Communities of Practice, Workplace Spirituality, and Knowledge Sharing

Nur Kamariah Abdul Wahid[a]; Norizah Mohd Mustamil[a],*

[a] Department of Policy & Strategy Faculty of Business & Accountancy, University of Malaya, Kuala Lumpur, Malaysia.
*Corresponding author.

Abstract
This paper is to explore and making an analogy to synthesis the influence of workplace spirituality on knowledge sharing activities, focusing on the communities of practice as an important knowledge contributor, through their willingness to share their implicit knowledge with their fellow colleagues., deliberating the perspective of workplace spirituality.

Key words: Workplace spirituality; Communities of practice (CoPs); Organizational learning; Learning organization; Knowledge sharing; Knowledge management

INTRODUCTION

Competitive advantage of an organization lies in its ability to acquire, assimilate, transform and exploit knowledge to generate more revenue potentials (Cohen & Levinthal, 1990; Zahra & George, 2002). Organization needs to consciously equip its system with ability to capture the innovative information and knowledge that can be translated into creativity and productivity to stay competitive (Rao & Salunkhe, 2013). It is undeniable that the secret for organization to stay competitive is held by the knowledge strength, a knowledge based economy (DeFillippi, 2002). Organizations have to constantly keep up with new knowledge and information, to be able to meet all the challenges imposed by the competitive environment and to maintain its sustainability (Smith, 2012).

Learning is a direct effort of an individual learning ability, contributed into an organizational memory, routines and processes (Yeo, 2006) as per Figure 1. Studies highlighting the role of CoPs have been really encouraging in providing an avenue to prove how individual employee plays critical roles in contributing to organizational learning (Borzillo, Schmitt, & Antino, 2012; Garavan, Carbery, & Murphy, 2007; Hara & Schwen, 2006; Jeon, Kim, & Koh, 2011; Krishnaveni & Sujatha, 2012; Love, 2009; Majewski, Usoro, & Khan, 2011; Mittendorff, Geijsel, Hoeve, Laat, & Nieuwenhuis, 2006; Monaghan, 2011; Sato, Azevedo, & Barthès, 2012; Schenkel & Teigland, 2008; Su, Wilensky, & Redmiles, 2012; Wenger, McDermott, & Snyder, 2002; Wenger, 1996, 2004; Wenger & Snyder, 2000).

It is an ideal concept of workplace spirituality to be nurturing the culture that provides meaning, purpose and sense of community within the organization that enable the integration between personal and organizational values, related by a congruence for optimal human development (Herman, 2008; Kale & Shrivastava, 2003; Mitroff & Denton, 1999).

This paper is to make a synthesis on how workplace spirituality deliberates the characteristics of the CoPs towards enriching the knowledge tank of an organization through knowledge sharing.

1. BACKGROUND OF STUDY

We trace the evolution of the individual learning and communities of practice constructs in the broader organizational literature and pay special attention to its conceptualization, assumptions, and relationships to organizational learning. Following this, we make an analogy on how workplace spirituality has been

conceptualized, in nurturing a culture that able to assists in the integration of the whole person and achieving authenticity that provide opportunities for optimal human development. We also explore conceptually how workplace spirituality fits into facilitating the organizational learning activities via knowledge sharing activities.

Based on our analysis, we provide a synthesis in deliberating a framework to explain how workplace spirituality able to become a construct to bring out the inner sense of the CoPs towards organizational learning, explaining how the construct able to catalyst the initiatives for knowledge sharing and transferring that able to exploit the benefits of knowledge management system.

1.1 Communities of Practice (CoPs), Individual Learning and Workplace Spirituality

1.1.1 CoPs – The Nucleus of Knowledge Management

The risks always prevail on how to identify, create, share, store and disseminate knowledge as such that technology can barely reap the real meaning of the fullest knowledge sharing since knowledge is always tacit in nature that resides within the experience and skills of the individual (Liao, 2003; Szulanski, 1996).

The CoPs as the productive elements of learning agent contributes to knowledge base, of which without their role, no knowledge management system can be worth to be invested in (Su et al., 2012). Figure 2 depicts their efforts in finding new knowledge for the sake of contributing to the productivity of the organization, willingly sharing the knowledge with their counterparts are undeniably the moving mechanism of knowledge management.

Catching up with the competitive environment, knowledge and information input should not be treated as static anymore. It is derived from the minds at work with dynamic ability of the individuals. It has been researched how the CoPs influences knowledge sharing in an organization (Krishnaveni & Sujatha, 2012), as the learning agent in an organization (Artemeva, 2006; Brown & Duguid, 1991; Hara & Schwen, 2006; Lave, 1991; Love, 2009; Wenger, 2000). They stimulates forces for collective learning (Mittendorff, et al., 2006) through the ability to build and access the community memory via high level of informal face to face interactions, with progressing of confidence and trust (Schenkel & Teigland, 2008). In 2010, Lynn Godkin had conducted a study to prove the CoPs as learning agent in overcoming the organizational zone of inertia, as the source of insight leverage (Godkin, 2010), advancing the values of social learning (Blackmore, 2010).

