Chinese and Western students, Dennen and Bong (2018), concluded that national culture had a great influence on how students interact on social media and with each other. They demonstrated a national cultural challenge among the Chinese students more than the Western students experienced. This variance could be attributed to the differences in cultural values between the Chinese and Westerners. Hofstede (2001) reported Chinese cultural values to be more collective, face saving, etc., whereas Western cultural values were viewed as more individualistic. That promotes the use of social media more than that of the Chinese cultural value of collectivism and face saving.

7.2.9 The Effect of National Culture on CoP Knowledge-sharing Behaviours in Enhancing Organisational Learning through Social Media (Hypothesis 9)

Some studies examined the influence of social media on knowledge sharing, organisational learning, or culture (Alavi and Leidner, 2001; Kim and Lee, 2006; Razmerita et al., 2016; Nisar et al., 2019). These researchers emphasised the role of social media platforms promoting knowledge sharing and organisational learning. Such studies have claimed that social media platforms, when used correctly, had a positive impact on the promotion of KS which eventually will enhance the learning of its users. Others also conducted research on culture/organisational culture (Hall, 1986; Hofstede, 1990; Trompanaars and Hampden-Turner, 1997; Hooker, 2003; House et al., 2004; Schein, 2010) and its influences on the performance of organisations by either fostering or hindering such factors such as organisational learning and knowledge sharing/management.

The current study found that social media positively and significantly mediates the relationship between coactive national culture and community of practice knowledge-sharing behaviours to enhance organisational learning. These results match those observed in previous studies that suggest culture has a big impact in the way people interact and communicate on social media (Schwarz and Thompson, 1990; Hendricks and Zouridis, 1999; Dennen and Bong, 2018). For instance, Dennen and Bong (2018) indicated that national culture had a great impact on the way people interact on social media. From their studies, they realised that participants aligned themselves with their national cultures which then influenced what and with whom they want to share their knowledge on social media. Also, Chen et al. (2016) opined that national culture had a

great impact on consumer communities on social media which was based on a study they conducted on national culture and its impact on online communities. In other studies, such as those of Singelis (1994), national culture plays a vital role on the social relationships and form of communications entered on social media. Siau et al. (2010) conducted research on the impact of national culture on knowledge sharing (with particular focus on the types of KS such as knowledge acquisition and distribution) among Chinese and American virtual communities based on Hofstede's national cultural dimensions. They concluded that power distance, and individualism – collectivism were the main national cultural dimensions that impacted knowledge-sharing activities among virtual communities. Unfortunately, there was no specification as to whether respondents were from the same organisations or not. However, it was suggested that more research was needed on the impact of organisational culture on knowledge sharing and KM in CoP. Studies such as those conducted by Roberts (2006) argued that societies with strong social structures will promote CoP in their businesses. As such, such societies will be characterised by collectivism and will find CoP an effective KM tool for KS as compared to individualistic nations. National culture in this study – and consistent with previous studies – was found to have a positive and significant influence on members' use of social media among Ghanaian organizations. Again, as per the results and supported by previous studies, it was shown that national culture indirectly impacted organizational culture which in turn played a significant role in the relationship between community of practice knowledge sharing behaviours and organizational learning and this relationship was positively and significantly mediated by social media.

7.2.10 The Role of Organisational Culture (Competitive, Creative, Collaborative, and Controlling Cultures) in Supporting Communities of Practice Knowledge-sharing Behaviours through Social Media in Enhancing Organisational Learning among Organisations in Ghana (Hypotheses 10a, b, c and d)

The first aim of this study was to examine the influence of Cameron and Quine's (2006) organisational cultural typology on community of practice knowledge-sharing behaviours in enhancing organisational learning with social media as a mediator in the Ghanaian context. The research has shown that there is a more significant and positive relationship between some organisational cultures than others. It revealed that creative and competitive organisational cultures positively influence the relationship between community of practice knowledge-sharing

behaviours and organisational learning through social media whereas controlling and collaborative organisational cultures have a negative impact on such relationship.

According to Alavi et al. (2005), not all organisational cultures support knowledge sharing (CoP). They believed that positive values such as trust, openness, and sharing attitude have positive influences whereas negative cultural values result in negative behaviours which hinder knowledge sharing. To encourage KS, therefore, the organisation must understand and foster a culture that promotes KS. This is vital as what management deems to be the organisational culture might not practically be the case among employees (Ogbonna and Harris, 1998). To that end, research such as the work of Annabi and McGann (2013) showed that organisations must adopt certain organisational cultures that support knowledge sharing within communities of practice through social media platforms to enhance their competitiveness.

The influence of organisational culture on the relationship between knowledge sharing (CoP) and organisational learning with social media as a mediator in a Ghanaian context has been discussed further in sub-sections. Hypotheses -H8a, H8b, H8c and H8d have been confirmed and supported by several previous studies.

