



FACULTY of
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KNOWLEDGE MANAGEMENT AND ORGANIZATIONAL
LEARNING IN RELIGIOUS ORGANIZATIONS: A CASE STUDY OF
CHRISTIAN FAITH REVIVAL MINISTRIES OF SOUTH AFRICA

by

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*A Mini Dissertation Submitted in Partial Fulfilment of the Requirements for the
Degree of Masters in Library and Information Science, Department of Library
and Information Science, University of the Western Cape, South Africa*

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March, 2022
<http://etd.uwc.ac.za/>

ABSTRACT

Knowledge Management (KM) has developed over the years into a mainstream organisational necessity to achieve success and organisational effectiveness. The goal of this study is to assess KM and organisational learning within religious organisations especially Pentecostal Churches. This study is based on both qualitative and quantitative research design, employing a case study research method. The study population was the 120 congregational members of *Christian Faith Revival Ministries of South Africa*, located in Tafelsig, Mitchell's Plain, Cape Town. Quantitative and qualitative data was collected using questionnaire and Interview. Analysis was done using SPSS and Atlas.ti. The findings of this study revealed very low levels of awareness and uptake of KM due to the lack of documentation during services and trainings. Mostly tacit knowledge is shared informally through dialogue communication. However, this tacit knowledge is not extracted, documented, and converted into explicit knowledge for future use, learning and human capital development. It was found that there is a very high degree to which the church is open to organisational learning and towards contributing to human capital development. It was also found the church lacks in using Information and Communication Technology (ICT) to facilitate KM and Organisational Learning (OL). The study recommends the education of the church leadership on the benefits of implementing KM practices to increase organisational learning.

Keywords: Knowledge Management, Organisational Learning, Human capital development, Religious organisations, Pentecostal Church, South Africa, Community Services

DECLARATION

I, Chantall Catherine Cyster, declare that this thesis entitled: **Knowledge Management and Organizational Learning in Religious Organizations: A Case Study of Christian Faith Revival Ministries of South Africa** is my own work and that it has not been submitted for any degree or examination in any other university, and that all the sources I have used or quoted have been indicated and acknowledged as complete references. I also declare that this dissertation: “**Knowledge Management and Organizational Learning in Religious Organizations: A Case Study of Christian Faith Revival Ministries of South Africa**” was submitted to Turnitin resulting in a similarity index of 2%.



Chantall Catherine Cyster



14 December 2021
Date

DEDICATION

To God the Father, Son, and the Holy Spirit. I give you all the praise and glory for this opportunity and for the plans you have with my life, to bless me, to give me hope and a future. You have given me the idea on what my research should be about. You highlighted in a revelation that my people perish because of a lack of knowledge, and you want them to understand how important knowledge is in order for them to be successful. You have really done miracles upon miracles not only with this degree, but also during my undergraduate studies and I am forever grateful unto you, my God. I owe you my life and in everything I do, by your grace and power, I glorify your holy name. May your will be done through this study, and may it perform your purpose and plan for your people, in Jesus' name I pray, Amen!

I would also like to dedicate my research to the children's discipleship programme, my calling, and may each child who is part of this programme be blessed with all the critical information, knowledge and skills needed in their generation to be successful in life!

I also would like to dedicate my thesis to my daughter Lucresha Cyster, for you are a gift of God and since I gave birth to you, I realised that I need to change my life to be an example to you and to make sure that I show you the things one can achieve with Jesus as your personal Lord and Saviour. May His plans with your life be perfected and may you always give Him praise and glory for He radically changed our lives; my baby, mommy loves you and bless you miraculously in Jesus' name, Amen!

Lastly, I want to dedicate my thesis to Daniel Kwesi Kpeglo for being the partner I always hoped and prayed for; always loving and supporting me in achieving all my dreams. May the Lord continue to bless your life with supernatural and abundance of blessings in Jesus' name, Amen!

To my amazing friends Alvina, Samantha, Janap, Audrey and Santel, I love you lots!