1.1.2 Communities of Practice – The Connectedness, the Openness and the Sense of Community

Knowledge sharing holds the key to future growth (Jobs, 2012). Employees become the greatest asset to an organization for the value of their knowledge and experience (Burack, 1999) as they are the contributor to organizational learning ability (Kim, 1993). The existence of CoPs as an informal establishment, able to ignite mutuality of learning, shared practice and joint exploration of ideas trough interactions of mutual engagement, participation, identity and trust among the employees (Jakubik, 2008; Krishnaveni & Sujatha, 2012; Lave, 1991; Schenkel & Teigland, 2008) to stimulate forces for collective learning (Mittendorff et al., 2006). The CoPs is becoming crucial towards knowledge sharing and transfer, assimilation, acquisition, exploitation and transformation of knowledge (Kogut & Zander, 1992). As they were identified to be one of the sources of Insight leverage (Godkin, 2010), their characteristics of sense of community, advancing the values of social learning (Blackmore, 2010) becoming an avenue for an organization to manipulate the internal resources for the sake of performance and productivity (Retna, 2011; Schenkel & Teigland, 2008; Wenger et al., 2002). The CoPs has been an influencing factor for an effective knowledge sharing behavior (Krishnaveni & Sujatha, 2012).

Organizations do not always provide the right environment to develop talents, but it is the employees whom can make the changes to create the desirable working environment, enable organizations to evolve and create better working practices. Human intelligence able to create wisdom, goodness, creativity, vision and lessen stress (Zohar & Marshall, 2004). The CoPs is identified to be able to transcend their human intelligence, as the nexus for sharing and transferring of valuable tacit knowledge possessed by individual (Ardichvili, 2008; Chiu, Hsu, & Wang, 2006; Jeon, et al., 2011; Mittendorff et al., 2006) towards organizational learning and incremental organizational performance (Schenkel & Teigland, 2008).

In recent years, organizations started to realize and acknowledge the importance of encouraging establishment of the CoPs as major player of knowledge economy (Borzillo, et al., 2012; Jeon, et al., 2011; Nonaka & Von Krogh, 2009; Schenkel & Teigland, 2008). On that basis, the CoPs has found ways of informal interactions as the means in sharing and transferring the implicitly available knowledge among them (Lave, 1991; Schenkel & Teigland, 2008; Wenger, 1999, 2006; Wenger, et al., 2002). They able to create a rich learning environment (Akkerman, Petter, & Laat, 2008). But what drives them to openly act in such manner?

1.1.3 Workplace Spirituality as the Soul of the CoPs

Human capital consists of the element of emotional quality comes together in a package with spiritual intelligence, the combination of goodness, truthfulness, beauty and compassion (Zohar & Marshall, 2004). This organic values requires an organic system to induce a conducive learning environment of an organization (Martínez-León & Martínez-García, 2011).

Workplace spirituality, terminologically can be considered from two perspectives, either as in individual experiences which were borne out of the person's inner feelings (Ashmos & Duchon, 2000; Kinjerski &

Skrypnek, 2004) or the external environment which creates the experience of spirituality at the workplace (Jurkiewicz & Giacalone, 2004). It provides the individual employee with experience that consists of elements of openness, connectedness, and sense of community as well as meaning at work, provides the avenue for the flourishing of this spiritual intelligence among them.

In such perspective, the author making an analogy that workplace spirituality able to bridge between an organic values to an organic systems that can induce the smoothness of organizational learning process. The element of truthfulness, openness, connectedness (sense of community) and meaningful at work as predefined by workplace spirituality (Jurkiewicz & Giacalone, 2004; Long & Mills, 2010) blended so well with the characteristics of the CoPs.

The essence of workplace spirituality drives the human intelligence as in wisdom, goodness, creativity, visions and less stress life (Zohar & Marshall, 2004). It influences the working attitudes of the employees especially the including the CoPs (Milliman, Czaplewski, & Ferguson, 2003). They feel more attached to their organizations, experience a sense of obligation and loyalty towards the organization and feel less instrumentally committed (Rego & Cunha, 2008). This experience enjoyed by the CoPs, driving them toward the sense of openness, connectedness and loyalty, the most significant nature of the group (Wenger, 1999, 2006; Wenger, et al., 2002; Wenger, 1998; Wenger & Snyder, 2000).