7.2.10a Competitive Organisational Culture Role in the Relationship between Knowledge-sharing Behaviours of Community of Practice Members and Organisational Learning through Social Media (Hypothesis 8a)

According to Cameron and Quine (2006), competitive (market) organisational culture is a result-oriented form of culture where members are driven to achieve. Profitability, performance, and winning avail themselves as the focal point. Employees in such organisational cultures, however, have a tight relationship due to that attitude of competitiveness. Within such cultures, therefore, sharing of knowledge among members of a community of practice will be low due to rivalry and competitiveness which will not help in creating a conducive environment for knowledge sharing to occur, thereby hindering learning. However, in organisations where members are unified by a common target and rather compete with other teams outside of its own, then such cultures will promote knowledge sharing among community members. This will result from the fact that members will be trusting of one another and hence be willing to share as they see each other as a team rather than as competitors. With social media platforms and community of practice, cultural

values such as trust, openness, communication, and mutual support are prevalent. Because of the individualistic and achieving nature of competitive cultures, members within such groups will be eager and willing to learn from one another. This study therefore found that competitive organisational culture within a Ghanaian context will have a positive and significant relationship between community of practice knowledge-sharing behaviours and organisational learning which will be mediated through social media. It is therefore reasonable to say that employees from Ghanaian organisations within this study population do not compete among themselves but rather view each other as team members and come together to compete with other organisations.

7.2.10b Creative Organisational Culture Role in the Relationship between Knowledge-sharing Behaviours of Community of Practice Members and Organisational Learning through Social Media (H8 b)

Creative culture is a dynamic and risk-taking culture which promotes creativity, flexibility, adaptability, and innovation. Individual performances are celebrated, and members are encouraged to take risk. All members are given equal opportunity in decision making without interference. These cultural values aid in promoting organisational learning as well as knowledge sharing among community of practice members and social media usage. This is because these values empower individuals to trust in themselves with taking critical decisions. Sigalaa and Chalkiti (2015) investigated the relationship between employees' creativity and social media use. They concluded that organisations should place more emphasis on social networks. They argued that social networking through social media will enhance employees' creative and sharing behaviours and enrich their knowledge through the creation of new ideas. Due also to the diversity of a CoP community makeup, it encourages creativity and problem solving among its members as it encourages learning through participation (Bryan et al., 2004). The findings therefore show that creative organisational culture will have a significant and positive relationship between community of practice knowledge-sharing behaviours and organisational learning through social media as a mediator.

7.2.10c Collaborative Organisational Culture Role in the Relationship between Knowledge Sharing behaviours of Community of Practice Members and Organisational Learning through Social Media (Hypothesis 8c)

Collaborative (clan) organisational culture is a friendly and people-oriented form of culture. Members of such a culture view themselves as a family unit in which everyone views himself or herself as part of another and what one does or says will have a ripple effect among the whole group either negatively or positively. Collaborative culture is depicted by teamwork and unity. Cultural values such as trust, respect, cohesion, and loyalty can be realised among members. Members do not view their private lives as being any different from their public or organisational lives. These cultural values exhibited by members make it easier for them to interact and collaborate as they view each other as mates and know that their views and opinions are going to be valued and not criticised. Even though previous studies have shown a positive and significant influence of collaborative culture on the relationship between CoP (KS) and organisational learning as presented above, the results of this study have however not supported this relationship. Data gathered for the study show a negative and non-significant influence of collaborative organisational culture on CoP (KS) and organisational learning through social media use as a mediator. Although collective cultures create an avenue for collaboration, trust, and unity among members, they may however not promote knowledge sharing among members on social media. It is argued that other people in a collaborative culture might prefer a face-to-face form of communication (in cultures where politeness is a key cultural value) or due to trust issues than to engage in social media for communication, which subsequently will hinder knowledge sharing and organisational learning (Ardichvili et al., 2006). This might also be the case where members might not feel comfortable enough to share knowledge among people who are not within their immediate in-group. Even though members might be within the same parent organisation, but because one is not within the smaller distinct group, an employee might not want to share their knowledge with them and will hoard it (Ardichvili et al., 2006). This will therefore hinder knowledge sharing, which is probably the reason why the data did not support a positive relationship in this study among respondents.

7.2.10d Controlling Organisational Culture Role in the Relationship between Knowledge-sharing Behaviours of Community of Practice Members and Organisational Learning through Social Media (Hypothesis 8d)

Controlling (hierarchical) organisational culture is a control form of culture where there is more structure and formality in members' performances and associations. This form of culture promotes stability and smooth operations of members through rules and regulations. Controlling culture therefore presents members with a sense of security and predictable processes within organisations. Different studies have different views with regards to the usefulness of CoP within organisations. However, most have claimed that it promotes knowledge sharing among members. For example, Wenger (2004) opined that CoP are very important for organisations as they create avenue for social interaction between members to share knowledge thereby promoting learning. Similarly, Probst and Borzillo (2008) showed that CoP promote the exchange of tacit knowledge which, in the long run, reduces the learning time for new employees. However, they argued that members must have the same interest and desire to learn for CoP to be useful. Also, in studies by Zboralski (2009) on what motivates CoP to share their knowledge, the authors concluded that a lack of trust, positive communication, and cohesion made members unwilling to share their knowledge. Social networking also promotes openness, trust, and unpredictability. Hence, cultures where those in power desire to control and restrict the flow of critical information among those in lower levels would have a detrimental impact on knowledge sharing. This is because knowledge sharing among members on social media requires an active participation of members who feel free to share their knowledge by asking questions and responding to other people's postings without having to check in on their superiors before they do so. As such, cultures that promote hierarchy, power, and control pose a barrier to knowledge sharing among members on social media platforms. A culture that promotes hierarchy, power, and control will pose a barrier to knowledge sharing among members on social media platforms. As such, a controlling organisational culture will therefore have a negative influence on the relationship between knowledge-sharing behaviours of CoP in promoting organisational learning through social media as a mediator. This research hypothesis has therefore been confirmed as the results shows a negative and non-significant relationship between variables.