ACKNOWLEDGEMENT

I would like to thank all the amazing God-sent people in my life who have supported me since my undergraduate studies and through my postgraduate studies. I am grateful to my parents, Henry, and Gertie Cyster, who have done their best to raise and train me to be the best version of myself. I thank my two brothers Raymond and Melvin who have always been there, helping me through the most difficult phases of my life. I thank my Apostle JP Morris and Edna who adopted me spiritually and for loving me like their own daughter. I thank their son and daughter-in-law, Edwin, and Bronwyn, for praying for me to receive a breakthrough in my life. I thank my principal J. Linders and Ms Capes who gave me a chance and believed in me to make a success of my education. I thank Mr. Brown who blessed me with capital to raise my registration fees. I thank Mr Patrick at student credit management for his constant support when things looked impossible. I thank Bevan Wambeni who always assisted me with my financial arrangements each year. There is also Mr Peter Mitchell and his wife Marita who have been such a financial blessing since the onset of my studies; I will never forget how you invested in my future; may God bless your life always! I would also like to thank Pastor Edward for blessing me with my first laptop! I bless all my amazing lecturers Prof. S. Zinn, Dr L. King, Dr G. Davids, Sally Witbooi, Anthea Josias, Lilian Mitchell, Dr E. Chiware, Gillian Kirchhoff and Dr N. Momoti. I would also like to acknowledge the amazing staff at the NRF-iThemba LABS, Rudzani, Naomi, Audrey, Chris, and Anthea; I will never forget what you have done for me. Also, abundance of blessings and gratitude to Vanessa at Robbin Island Museum for the bursary when I needed it the most! Then, there is also my University, UWC, who I love so much; I am proudly Udubs because it genuinely cares for students like me who come from deprived communities.

Lastly, I want to give an eternal thanks to Dr O. Salubi; I thank God that my experience with you was really fruitful, victorious, and an everlasting memory that I will always cherish. You have made this a smooth sail and fortunately for me, we had no issues and difficulties through my research journey. I thank you for your encouragement when I felt like giving up, and thank you for all your guidance, you have made my postgraduate experience a dream come true! I also wanted to give a big word of thanks to the postgraduate office, Dr Olushola, Alex, Godlove, Olaide and Adrian for all your support, I will never forget your contribution to this achievement! I also want to take this opportunity to thank my editor, Nohra Moerat, for her professional services; you are a lifesaver, you are highly appreciated!

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Chapter One

Background to the Study

1.1 Introduction

The aim of this study is to gain a better understanding of Knowledge Management (KM) and organisational learning within religious organisations especially Pentecostal Churches. This study will assist to shed more light on the current knowledge sharing practices within Pentecostal Churches. This study is aimed at investigating the impact of KM on a religious organisation, the Christian Faith Revival Ministries of South Africa, as a case study. KM has developed over the years into a mainstream organisational necessity in various disciplines. However, this study will only focus on aspects from the social science discipline and from a management perspective.

KM is multidisciplinary in nature, and it is first and foremost a branch of management which makes it a social science from the outset. Furthermore, KM attempts to advance the overall performance within organisations thus depicting the management perspective. KM is viewed as a systematic tool for managing an organisation's knowledge assets for the purpose of value creation and meeting strategic goals. It provides support for decision-making and innovation within organisations. KM is all about managing the knowledge needed for an organisation to succeed. This is achieved by systematically capturing, describing, organising, and sharing knowledge (Girard & Girard, 2015, p. 20).

Lin (2015, p. 1224) states that organisations are facing extreme pressure due to intense competition, globalisation, and innovation, but when KM is applied it contributes to the success of businesses and is very prominent for the long-term survival of companies. It also enables the creation and development of a sustainable competitive edge. Therefore, the uptake of KM practices has spread among businesses, governments, academic institutions, and Non-governmental Organisations (NGO's). According to Corfield *et al.*, (2013) and Mphahlele (2010), KM has been studied and implemented within the context of these organisations.