Organization can never learn without the employees contributing their knowledge and experience, converting tacit knowledge into explicit knowledge (Bennet & Bennet, 2008; Örtenblad, 2001). As individual learns, the organization is learning too (Antonacopoulou, 2006; Argote, 2013). Individuals with high level of personal mastery rooted to a characteristic of beyond competence, skills and spiritual leading to continual learning initiatives (Anant, 2012; Aydin & Ceylan, 2009; Howard, 2002) and thus were best described by the characteristics of the CoPs of lifelong learning (Borzillo, et al., 2012). They share the similar sense of meaning of work towards the organization mission and vision, feel connected to others and to life itself, creating the sense of community and connectedness to each other (Ardichvili, 2008; Ash Amin & Joanne Roberts, 2008; Blackmore, 2010). They are committed and dare to take more initiatives with broader sense of responsibility to their work and organization.

The element of personal mastery significantly impact the individual happiness of full personal development (Ardichvili, 2008; Brown & Duguid, 1991), awaken their inner sense to find the meaning and purpose of their work. Learning organization, on the other hand is the outcome of the whole system of the organization when the employees willingly share their knowledge to ignite the organizational learning process, converting the tacit knowledge into explicit knowledge that can be shared by everybody within the organization (Howard, 2002).

1.2 Knowledge Sharing, Organizational Learning, Workplace Spirituality and Communities of Practice: The Mind and the Soul in Tango

Culture at the workplace, helps to unite various subsystems and process within the organization that strongly affects organization members through joint efforts, collaboration and working norms of shared values (Shajahan & Shajahan, 2004). They must share their knowledge to make it explicitly available across organization to enable the organization to learn, to capture the valuable information to be included into the processes and procedures (Haldin-Herrgard, 2000; Yang, 2008).

Empirical studies have largely explained the significant relationships between knowledge sharing and organizational learning (Abrams, Cross, Lesser, & Levin, 2003; Ardichvili, 2008; Cameron, 2002), but organization cannot avoid the issues of knowledge hoarding (Bock, Zmud, Kim, & Lee, 2005) when employees are reluctant to share their knowledge which can cause interruptions in the organizational learning process (Godkin, 2010).

The CoPs acts based on their own inner sense with mutuality in sharing a concern, problems, or about a topic helps in overcoming the hiccups in the organizational learning. They seek to further their knowledge and expertise through an ongoing interactions explained by their sense of joint enterprise, mutual engagement and shared resources (Wenger, 1999) among the employees, with the openness in sharing their knowledge and expertise towards providing solutions and improving the organizational performance (Ardichvili, 2008; Brown & Duguid, 1991; Jeon, et al., 2011; Jørgensen & Keller, 2008). It is obvious that something within the CoPs that triggers their inner feelings to be open and voluntarily sharing their knowledge across the organizations. There were driven by the feelings of sense of community , sense of common identity, shared resources and collective learning and sense of mutual engagement (Ash Amin & Joanne Roberts, 2008; Lave, 1991).

As the focus of this paper, the CoPs shares and transfers knowledge which initially is tacit in nature into the organization learning process, converting the tacit knowledge into explicit knowledge (Bennet & Bennet, 2008; Nonaka & Von Krogh, 2009). It has been researched that the CoPs is among the parties involves in learning activities within the organizations and as leverage source to insight inertia of organizational learning interruptions process (Godkin, 2010). The CoPs possesses the characteristic of willingness to share their experience and knowledge in free-flowing manner, creatively finding ways to find solutions to problems, acting as stimuli for relationships system (Akkerman, et al., 2008; Borzillo, et al., 2012).

2. METHOD

The paper is making a synthesis, an analogy based on comprehensive literature reviews, building up a conceptual paper for potential future research. On that basis, the author is making a synthesis between the dimension of workplace spirituality and the characteristics of CoPs that it drives the inner sense of the CoPs to openly and willingly sharing their tacit knowledge and experience from to the alignment of the perspective of workplace spirituality to the characteristics of the CoPs.

3. DISCUSSIONS

The CoPs contribute actively into the organizational learning activities by sharing their implicit knowledge into the organizations' explicit knowledge (Godkin, 2010). Passion, commitment, and identification within the CoPs are the elements that hold them together (Wenger & Snyder, 2000), so much that they are actually experiencing the essence of workplace spirituality, reflected by the sense of meaning, purpose, community and transcendence at workplace (Jurkiewicz & Giacalone, 2004; Milliman et al., 2003). Their frequent interactions lead to the sense of connectedness and common identity with mutual purposes and objectives, developing the trust and rapport which is crucial for these people to willingly and openly share their knowledge and expertise (Love, 2009; Wenger, 2006). They share their knowledge and experience, facilitating the needs for the organizational to learn (Krishnaveni & Sujatha, 2012; Mittendorff, et al., 2006; Wenger, 1996). When the CoPs generates knowledge, they renew themselves from the knowledge sharing activities, through the process of learning and relearning.