7.2.11 The Influence of Social Media on Knowledge-sharing Behaviours of Community of Practice and Organisational Learning (Hypothesis 11)

The results of this study have shown that social media positively impacts community of practice knowledge-sharing behaviours to improve organisational learning which is consistent with previous studies (Leonard 1995; Grant, 1996; Davenport, 1997; Wenger, 2006). For example, Jones (2001) indicated that social media facilitated knowledge sharing which will promote organisational learning. This was attributable to the fact that social media platforms provided an avenue for employees (community of practice members in this case) to interact, communicate, and share their knowledge with each other and, in the process, create new knowledge and update their old ones (Alavi and Leidner, 2001; Kim and Lee, 2006; Kaplan and Haenlein, 2010; Shang et al., 2011; Leonardi and Meyer, 2015). As social media platforms create an avenue for social networking and interaction, members of a community within an organisation can – as per the uses of social media – write and rewrite their posts, which can be commented upon, corrections made by others in the comment sections, and so on. All these helps create an atmosphere where members learn and unlearn from one another within the community. Kim and Lee (2006) examined the impact of organisational context and IT on employee knowledge-sharing capabilities among public and private organisations in Korea and concluded, among others, that social networks which are characterised by community of practice and IT usage have positive impacts on employees' knowledge-sharing capabilities. Due to the relevance of social media some authors have indicated that some organisations have started encouraging their employees to use it as it is a quicker way of sharing and learning than the old traditional formats such as emails (Majchrzak et al., 2013; Pee and Lee, 2015). Wenger (2006) argued therefore that, through interactions, CoP members share knowledge and promote learning by creating new knowledge and this can be enhanced by their use of social media platforms as these platforms present them with the space to communicate.

7.4 Chapter Summary

The chapter set out to discuss the major findings of the study regarding the mediating role of social media on organisational and national cultures and the ways in which that impacts the relationship between community of practice knowledge-sharing behaviours and organisational learning within the Ghanaian context. It also examined the research questions that evaluated the relationships between the constructs in the structural model. The findings from the results indicate the vital role that social media plays in the relationship between culture and community of practice knowledge-

sharing behaviours to enhance organisational learning among the 14 organisations in the Ghana Club 100 based in Accra. It was found from the results that both organisational and national cultures had significant influences on community of practice knowledge-sharing behaviours and organisational learning. It was realised that some cultural values such as trust, unity, collaboration, and support, among others, promote the relationship between CoP (KS) and organisational learning. Second, it was also noted that social media provided an avenue for members of a community to interact freely which encouraged them to share through posts, discussions, and other formats. It was, however, realised that even with the positive cultural values, sharing by members on social media was made more possible because of the flexibility, openness, trust, individuality, and creativity that such platforms provide for its members, therefore showing its relevance to knowledge sharing and learning to enhance organisational competitions and performance. Some organisational cultures were, however, found to have a negative impact on the relationship between CoP (KS) and organisational learning (collaborative and controlling) while creative and competitive organisational cultures had a positive influence on constructs with social media as a mediator.

The following chapter concludes this thesis by recalling the results from the study, addressing the research aims, objectives and questions, and highlighting the research implications drawn from the results. The next chapter also acknowledges the research limitations and identifies possible areas for further study.

Chapter 8 Conclusion

8.0 Introduction

The main purpose of this study was to investigate the mediating role of social media on the impact of national and organisational cultures on the relationship between community of practice knowledge-sharing behaviours and organisational learning among organisations in a Ghanaian context using the Ghana Club 100 as the study population. Through the conceptual framework, a set of overarching research themes concerning these factors and relationships was identified. Based on the framework, a structural model was proposed and the relationships between these factors were examined using structural equation modelling partial least squares. This chapter

concludes the study. Section 8.1 gives a brief recount of the major findings in the study which are linked to the research objectives stipulated in the first chapter. Next, the research implications, both theoretical and managerial, are discussed in Section 8.2. The research limitations and suggestions for future works are acknowledged Section 8.3.

8.1 Main Conclusions

There have been great number of studies dedicated to for example, organisational and national cultures (Hall, 1986; Hofstede, 1990; Trompanaars and Hampden-Turner, 1997; Hooker, 2003; House et al., 2004; Schein, 2010). Knowledge sharing among community of practice members (Lave and Wenger, 1991; De Long and Fahey, 2000; Wenger, 2006). Also organisational learning has had an extensive study by scholars such as (Fiol and Lyles, 1985; Senge, 1990; Huber, 1991; Dodgson, 1993; Nonaka and Takeuchi, 1995; Slater and Narver, 1995; Argyris and Schön, 1996; Cook and Yanow, 1996; Crossan et al., 1999; Obinson et al., 2004; Lopez et al., 2004). Social media has similarly been researched exponential (Alavi and Leidner, 2001; Kim and Lee, 2006; Razmerita et al., 2016; Nisar et al., 2019). The relationship between two or more constructs such as the influences of national or organisational cultures on knowledge sharing have been studied by (Schein, 1985, 2000; Davenport and Prusak, 1998; Ajmal and Koskinen, 2008; Bedford, 2013; Pirkkalainen and Pawlowski, 2013) on organisational learning or on social media and their relationship between knowledge sharing and social media (Davenport and Prusak, 2000), or social media and organisational learning (Hoffman, 2006; Wenger, 2006; Thomas and Akdere, 2013; Nguyen, 2014; Leonardi and Meyer, 2015; Sigalaa and Chalkiti, 2015). However, a study of these constructs overall influence in one research has been scarce and even more so in the case of a developing country such as Ghana. Indeed, a review of the literature (see Chapter 2, Section 2.12) reveals that more research is still needed on knowledge-sharing behaviours in developing countries (Wang and Noe, 2010). Additionally, it is evident that there are scant studies, and none, to the best

knowledge of the researcher, was conducted with all constructs in a single study, particularly in a Ghanaian context.