For many years KM has been studied in many types of organisations, however, religious organisations are hardly considered for research investigations. According to Fairchild (2019, p. 5), currently Pentecostals are a global cogency and have distinctively eight of the world's largest congregations because they are the fastest growing religious movement, yet despite this development, very few studies have been conducted on KM in religious studies (Naqvi *et al.*, 2012; Oosthuizen and Lategan, 2015; Freeburg 2015; 2016; 2018).

Religion is a very important aspect within society and therefore religious organisations need to be managed effectively. Religion matters not only to believers and practitioners of faith but also to an entire nation. Religion defines nations, shapes their worldview, and influences their daily behaviour and life projects among millions of communities (Torry, 2014, p. ix). This research topic is very important due to the crucial role that religion plays within society, reaching the masses. Religion has the dynamic power to influence various things that occur within society. One of the examples is how religion contributed to the liberation of South Africa during the apartheid era (Chipkin & Leatt, 2011, p. 40). This is an indication of how religion can bring a shift within societies and has done so especially in South Africa. Furthermore, Chipkin and Leatt (2011, p. 41) stated that the opposition to the apartheid regime relied heavily on Christianity and that it played a significant part in the colonial history of South Africa. It is found, based on Census data, that Christianity is by far the largest religion in South Africa and of significance is the rapid rise of Pentecostal Charismatic Christianity (Chipkin & Leatt, 2011, p. 42). Furthermore, the increase in Christianity, especially Pentecostal Charismatic Christianity, meant that numerous international missionaries came to South Africa from the United States of America, causing an explosion of South African missionaries spreading to other African countries.

The literature reveals that another significant role Christianity played within Africa was when church movements took up the role to provide basic service delivery needs such as health and education, among others, when the state was unable to do so. This is clear and remarkable evidence of how religious organisations play a huge role within society. It also indicates that, besides their primary role of spiritual worship, they have other operational objectives contributing towards building society through providing social services (Chipkin & Leatt, 2011, p. 43). This movement of Pentecostal Charismatic Christianity taking up the role of providing service delivery, especially social services, was further confirmed and revealed in Ghana through a study conducted by Benyah (2020). This study showed how the church is providing social services to improve the lives of the communities which they serve.

1.2 Background of the study

According to a study done by Rafoof (2019, p. 139), KM as a discipline is approximately between five and fifteen years in age, and the pioneer thinkers are Peter Ducker in 1970, Karl-Erik Sveiby in 1980 and, Nonaka and Takeuchi in the 1990's. Some researchers believe that KM is similar to information management and thus fail to acknowledge its true significance within their profession. Many researchers and practitioners have adopted an interest in KM

because they have discovered that knowledge has great potential for contributing to the competitive edge of organisations. KM researchers also emphasise the vitality of developing new knowledge for organisations to deliver improved products and services and achieving goals. It is found that one of the important aspects within KM is organisational orientation, as its key focus is to zero in on how firms respond to rapidly changing environments. Knowledge is often shared to improve the performance of the organisation. Thus, knowledge sharing is an ability that organisations hold to convert tacit knowledge into explicit knowledge in order to advance organisational performance. Lastly, knowledge sharing can be viewed as a way of exchanging knowledge, insights, and skills within an organisation (Rafoq, 2019, p. 140).

The literature reveals that the following studies have all been conducted covering KM in various organisations such as companies, non-profit organisations, and governments. Armaghan and Renaud (2017, p. 3) did a study at an Iranian research organisation and found that although KM in the organisation is running properly, there are five factors identified that affects knowledge sharing. These factors include trust, commitment, job satisfaction, learning and organisational communication. They also found that during the implementation of KM there was a lot of resistance, and that no adequate preparation was done in terms of knowledge sharing and KM.