The CoPs is a system of relationships between people, activities through the adoption of mutual interest and objectives. The learning by the CoPs is driven by mutual engagement, sense of joint enterprise, and sense of belonging to the community, that were proposed as the source of learning and knowing based in individual doing things together, developing a sense of place, purpose and common identity, resolving their differences (Wenger, 1998; Wenger & Snyder, 2000). So much to the facts, the author is proposing that the learning dimensions of the CoPs as highlighted by previous studies, are aligned to the values of the of workplace spirituality experience, that unconsciously bringing out the inner sense of the CoPs.

The experience of workplace spirituality is seen as giving energy to the inner sense of the CoPs for knowledge sharing and organizational learning. This proposition is identifiable through the characteristics of the CoPs of being a group of people that share their experience and knowledge in free flowing, creative ways that foster new approached to problem through shared knowledge reflected by the mutual agreement, and concerns over the social well-being of the community

(Akkerman, et al., 2008; Wenger, 1999, 2006; Wenger, 1998; Wenger & Snyder, 2000).

The dimension of workplace spirituality experience merge with interpersonal relations among the members and the collective identity of the group defined by the CoPs (Akkerman, et al., 2008; Wenger, 1999, 2006; Wenger, 1998; Wenger & Snyder, 2000) through the experience of connectedness within the vicinity of workplace spirituality. The practice of the shared routine, material and conceptual tools (Wenger, 1999, 2006; Wenger, 1998, 2000; Wenger & Snyder, 2000) are equivalent to openness and loyalty within the scope of workplace spirituality experience (Anant, 2012; Burack, 1999; Freshman, 1999; Fry, 2004; Jurkiewicz & Giacalone, 2004; Karakas, 2010; Milliman, et al., 2003; Pawar, 2008, 2009; Rego & Cunha, 2008; Rego, Cunha, & Souto, 2007).

The author hence proposing as such that the similarities between the characteristics of the CoPs and the elements of workplace spirituality elements able to become an influencing factors for effective knowledge transfer in organization, feeding to effectiveness of organizational learning. The alignment of the workplace spirituality to the proponents of Communities of Practices can be synthesize as per Figure 3. Workplace spirituality as values that exist within the characteristics of the CoPs, able to boost the ability of the CoPs as the organizational learning frontier, facilitating the knowledge sharing.

CONCLUSION

An increasing number of people involves in CoPs as an informal establishment within an organization on voluntary basis within the social networks of practitioners focusing on developing new knowledge on specific topic of interest relevant to their work (Borzillo, et al., 2012). Their eagerness to solve issues and problems provide an avenue for them to seek for updated knowledge that contributing to giving solutions to the organization's need (Wenger, 1999, 2006; Wenger, 1998, 2004; Wenger & Snyder, 2000).

In line with the agenda of learning organization, knowledge is shared, transferred, exploited and transformed for revenue potentials (Cohen & Zotto, 2007). Their attributes of always being proactive, productive and innovative on voluntary basis are well matching the definition of being open, connected, loyal to the organization, the experience of workplace spirituality (Ashmos & Duchon, 2000).The scenario explains the recognition of the importance of human capital in creating high integrity work climates, establishing the culture of trust, faith, justice, respect and love (Burack, 1999).

The assumption of this paper is that complementing the theory of workplace spirituality and theory of communities of practice creates an avenue that worth to venture in. The meaning of workplace spirituality has able to create a

positive organizational working norms in which influences how people can make sense of the organization in which they are members, the sense of connectedness and community to the organization (Long & Mills, 2010) that it becomes the tools in encouraging the CoPs to eliminate the tendency to keep knowledge to themselves, comprehend the essence of knowledge sharing that contribute towards enhanced organizational performance.

As the employees evoke knowledge sharing, organizational learning is materialized. When employees experienced workplace spirituality, they feel more affectively attached to the organization, experience a sense of obligation and loyalty towards them, enhance organizational commitment, individual and organizational performance (Rego & Cunha, 2008). The CoPs will react reciprocally towards an organization that satisfies their spiritual needs, making them to feel safe psychologically, make them feel that they are valued as human beings that they deserve respectful treatment, with sense of meaningful purpose, self-determination, enjoyment and connectedness (Rego, et al., 2007).

REFERENCES

Abrams, L. C., Cross, R., Lesser, E., & Levin, D. Z. (2003). Nurturing interpersonal trust in knowledge-sharing networks. *The Academy of Management Executive (1993-2005), 17*(4), 64-77. doi: 10.2307/4166007

Akkerman, S., Petter, C., & Laat, M. D. (2008). Organising communities-of-practice: Facilitating emergence. *Journal of Workplace Learning, 20*(6), 383-399. doi: 10.1108/13665620810892067

Antonacopoulou, E. P. (2006). The relationship between individual and organizational learning: New evidence from managerial learning practices. *Management Learning, 37*(4), 455-473. doi: 10.1177/1350507606070220

Ardichvili, A. (2008). Learning and knowledge sharing in virtual communities of practice: Motivators, barriers, and enablers. *Advances in Developing Human Resources, 10*(4), 541-554. doi: 10.1177/1523422308319536

Argote, L. (2013). *Organizational learning: Creating, retaining and transferring knowledge*: Springer.