However, given that culture, community of practice knowledge sharing, social media, and organisational learning among organisational employees are vital resources that, when used by organisations, can give them a rare and competitive advantage over others thereby promoting better performance and innovativeness which will enhance their job satisfaction (Barney, 1991; 2001; Grant, 1996; Wang and Noe, 2010; Chennaneni et al., 2012). Indeed, this is indicated by the studies that have been conducted using one or two of these factors which reveal how relevant these factors are to giving organisations that advantage in these turbulent global markets. Despite the aforementioned research studies in these fields, the indirect and mediating effects of social media on culture, community of practice knowledge-sharing behaviours and organisational learning are still not fully answered simultaneously – which this study sought to explore among Ghanaians.

This study addressed five sets of research questions/objectives. The first objective of the study was to examine the direct relationship between knowledge sharing and organisational learning among Ghanaian organisations which have consecutively appeared on the Ghana Club 100 list for the last three years. The results reveal a positive and significant relationship between knowledge sharing and organisational learning.

The second objective of the study was to investigate the indirect role played by social media in influencing community of practice knowledge-sharing behaviours of members to enhance organisational learning. From the study, the mediation test indicated a positive and significant influence of social media on the relationship between community of practice knowledge-sharing behaviours and organisational learning among the 14 studied organisations in Accra, Ghana. To that end, it could be concluded that when using social media platforms, members within a community

of practice share their knowledge with each other which would enhance their learning and promote performance. Such an outcome is consistent irrespective of the context of the organisational location.

The third objective also aimed at exploring the indirect impact of national culture on organisational cultural role in community of practice knowledge-sharing behaviours in enhancing organisational learning. The results obtained confirmed, as in previous studies, that national cultures had an influence on organisational culture. It was realised that as organisations are nested within societies, they are indirectly influenced by the national culture. Organisational culture in turn improves upon members of a community of practice knowledge-sharing behaviours which would eventually improve and sustain organisational learning. The findings show a significant and positive impact of national culture on organisational culture's role in knowledge sharing behaviours among communities of practice to enhance organisational learning. It can therefore be generalised based on this that, irrespective of the context or location, national culture has an indirect influence on organisational culture which, in turn, increases the participatory levels of members of a community to share more of their knowledge to enhance organisational learning.

The fourth objective of the study was to assess the impact of national culture on community of practice knowledge-sharing behaviours to enhance organisational learning with social media as a mediating variable. The findings of the study confirm a positive and significant impact of national culture on community of practice knowledge-sharing behaviours and organisational learning. It was further confirmed that social media as a mediator had a positive and significant impact on national culture and community of practice knowledge-sharing behaviours in enhancing organisational learning.

The final objective examined the mediating role played by social media on organisational culture (using Cameron and Quinn's cultural typology represented by competitive, collaborative,

creative and controlling culture) to examine their individual influences on community of practice knowledge-sharing behaviours in enhancing organisational learning in a Ghanaian context. The findings indicate the positive and significant role social media plays in both creative and competitive organisational cultures in fostering the relationship between community of practice knowledge-sharing behaviours and organisational learning. As per previous studies, however, creative culture was anticipated to have such an impact as social media platforms encouraged creativity, individuality, flexibility and freedom to engage in it whereas competitive organisational culture from previous studies shows a non-significant influence on community of practice knowledge-sharing behaviours and organisational learning through social media as a mediator. However, the findings from this study show a positive and significant relationship between factors highly mediated by social media. It was therefore concluded that competitive culture in this study context show significance in cases where employees of an organisation did not compete among themselves but had a strong team spirit and rather competed with others outside the organisation. Collaborative and controlling cultures also proved to be negative and non-significant to the relationship between communities of practice knowledge-sharing behaviours and mediated by social media. Similar to the creative and competitive cultures, collaborative organisational culture was expected to be positive and significant as seen in the literature. However, in this study, the results came out as negative and non-significant. Ghanaian culture can be viewed in the form of roots of a big tree upon which every other thing flourishes. It is hence a unifier where every Ghanaian irrespective of where they are from is a brother, sister, mother or father, etc to another. Ghanaian culture encourages unity and oneness, love for humanity, harmony and peace. Sharing of knowledge within such a culture will be easy and most encouraged as each person would want to carry another along (if considered the weak link) so they can all progress together in the organization. There will exist no barrier between them as what (knowledge) is his/hers is considered ours by all.

Despite the existence of a national culture in Ghana, there also exist cultural differences between different geographical regions due to the various ethnicities. This aspect also impacts on their interpersonal relations and social ties as people from the same ethnic group will view one another as more closely knit than others from the other regions. This will again have great impact on knowledge sharing as such individuals will be more inclined to pull along 'their brothers or sisters' from the same region along with them than another even though they are all from the same country.