Heggli (2011) did a study to investigate to what extent a non-profit organisation such as the World Bank applies tools to manage their knowledge effectively. The findings of this study indicated that KM works in NPO's and that they adopt KM strategies for managing their knowledge. KM was also studied in the public sector of government to facilitate service delivery, especially to facilitate the *Batho Pele principles* (Mphahlele, 2010, p. 33).

However, the literature covers very few studies on KM in religious organisations. Freeburg (2015) stated that the acceptance of KM concepts is met with resistance due to the cultural environment that churches create. There are studies conducted that speak about the church and how it needs to change with the demanding developments within our society. Oosthuizen and Lategan (2016, p. 282) stated that the church as a faith-based organisation needs to change and adapt to the global economic, political, and social environment. Additionally, these authors stated that for the church to adapt faster, it needs to change to a more open and system approach for managing it effectively. Therefore, it is known through literature that the church needs to change, adapt, and be managed more effectively; however, there is no mention of how KM can

be employed within churches as a systematic tool and management approach to create organisational effectiveness.

Other topics covered by studies on churches focus on power struggles (Matshobane & Masango, 2018, p. 5) and organisational culture (Matshobane, 2016, p. 55) within religious organisations and how the issue of centralisation of power is crippling the church in reaching their organisational goals. Therefore, it is in this light that the gap in the literature is revealed. There are several issues being studied regarding churches however, there is limited research being conducted on how KM practices can contribute to resolving issues such as organisational effectiveness, improved decision making, organisational culture and problem solving, which the literature reveals about the church.

It is a quite common trend that religious organisations have mostly been studied from a spiritual perspective, meaning their beliefs, rituals, and the impact of religion on society; however, this needs to change. Religious organisations are much more than just about the spiritual needs of individuals, doctrines, and rituals; it also makes up an entire organisation that has various operational functions, alongside strategic goals (Oosthuizen & Lategan, 2016, p. 279). Therefore, this study wants to investigate various aspects within a religious organisation to get a clear understanding of their current operations, their vision and mission, strategic planning, systems, and tools that are in place to perform operational functions to reach organisational objectives; also, to examine both information and knowledge sources used for planning and decision-making to ensure the longevity of the organisation. Furthermore, this study wants to attain insights into the services and programmes run by the chosen Pentecostal Church *Christian Faith Revival Ministries South Africa*. Insight is also needed to determine who the church sponsors are and their partners that assist and support them in achieving their organisational objectives. Additionally, to evaluate whether religious organisations acquire knowledge to learn and find potential sponsors to build partnerships and whether they have a sound understanding or awareness of the role stakeholders can play to aid them in achieving their vision and mission which is another important aspect of KM in religious organisations. According to Torry (2014, p. 55), even though religious organisations are distinct from other organisations in various sectors, it is important to note that the management of external relationships with these organisations are crucial. This is because political, social, and environmental aspects have an influence on religious organisations. Therefore, religious organisations need to have critical knowledge for decision-making.

This study also wants to gain insight into whether religious organisations understand how to make use of their human resources based on their knowledge, skills and competencies when allocating operational functions, duties, and tasks. When all the data is collected, this study wants to present the findings in such a manner that the church comprehends the importance of this study and understands how urgent and beneficial KM and organisational learning is for religious organisations. This data will also be used to educate these organisations on how ideal it would be when they participate in KM and organisational learning practices.

Therefore, this study will be conducted at a Pentecostal church based in Cape Town, South Africa. The church, *Christian Faith Revival Ministries Church of South Africa*, is situated in Mitchells Plain. The church was registered a year after its establishment in February 2008 in Pretoria, as a church denomination.

The purpose of the church is to “preach the gospel of Jesus Christ, to spread the good news that Jesus Christ saves, heals, delivers and sanctifies irrespective the circumstances you find yourselves in”. The prophecy of the church is: *the church will be a bible school training centre for its congregation as well community members*. Membership requires that you be “born again and baptised in full immersion in water, in the name of the Father, Son and Holy Spirit who subscribe to its senates of faith and agrees to be governed by its constitution and rules”.