Artemeva, N. (2006). Communities of practice: Learning, meaning, and identity. *Technical Communication Quarterly, 15*(4), 505-507.

Ash A., & Joanne R. (2008). Knowing in action: Beyond communities of practice. *Research Policy, 37*, 353-369. doi: 10.1016/j.respol.2007.11.003

Ashmos, D. P., & Duchon, D.. (2000). Spirituality at work: A conceptualization and measure. *Journal of Management Inquiry, 9*(2), 134-145. doi: 10.1177/105649260092008

Aydin, B., & Ceylan, A. (2009). The effect of spiritual leadership on organizational learning capacity. *African Journal of Business Management, 3*(5), 184-190.

Bennet, D., & Bennet, A. (2008). Engaging tacit knowledge in support of organizational learning. *VINE, 38*(1), 72-94. doi: 10.1108/03055720810870905

Blackmore, C. (2010). *Social learning systems and communities of practice*. Springer.

Bock, G. W., Zmud, R. W., Kim, Y. G., & Lee, J. N. (2005). Behavioral intention formation in knowledge sharing: Examining the roles of extrinsic motivators, social-psychological forces, and organizational climate. *MIS Quarterly, 29*(1), 87-111. doi: 10.2307/25148669

Borzillo, S., Schmitt, A., & Antino, M. (2012). Communities of practice: Keeping the company agile. *Journal of Business Strategy, 33*(6), 22-30. doi: 10.1108/02756661211281480

Brown, J. S., & Duguid, P. (1991). Organizational learning and communities-of-practice: Toward a unified view of working, learning, and innovation. *Organization Science, 2*(1), 40-57. doi: 10.2307/2634938

Burack, E. H. (1999). Spirituality in the workplace. *Journal of Organizational Change Management, 12*(4), 280-292. doi: 10.1108/09534819910282126

Cameron, P. D. (2002). Managing knowledge assets: The cure for an ailing structure. *CMA Management, 76*(3), 20-23.

Chiu, C. M., Hsu, M. H., & Wang, E. T. G. (2006). Understanding knowledge sharing in virtual communities: an integration of social capital and social cognitive theories. *Decision support systems, 42*(3), 1872-1888.

Cohen, S. S, & Zotto, C. D. (2007). Inter-Organizational knowledge transfer as a source of innovation: The role of absorptive capacity and information management systems. In U. Apte & U. Karmarkar (Eds.), *Managing in the information economy, 1*, 231-258. Springer US.

Cohen, W. M., & Levinthal, D. A. (1990). Absorptive capacity: A new perspective on learning and innovation. *Administrative Science Quarterly, 35*(1), 128-152. doi: 10.2307/2393553

DeFillippi, R. J. (2002). Organizational models for collaboration in the new economy. *HR. Human Resource Planning, 25*(4), 7-18.

Deshpande, A. (2012). Workplace spirituality, organizational learning capabilities and mass customization: An integarted framework. *International Journal of Business and Management, 7*(5).

Freshman, B. (1999). An exploratory analysis of definitions and applications of spirituality in the workplace. *Journal of Organizational Change Management, 12*(4), 318-329. doi: 10.1108/09534819910282153

Fry, L. W. (2004). Handbook of workplace spirituality and organizational performance. *The Academy of Management Executive (1993-2005), 18*(3), 165-166. doi: 10.2307/4166111

Garavan, T. N., Carbery, R., & Murphy, E. (2007). Managing intentionally created communities of practice for knowledge sourcing across organisational boundaries. *The Learning Organization, 14*(1), 34-49. doi: http://dx.doi.org/10.1108/09696470710718339

Godkin, L. (2010). The zone of inertia: absorptive capacity and organizational change. *Learning Organization, 17*(3), 196-207. doi: 10.1108/09696471011034900

Tua, H. H. (2000). Difficulties in diffusion of tacit knowledge in organizations. *Journal of Intellectual Capital, 1*(4), 357-365. doi: 10.1108/14691930010359252

Hara, N., & Schwen, T. M. (2006). Communities of practice in workplaces: learning as a naturally occurring event. *Performance Improvement Quarterly, 19*(2), 93-114.

Herman, R. L. (2008). *Servant leadership: A model for organizations desiring a workplace spirituality culture.* (3329873 Ph.D.). Capella University, Ann Arbor. Retrieved from http://search.proquest.com/docview/304815589?accountid=28930 ABI/INFORM Complete database.

Howard, S. (2002). A spiritual perspective on learning in the workplace. *Journal of Managerial Psychology, 17*(3), 230-242. doi: 10.1108/02683940210423132

Jakubik, M. (2008). Experiencing collaborative knowledge creation processes. *Learning Organization, 15*(1), 5-25.