Whilst being inclined to national and ethnic identities, Ghanaians also realise the need and relevance of technology - social media (Steven and Toyin, 2002) in their everyday lives. It can however be seen that, social media as practiced in the western world is jeered more towards promoting individuality, freedom of speech and diversity and uniqueness of the individual. These traits however run partially contradictory to the culture of Ghana. Ghanaian culture which is communal will hence not support such individualist ideology which social media promotes. This is contrary to the maxim of ubuntu and tijaabunyani. As such, Ghanaians will be unwilling to fully use social media for work purposes as it does not promote communalism. The findings therefore could also be an indication of where, within a community of practice, again there existed different forms of groups which together form the larger group. In such situations, those within a smaller in-group might not like to share their knowledge with an out-group on social media. Also, others might feel more comfortable sharing their knowledge on a face-to-face basis than on social media. Again, the study population was made up of different ethnic groups in Ghana (Accra) and this could also explain the reason for this result. However, controlling culture was expected to be negative and the results confirmed this relationship.

8.2 Implications

The results have several implications for organisations in Ghana as well as in academia.

These implications are explained in two forms which are *theoretical* and *managerial*.

8.2.1 Theoretical Implications

The study presents two theoretical implications by first examining the role national culture plays in the relationship between knowledge sharing with community of practice being the focal point and organisational learning, and how national culture indirectly influenced organisational culture in such a role. Four cultural types were used in the study to achieve a better view of the role of cultures and their individual influences as it was claimed, for example, by Denison and Mishra (1995) and others that different organisational cultures can co-exist in a singular organisation. Hence, management should identify the dominant culture and use it to the organisation's advantage in terms of performance, innovation, and other outcomes. The second implication of the study was achieved by examining the mediating role of social media use by members of an organisational community of practice to share their knowledge in enhancing organisational learning and how these individual cultures impact these relationships. The findings of this study therefore have implications for both organisational and national cultures as well as social media, community of practice knowledge-sharing behaviours, and organisational learning in the literature.

First, the study contributes to knowledge-sharing literature by examining communities of practice within organisations. The approach used in this study examined how communities of practice share their knowledge and provides a clear picture of how these communities are operating within organisations and how they help in promoting knowledge sharing, particularly in developing countries. This answers researchers such as Wang and Noe (2010) and Muhamad and

Anwar (2016) who called for more research to address the gap in knowledge-sharing behaviours and transfer particularly in developing countries. Asrar-ul-Haq and Anwar (2016) also called for more research on the role of social media in promoting knowledge sharing among different cultural context in developing countries. The research has also expanded the literature by using CoP to examine sharing behaviours.

The study also contributes to the existing literature by looking at the role organisational culture plays in the relationship between communities of practice knowledge-sharing behaviours and organisational learning. There have been several studies in these social contexts, but to date, no single study has addressed the three factors or incorporated the factors with community of practice in assessing their role in such a relationship. This thesis fills this gap and answers the call of Chen and Huang (2007) to use more methods to address the gap in the knowledge-sharing literature.

The study also contributes to the literature by exploring the role of organisational culture on the relationship between community of practice knowledge-sharing behaviours and organisational learning. This relationship is further highlighted by introducing social media use by the organisations as a mediating variable to examine how this influences the ways community of practice members within an organisation share their knowledge. This responds to the call of researchers such as Choi et al. (2010) for more research to be taken to unravel the precise role that information technology plays in promoting knowledge-sharing behaviours to enhance organisational performances. In this instance, social media is applied to answer such a question.

Again, the study also employs the RBV and KBV approaches to inform it in a new context with social media as a mediating variable to assess how organisational culture influences community of practice knowledge-sharing behaviours in enhancing organisational learning among the studied organisations in Ghana- Greater Accra. The study also uses a wide range of factors

together (national and organisational cultures, social media, community of practice, knowledge sharing, and organisational learning) to inform the results. More so, the findings of the study suggest that the proposed model can explain how social media impacts on community of practice members within the organisation in their knowledge-sharing behaviours. It also brings to light how the different cultures affect community of practice knowledge-sharing behaviours in their use of social media platforms to share knowledge. This thereby extends the literature on the RBV and the KBV by showing how community of practice within organisations can support and promote knowledge sharing among members to enhance organisational learning. It also adds to the literature on how these communities are impacted by social media and their behaviours towards sharing their knowledge on it with others. Again, it explores the vital role that organisational culture (creative, competitive, controlling, and collaborating) plays in shaping the behaviours of community of practice members to share their knowledge on social media with each other. Knowledge sharing, organisational learning and culture are viewed as competitive resources for every organisation. By examining them with social media platforms which are the new “it” in providing the platform and avenue for organisational members to interact, collaborate, and share their knowledge with ease and no restrictions, or judgement from others, this thesis has also extended the literature in this field and added to a better understanding of constructs in a developing world.

By also conducting the study in a developing country (Ghana, Accra with a society that is made up of different ethnic groups from the different parts of Ghana who have migrated there for greener pastures and the largest region with the most employment), some of the results conform to and confirm those already established in the literature whereas others show a different pattern to what is established. This trend therefore highlights some of the issues already discovered in the literature by showing a difference between some of the studies in the Western world and the developing countries as differing in the assumptions about the relationships thought to be existing between the factors studied herein.