The church has an executive council of five members and the general church council consists of eight members which adds up to 13 members for the entire council. It has a total of approximately one hundred and twenty church members. The different structures of the church include the Praise and worship team, Sunday school, Youth services, Women ministries, Brothers’ fellowship, Community outreach, administration, a fundraising, and events planning committee and lastly, the executive leaders. The church structure and its aims would be ideal to investigate how the church is currently performing in tasks to reach its overall organisational goals. However, the various aspects of the church structure will be discussed in more detail under the findings of this study.

1.3 Statement of the research problem

Tacit knowledge resides in the minds of people regardless of the type of organisation they belong to; this includes members within religious organisations. Therefore, the tacit knowledge which church members possesses should be extracted, documented, and converted into explicit knowledge, as this will enable the sharing and creation of knowledge, facilitating KM, OL and human capital development practices within religious organisations as well. Furthermore, there

are skilled, qualified members and experts within church communities possessing valuable knowledge. These skills and tacit knowledge can be extracted and managed to further develop, grow, and maintain the church to reach its goals in spreading the gospel and to improve on community services. One of the justifications of this study is that it is a response to the need to address the gap of KM practices in religious organisations as it has been observed that very few studies focus on KM in religious organisations, especially Pentecostal churches within South Africa. As identified from South African literature, few studies have been done on KM focusing on religious organisations.

Therefore, this study focused on a Pentecostal church in South Africa to gain insight into how KM can be applied within the church to contribute to organisational effectiveness through knowledge sharing, organisational learning, and human capital development. Furthermore, it will not only discuss how KM can be introduced in religious organisations but also provide guidelines for church leaders to use as a starting point for the setup of a basic KM system to create, share and extract tacit knowledge which church members and leaders can use for decision making, to improve service delivery and the overall performance of the organisation. This study also provides some guidelines and methods of knowledge sharing to foster organisational learning within the organisation, which can ultimately lead to or contribute towards improved services, spreading the gospel and organisational effectiveness.

This study focuses on investigating the level of KM practices in Pentecostal Churches and to identify any gaps that need to be improved. Previous studies on KM have been on corporate, academic and government institutions (Milano *et al.*, 2015, p. 1300; Niu, 2010, p. 326; Mphahlele, 2010, p. 33; Kassim *et al.*, 2016, p. 1236; Vasconcelos *et al.*, 2005, p.25; Corfield *et al.*, 2013, p.184). Pentecostal Churches globally and locally are spreading, and membership increasing. These churches have been reported to be the fastest growing religious movement not only in South Africa, but all over the world (Fairchild, 2019, p. 5). Furthermore, religious organisations are intended to be driven for the greater good of society. Therefore, churches are just as important and need to function effectively and successfully to serve the community's needs and making a positive impact on society. The effective and proper management of knowledge in these organisations would therefore help in achieving this purpose.

1.4 Aim and objectives of study.

The goal of this study is to gain a better understanding of KM and organisational learning within religious organisations especially Pentecostal Churches. This study will assist to shed

more light on the current knowledge sharing, knowledge creation and human capital development practices within a Pentecostal Church, *Christian Faith Revival Ministries of South Africa*. This understanding will contribute towards the existing body of knowledge within KM practices within various organisations, which includes religious organisations. The objectives of the study specifically are to:

1. To examine the awareness and uptake of KM, and how knowledge is being managed within *Christian Faith Revival Ministries of South Africa*.
2. Determine *Christian Faith Revival Ministries of South Africa's* openness to organisational learning and towards contributing to human capital development within the organisation.
3. Assess how *Christian Faith Revival Ministries of South Africa* could leverage KM practices and organisational learning in achieving its goals in spreading the gospel and to enhance their community services.