Jeon, S., Kim, Y. G., & Koh, J. (2011). An integrative model for knowledge sharing in communities-of-practice. *Journal of Knowledge Management, 15*(2), 251-269.

Jørgensen, K. M., & Keller, H. D. (2008). The contribution of communities of practice to human resource development: Learning as negotiating identity. *Advances in Developing Human Resources, 10*(4), 525-540. doi: 10.1177/1523422308320374

Jurkiewicz, C. L., & Giacalone, R. A. (2004). A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of Business Ethics, 49*(2), 129-142. doi: 10.2307/25123159

Kale, S. H., & Shrivastava, S. (2003). The enneagram system for enhancing workplace spirituality. *Journal of Management Development, 22*(4), 308-328. doi: 10.1108/02621710310467596

Karakas, F. (2010). Spirituality and performance in organizations: A literature review. *Journal of Business Ethics, 94*(1), 89-106. doi: 10.2307/40665201

Kim, D. H. (1993). The link between individual and organizational learning. *Sloan Management.*

Kinjerski, V. M., & Skrypnek, B. J. (2004). Defining spirit at work: finding common ground. *Journal of Organizational Change Management, 17*(1), 26-42. doi: 10.1108/09534810410511288

Kogut, B., & Zander, U. (1992). Knowledge of the firm, combinative capabilities, and the replication of technology. *Organization Science, 3*(3), 383-397. doi: 10.2307/2635279

Krishnaveni, R., & Sujatha, R. (2012). Communities of practice: An influencing factor for effective knowledge transfer in organizations. *IUP Journal of Knowledge Management, 10*(1), 26-40.

Lave, J. (1991). Situating learning in communities of practice. *Perspectives on socially shared cognition, 63*, 82.

Liao, S. H. (2003). Knowledge management technologies and applications—Literature review from 1995 to 2002. *Expert systems with applications, 25*(2), 155-164.

Long, B. S., & Mills, J. H. (2010). Workplace spirituality, contested meaning, and the culture of organization: A critical sensemaking account. *Journal of Organizational Change Management, 23*(3), 325-341. doi: 10.1108/09534811011049635

Love, P. E. D. (2009). EDITORIAL: Communities and champions of practice: catalysts for learning and knowing. *Construction Innovation, 9*(4), 365-371. doi: http://dx.doi.org/10.1108/14714170910995912

Majewski, G., Usoro, A., & Khan, I. (2011). Knowledge sharing in immersive virtual communities of practice. *VINE, 41*(1), 41-62. doi: 10.1162/dmal.9780262693646.228 http://dx.doi.org/10.1108/03055721111115548

Martínez, L., Inocencia, M., Martínez, G., & Jose, A. (2011). The influence of organizational structure on organizational learning. *International Journal of Manpower, 32*(5), 537-566. doi: 10.1108/01437721111158198

Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of Organizational Change Management, 16*(4), 426-447. doi: 10.1108/09534810310484172

Mitroff, I. I., & Denton, E. A. (1999). A Study of Spirituality in the Workplace. (cover story). *Sloan Management Review, 40*(4), 83-92.

Mittendorff, K., Geijsel, F., Hoeve, A., Laat, M. D., & Nieuwenhuis, L. (2006). Communities of practice as stimulating forces for collective learning. *Journal of Workplace Learning, 18*(5), 298-312. doi: 10.1108/13665620610674971

Monaghan, C. H. (2011). Communities of practice: A learning strategy for management education. *Journal of Management Education, 35*(3), 428-453. doi: 10.1177/1052562910387536

Nonaka, I., & Georg, V. K. (2009). Perspective—Tacit knowledge and knowledge conversion: Controversy and advancement in organizational knowledge creation theory. *Organization science, 20*(3), 635-652.

Örtenblad, A. (2001). On differences between organizational learning and learning organization. *Learning Organization, 8*(3), 125-133. doi: 10.1108/09696470110391211

Pawar, B. S. (2008). Two approaches to workplace spirituality facilitation: A comparison and implications. *Leadership & Organization Development Journal, 29*(6), 544-567. doi: 10.1108/01437730810894195

Pawar, B. S. (2009). Individual spirituality, workplace spirituality and work attitudes: An empirical test of direct and interaction effects. *Leadership & Organization Development Journal, 30* (8), 759 - 777.

Rao, P. S., & Salunkhe, U. (2013). 21st century HRD issues - Challenges for the future. *Aweshkar Research Journal, 15*(1), 39-47.