Finally, from a methodological perspective, not all the previously mentioned studies tested the mediated effect of social media on organisational culture and community of practice knowledge-sharing behaviours. So, by using a vigorous statistical analysis method with structural equation modelling, both the direct and indirect effects of social media on the relationship between organisational culture and CoP (KS) were tested. Also, with regards to organisational culture, a five-point Likert scale measurement format was used instead of the 100% circle format whereby respondents were asked to rate between a zero and 100 their view on a cultural type. The Likert format was used because the study involves five key constructs which were all equally important for the research. Because answering the questionnaires was voluntary with no incentives given, the researcher felt it wise to use this format to not overburden respondents and to encourage them to participate.

8.2.2 Managerial Implications

The current research from a practical point of view will help in advancing the understanding of managers, policy makers, and organisations in terms of employee knowledge sharing, culture, and organisational learning relevance and associated difficulties. This study used practical social situations and context (culture, social media, community of practice knowledge sharing, and learning) which all add a competitive advantage to the organisation to improve performances, effectiveness, job satisfaction, and innovation within organisations. Based on the findings of the study, the following suggestions can be offered to management to help (a) encourage formations and continuation of communities of practice within their organisations, (b) realise the vital role that organisational culture plays within it, the impact of the different cultures that can co-exist within one organisation and to promote cultures that will enhance sharing and learning, (c) enhance and

promote the use and engagement of organisational members on social media platforms, and (d) encourage knowledge sharing among members of a community on social media platforms.

The results have revealed the relevance of organisational culture among employees in Ghanaian organisations in promoting or hindering the use of social media among community of practice knowledge-sharing behaviours to enhance organisational learning. Certain organisational cultures such as creative and competitive cultures were found to promote community of practice knowledge-sharing behaviours through social media while others such as controlling and collaborative organisational cultures proved to have a negative impact on community of practice use of social media to share their knowledge. Therefore, with this knowledge to hand, organisations should create and promote organisational cultures that inspire employees to engage with each other through communities of practice and use of social media to share their knowledge. Employees should be encouraged to use social media platforms more and be trained on information technologies for easy usage by members. Organisations should also encourage interactions among members and help them have clear goals and visions of the organisations which in turn makes them play better in teams and recognise the relevance of knowledge sharing to the organisational success. This study has again shown that social media had a great influence on the relationship between organisational culture and community of practice knowledge-sharing behaviours, and the indirect impact of national culture on organisational culture on such a relationship. Hence managers and policy makers within Ghanaian organisations should create opportunities and avenues for members of organisations to become part of communities. They should also facilitate flexibility, collaboration, trust, and freedom for them to freely engage with other community members to encourage knowledge sharing which will have a positive impact on their performance, innovation, and job satisfaction.

There has also been an increase in the use of social media by individuals and organisations. This presents members with the opportunity to share knowledge which enhances learning particularly in organisations. Social media platforms encourage trust, social networking, collaboration, and flexibility which are essential in the sharing of knowledge that is vital for organisational competitiveness and performance. The results of this study reveal the critical role that social media has on the relationship between organisational culture and knowledge sharing. Managers should therefore encourage and promote the use of social media and design strategies that aim to encourage employees to engage actively with communities of practice within organisations which will in turn enhance knowledge-sharing activities by developing trust, unity, and respect in social relationships among community members that all promote knowledge sharing on social media.

8.3 Limitations and Future Research

Even though this study has contributed significantly to the field of knowledge sharing, there are still some limitations that can be considered in the future. Despite a sample size of 415 used in the study which can be enough for a statistical analysis (such as structural equation modelling), a much larger sample size could have enhanced the results of the study. In addition, data were collected from 14 organisations across Accra among all employees that had worked for at least a year. This made data collection tiring and a bit costly as the researcher had to commute from one organisation to the other in the distribution and collection stages. Also, questionnaires were given out and collected within two weeks; if respondents had been given more time, more questions could have been answered and returned than what was realised.

Notwithstanding the calls for such research involving knowledge sharing to be conducted in developing countries, there is, however, no reason for any assumption to be placed on the results of the study to be generalisable to other countries, regions, or organisations. Similarly, although Accra was chosen because of the multi-dimensionality of its inhabitants from across the country, there is still no reason to generalise the results. To help in generalising the findings, further studies need to be conducted using the same questionnaires and with a larger sample size.

There exist within Ghana different ethnic groups. These groups though recognize the existence of a national culture, are however more inclined toward their individual unique ethnic culture first and foremost. This tendency is transferred to all their activities including those of the organization they find themselves irrespective of the location. This might have had a great impact on the results of the study. It will therefore be great if further study is conducted in Ghana outside of Accra among the other various ethnic groups to help in comparing the results to this particular study to help see the impact of ethnicity on the study results.

Also, exploring and analysing the research model developed in this study in other cultural settings in Africa, Asia or Western countries will give better and valuable evidence about the model in other settings. It will also be interesting for future studies to explore this model as a case study in other organisational settings such as private, manufacturing and government or within multinational organisations. Also, it would be fascinating to conduct a comparative study between private and public organisations in two countries or different regions.

The literature review was based on factors such as national and organisational cultures, social media, community of practice knowledge-sharing behaviours, and organisational learning. However, other factors, such as organisational structures, organisational leadership, intention, and motivation to share – which could be great predictors for the use of social media in the culture/sharing relationship – were omitted due to time constraints. The factors could have added

more information to the study. Future studies could therefore add these other factors to examine how social media could mediate the relationship to enhance performance.