Rego, A., & Cunha, M. P. (2008). Workplace spirituality and organizational commitment: An empirical study. *Journal of Organizational Change Management, 21*(1), 53-75. doi: 10.1108/09534810810847039

Rego, A. C., Miguel, P. E., & Souto, S. (2007). Workplace spirituality, commitment, and self-reported individual performance: An empirical study. *Management Research: The Journal of the Iberoamerican Academy of Management, 5*(3), 163-183. doi: 10.2753/JMR1536-5433050303

Retna, K. S. (2011). Communities of practice: Dynamics and success factors. *Human Resource Management International Digest, 19*(4).

Sato, G. Y., Azevedo, H. J., & Barthès, J. P. (2012). Agent and multi-agent applications to support distributed communities of practice: A short review. *Autonomous Agents and Multi-Agent Systems, 25*(1), 87-129. doi: 10.1007/s10458-011-9170-9

Schenkel, A., & Teigland, R. (2008). Improved organizational performance through communities of practice. *Journal of Knowledge Management, 12*(1), 106-118. doi: 10.1108/13673270810852421

Shajahan, S., & Shajahan, L. (2004). *Culture and Organization Effectiveness Organization Behaviour* (pp. 270-285). Delhi, India: New Age International.

Smith, P. A. C. (2012). The importance of organizational learning for organizational sustainability. *Learning Organization, 19*(1), 4-10. doi: 10.1108/09696471211199285

Steve., J. (2012). Why knowledge and sharing hold keys to future growth: As society changes, business models must follow suit. *Strategic Direction, 28*(9), 25-28. doi: 10.1108/02580541211256521

Su, N. M., Wilensky, H. N., & Redmiles, D. F. (2012). Doing business with theory: Communities of practice in knowledge management. *Computer Supported Cooperative Work (CSCW), 21*(2-3), 111-162. doi: 10.1007/s10606-011-9139-x

Szulanski, G. (1996). Exploring internal stickiness: Impediments to the transfer of best practice within the firm. *Strategic management journal, 17*, 27-43.

Wenger, E. (1999). *Communities of practice: Learning, meaning, and identity*. Cambridge university press.

Wenger, E. (2006). Communities of practice. *Retrieved from April, 10*, 2010.

Wenger, E., McDermott, R. A., & Snyder, W. (2002). *Cultivating communities of practice: A guide to managing knowledge*. Harvard Business Press.

Wenger, E. (1996). Communities of practice: The social fabric of a learning organization. *The Healthcare Forum Journal, 39*(4), 20.

Wenger, E. (1998). Communities of practice: Learning as a social system. *Systems thinker, 9*(5), 2-3.

Wenger, E. (2000). Communities of practice and social learning systems. *Organization, 7*(2), 225-246.

Wenger, E. (2004). Knowledge management as a doughnut: Shaping your knowledge strategy through communities of practice. *Ivey Business Journal, 68*(3), 1-8.

Wenger, E. C, & Snyder, W. M. (2000). Communities of practice: The organizational frontier. *Harvard business review, 78*(1), 139-146.

Yang, J. T. (2008). Individual attitudes and organisational knowledge sharing. *Tourism Management, 29*(2), 345-353.

Yeo, R. K. (2006). Building knowledge through action systems, process leadership and organizational learning. *foresight, 8*(4), 34-44. doi: 10.1108/14636680610682021

Zahra, S. A., & George, G. (2002). Absorptive capacity: A review, reconceptualization, and extension. *The Academy of Management Review, 27*(2), 185-203. doi: 10.2307/4134351

Zohar, D., & Marshall, I. (2004). *Spiritual capital: Wealth we can live by*. USA: Berret-Koehler Publishers, Inc.
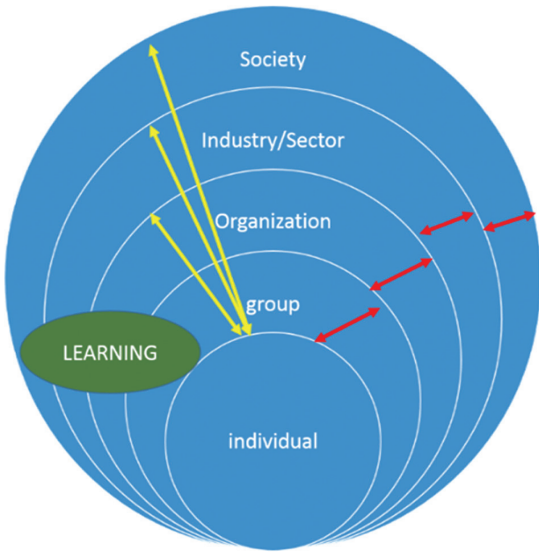
APPENDIXES