Due also to the long-term impact of culture, the study considered only respondents that had worked for at least a year within organisations. Future studies could therefore use a longitudinal study that would capture more the impact of national and organisational cultures on community of practice knowledge-sharing behaviours to enhance organisational learning with social media as a mediator. Because of the volatile nature of the global markets and evolving nature of social media and culture, much can change over time. A longitudinal study will therefore afford the researcher more time to observe more roles and influences of social media on culture and CoP (KS).

Last, the current study employed the use of the quantitative method with the help of questionnaires to evaluate the factors of the study. The results realised were those presented from the respondents' personal view of factors. To get a better understanding and explanation of the factors, their relationship with each other, and indirect impacts of social media on them, future studies could employ a qualitative method by conducting in-depth interviews with respondents and the results analysed using an interpretative research approach.

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Appendix B – Research Questionnaires

Appendix A Cover letter

University of Southampton
Business School
University Road
Southampton
SO17 1BJ
United Kingdom

Research Title: Culture, Knowledge Sharing and Organisational Learning. The mediating role of social media.

Dear Sir/Madam

I am a PhD researcher at the University of Southampton Business School, investigating the relationship between organisational learning and knowledge sharing, through the mediating role of organisational culture.

Your organisation is a part of a representative sample of Ghanaian firms located in Accra selected to participate in this research. Your answers and opinions to the following questions presented below will be greatly appreciated and valued. It is expected that your cooperation and the realisation of the study objectives could aid your organisation to be more proactive towards its culture and will enhance its learning abilities and knowledge sharing among its employees. To that end, I would be most grateful if you could spare some time and support my research by completing the questionnaire included to this letter. The questionnaire will take between 15 and 20 minutes for you to complete.

Please rest assured that the information you provide in whatever form or nature within the questionnaire will be treated with outmost confidentiality and is bound by the University's code of ethics. Under no circumstances will any individual data be disclosed to any third or external party. Also, this research will only be used for academic purposes. Please also note that your participation in this research is entirely voluntary: as such, it is your choice whether to participate or not.

I will be very willing to send you a free copy of the summary of the research if you so wish me to, by indicating your company name and address provided at the end of the questionnaire.

Thank you very much for your time and cooperation.

Yours sincerely

Moomin Zenabu

University of Southampton

School of Management, Business and Law

Appendix B – Research Questionnaires

Email: zm1e17@soton.ac.uk

Appendix B – Research Questionnaires

Appendix B Research Questionnaire

Part One – Organisational Culture

Please indicate the extent to which you agree to the following statements by circling the most appropriate number using the following scale.

1= strongly disagree 2= disagree 3= neutral 4= agree 5= strongly agree

The organisation is a very personal place. It is like an extended family. People seem to share a lot of themselves.	1	2	3	4	5
The organisation is a dynamic and entrepreneurial place. People are willing to stick their necks out and take risks.	1	2	3	4	5
The organisation is very results-oriented. A major concern is with getting the job done. People are very competitive and achievement-oriented.	1	2	3	4	5
The organisation is a very controlled and structured place. Formal procedures generally govern what people do.	1	2	3	4	5
The glue that holds the organisation together is loyalty and mutual trust. Commitment to this organisation runs high.	1	2	3	4	5
The glue that holds the organisation together is commitment to innovation and development. There is an emphasis on being on the cutting edge.	1	2	3	4	5
The glue that holds the organisation together is an emphasis on achievement and goal accomplishment.	1	2	3	4	5

Appendix B – Research Questionnaires

The glue that holds the organisation together is formal rules and policies. Maintaining a smooth-running organisation is important.	1	2	3	4	5
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Appendix B – Research Questionnaires

Part Two: Section A – Knowledge Sharing (CoP)

Please indicate to what extent each of the following statements is true among members in your organisation (Please circle the appropriate number using the following scale).

1=strongly disagree 2=disagree 3=neutral 4=agree 5=strongly agree

	1	2	3	4	5
I am a member of a community within my organisation.	1	2	3	4	5
I have online chats with others to help them with their work-related problems.	1	2	3	4	5
I connect with community* members to create innovative solutions for problems that occur in work.	1	2	3	4	5
I connect with community members to share own experience and practice on specific topics with common interests.	1	2	3	4	5
I connect with community members to share success and failure stories on specific topics with common interests.	1	2	3	4	5
I connect with community members to work to encourage excellence in the community's practice.	1	2	3	4	5
We support personal development of new community members.	1	2	3	4	5

***Community: an informal network of people within or across organisations who voluntarily share common practice, expertise, and interests on specific topics. It is neither an organisational unit nor a team.**

Section B – Social Media

Please indicate the extent to which each of the following statements describes your organisation.

Please circle the appropriate number using the following scale.

1= strongly disagree 2=disagree 3=neutral 4=agree 5=strongly agree

	1	2	3	4	5
My organisation has a publicly available social media platform for members to interact	1	2	3	4	5
How often do you use your firm social media platform to share knowledge?	1	2	3	4	5
It is easy to interact with social media.	1	2	3	4	5
I use the platform to share and collaborate with other members of my organisation.	1	2	3	4	5
I share ideas and thoughts on specific topics through company supported online community-of-practice system.	1	2	3	4	5
There are no issues using social media in my organisation.	1	2	3	4	5
Use of social media is helpful at my workplace.	1	2	3	4	5
I prefer spending time in email communication with others to help them with their work-related problems.	1	2	3	4	5
I prefer spending time in personal conversation (e.g., discussion in hallway, over lunch, through telephone) with others to help them with their work-related problems.	1	2	3	4	5

Appendix B – Research Questionnaires

I prefer to use other social media networks such as Facebook, Twitter, etc. to interact than my organisation’s social media site.	1	2	3	4	5
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Part Three – National Culture

Please think of an ideal job, disregarding your present job, if you have one. In choosing an ideal job, how important would it be to you to, (please circle one answer in each line relative to the following responses):

1 = of very little or no importance 2 = of little importance 3 = of moderate importance
 4 = more importance 5 = of utmost importance

	1	2	3	4	5
It is important that people conform to company norms in order to achieve company goals.	1	2	3	4	5
I would always cooperate to keep group harmony.	1	2	3	4	5
When working on a project, I would rather work as a group than as an individual.	1	2	3	4	5
My job is only one of many parts of my life.	1	2	3	4	5
It is important to shake hands before all business interactions	1	2	3	4	5
It is important to finish one interaction before rushing off to another.	1	2	3	4	5

Appendix B – Research Questionnaires

People will achieve organisational goals without being pushed.	1	2	3	4	5
Working with people who cooperate well with one another is important.	1	2	3	4	5

Part Four – Organisational Learning

Please respond to each of the following statements. For each item, determine the degree to which this is something that is or is not true of your organisation. If the item refers to a practice that rarely or never occurs, score it a one [1]. If it is almost always true of your department or work group, score the item as five [5].

Please circle the appropriate number using the following scale

1=almost never 2= never 3= neutral 4 =always 5= almost always

In my organisation, people help each other learn.	1	2	3	4	5
In my organisation, people are given time to support learning.	1	2	3	4	5
In my organisation, people give open and honest feedback to each other.	1	2	3	4	5
In my organisation, teams/groups have the freedom to adapt their goals as needed.	1	2	3	4	5
My organisation gives people control over the resources they need to accomplish their work.	1	2	3	4	5
My organisation encourages people to think from a global perspective.	1	2	3	4	5
My organisation encourages people to get answers from across the organisation when solving problems.	1	2	3	4	5
In my organisation, teams are used more often for work-related purposes.	1	2	3	4	5
My organisation has well-structured working groups for discussions and decision-making purposes.	1	2	3	4	5

Additional Information About You and Your Organisation

In this section, please select the option which corresponds to the answer which best describes you or your organisation.

What is your age?	
Under 25	
25 - 30	
31 - 40	
41 - 50	
Over 50	

Your Gender	
Male	
Female	

What is your role?	
Senior Management	
Middle Management	
Supervisory	
Non-Management	
Technical/Professional	

Non-Management [Hourly Employee]	
Other (please specify)	

What is your educational experience?	
Did not complete high school	
High school graduate	
Certificate or associate degree	
Undergraduate degree	
Graduate degree	
Other (please specify)	

How many years have you been with your present firm?	
Less than a year	
1 - 5 years	
6 – 10 years	
11 – 25 years	
Over 25 years	
Don't know	

How many employees are in your organisation?	
0 - 500	
501 - 1,000	
1,001 - 10,000	
10,001 - 50,000	
Over 50,000	

Type of business	
Manufacturing	
Service	
Government	
Other	

Appendix C Research Information sheet

What is the research about?

The aim of this research is to investigate the role organisational culture plays in the relationship between organisational learning and knowledge sharing. It will also examine how different organisational cultures influence the relationship between organisational learning and knowledge-sharing behaviours and activities of employees in the organisation.

What does participation in this study mean I have to do?

To help the researcher gain a better understanding of the research objectives, a research survey will be conducted. In this method, the researcher will give individual survey questions to employees within organisations to answer where/whether they are applicable to them or not. The questionnaires will be supplied and collected after three weeks, to give individuals enough time to fill them out, as the researcher is aware of the employee's busy schedule and other commitments.

What if I get asked something that I don't want to answer?

Should you not want to answer a question or feel uncomfortable in any way about a question in the survey questionnaire, you are not obliged to answer it.

Who will get to see the information that I give you?

Nobody other than the researcher and supervisors for this research will be able to see the information that you will provide in this research as all information, notes or data gathered will be treated with outmost confidentiality. All data gathered will be securely stored and all electronic data will be password protected. All participants will be anonymised. All data for this research will be destroyed after five years or, in cases where research may be published, data will be destroyed thereupon.

How will you ensure that I remain anonymous?

During data collection, no participant will be asked to provide their names or any other details that might make them identifiable unless the participant voluntarily does so, in order to be given a copy of the report summary.

What if I agree to take part and later change my mind?

You are under no obligation to participate in this research. If, at any point in time, you do not feel comfortable or decide to withdraw, you are well able to do so and all data that have been gathered from you will be destroyed immediately. However, in cases where the researcher has started writing up the thesis, destroying your data cannot be guaranteed as it might be impractical at this point. As such, please consider this very carefully before agreeing to take part in the research.

What happens after you have written the thesis?

Once the research is completed and research findings written into the thesis, this will be published in the University of Southampton library and on their website repository as is the norm with all research conducted at the University. Copies of the research will also be made available to you should you want to read or keep it.

My contact details:

Moomin Zenabu

University of Southampton

Business School

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Glossary of terms

Tijaabunyenl.....We are one and the same

Ubuntu.....I am, because you are

Onipa ye de.....Humanity is sweet

Onipa nnye nwura..... The human being is not thrash.

Nsa baako nkura adesoal..... One hand cannot lift a heavy load.