Figure 1
Individual Learning and Learning Organization

Figure 2
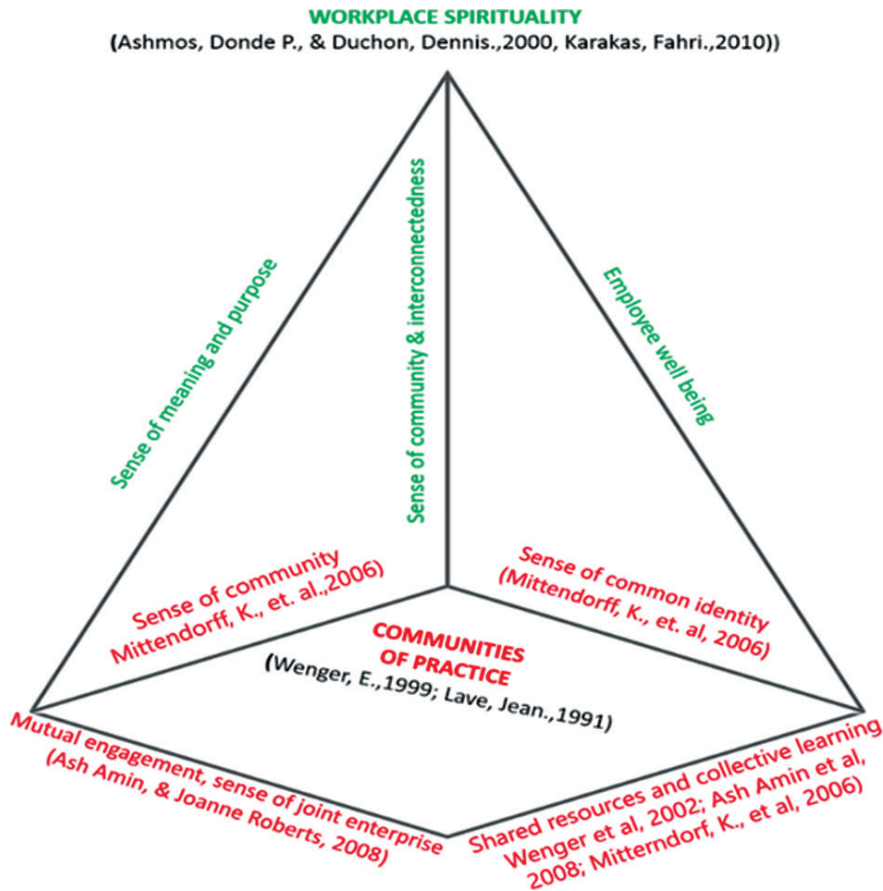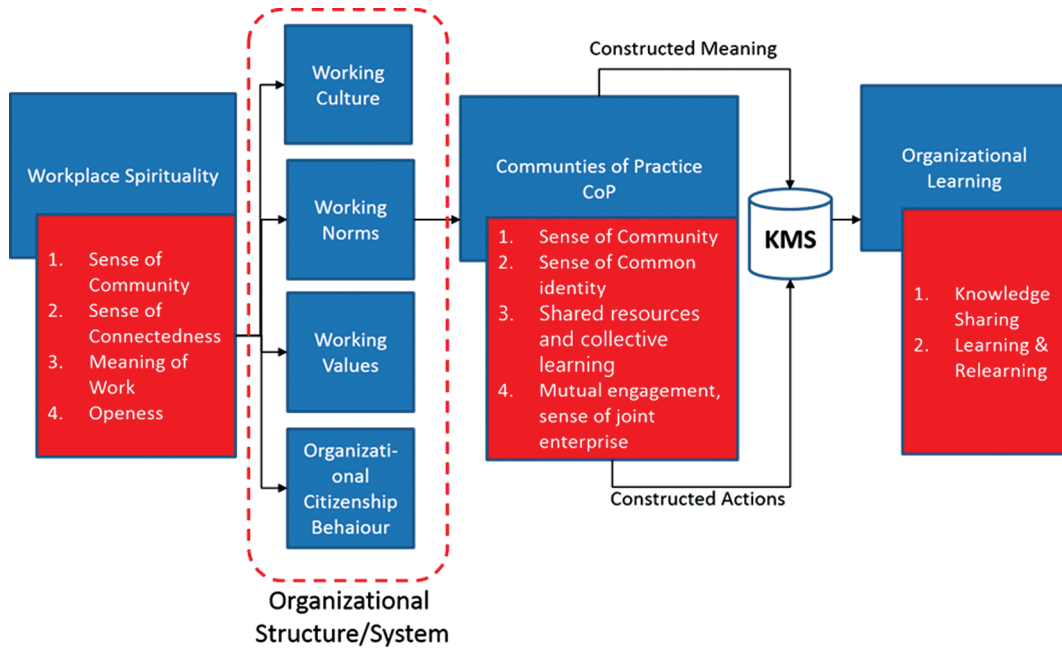**Characteristics of Communities of Practice as Learning Agent**

Figure 3
Workplace Spirituality and CoPs in Marriage - A Synthesis

Figure 4
The Influence of Workplace Spirituality on CoPs in Improving Organizational Learning