1.5 Research Questions

The following questions have been raised in line with the objectives of this study:

1. What is the level of awareness and uptake of KM practice, and how is knowledge being managed within *Christian Faith Revival Ministries of South Africa*?
2. To what extent is *Christian Faith Revival Ministries of South Africa* open to organisational learning and towards contributing to human capital development within the organisation?
3. How can *Christian Faith Revival Ministries of South Africa* leverage KM practices and organisational learning in achieving its goals in spreading the gospel and to enhance their community services?

1.6 Significance of study

The significance of this study is that it is the first study that will focus on KM practices and its uptake in South African religious organisations, especially Pentecostal Churches. There are members who are skilled, qualified, and experts within church communities. These skills and tacit knowledge can be extracted and managed to further develop, grow, and maintain the church to reach its goals and improve on community services. One of the justifications for this study is that it is a response to the need to address the gap of KM practices in religious organisations. Furthermore, this study not only discusses the key factors needed for the successful implementation of KM but also provides guidelines for church leaders to use it as a

starting point for the setup of a basic KM system to create, share and extract tacit knowledge. This study also provides some guidelines for knowledge sharing to foster organisational learning that can ultimately lead to improved services and organisational effectiveness.

1.7 Limitations and Delimitations of study

The limitations of the study are that due to it being a case study, the findings cannot be generalised to all religious organisations and Pentecostal churches. Also, the study on KM practices in Pentecostal churches might not address all the issues that religious organisations face in reaching their organisational goals and effectiveness.

1.8 Definition of key terms

Knowledge Management (KM)

KM is seen as a systematic tool for dealing with an organisation's knowledge assets and this could be for various reasons such as to create value as well as to meet the strategic goals of the organisation.

Knowledge management infrastructure

The basis of KM is having a solid knowledge management infrastructure that focusses on aspects such as organisational culture, the organisation's structure, and an organisation's information technology (IT) structure which plays a crucial role.

Knowledge sharing

Knowledge sharing is simply the exchange of knowledge among individuals. Knowledge is shared for various purposes such as to learn from one another and to work together in collaboration to create new knowledge. This new knowledge is then acquired to be applied by people in various communities and organisations.

Pentecostal Churches

The Pentecostal churches are a Christian religious community that emphasises the primary role and work of the Holy Spirit as well as the Bible as being the exact truth.

Human capital

Human capital is a collection, or a set of an individual's knowledge, skills, competencies, and attributes combined. It has very much to do with the personal, social, and economic wellbeing of people.

Organisational learning

Organisational learning is when organisations improve by applying their experiential knowledge over the years. This knowledge is used for learning from past mistakes and to create

new knowledge based on reviewing past experiences. This new knowledge is then shared within the organisation to further learning, knowledge sharing and knowledge creation.

1.9 Summary

This section gave a broad overview of the research topic and the three main variables of the study which is KM, organizational learning, and religious organizations. It also gave a background to the study, it described the research problem statement, the aims, and objectives of this study. It indicated the research questions this study aims to answer, it also highlighted the significance, limitations, and delimitations of this study. Lastly, it provided definitions of the key terms mentioned in this study. The next chapter presents the literature review and theoretical framework.



Chapter Two

Literature Review and Theoretical Framework

2.1 Introduction

In this chapter, the various areas on which the literature will be reviewed is firstly the concept of KM, as well as two sub-topics, namely KM processes and KM infrastructure. This chapter will also look at information and knowledge sharing within organisations including within churches. Then it will look more specifically into KM and religious organisations. It will give a description of four religious organisations which are Evangelic, Catholic, Protestant and Pentecostal. This chapter also speaks about how KM can be linked with human capital development within churches. Lastly, it discusses the underlying theory, the Organizational Learning (OL) Theory, which will be used as a theoretical framework for this study. The theory will be used as a lens to analyse and discuss the research findings well. The theory will provide a bases for understanding how learning occurs within organizations by looking at the critical components that influence or impacts and motivate learning. A description on these components will be given in 2.7.1. These components will assist in providing insight on KM as a process which can enhance organizational performance.

2.2 The concept Knowledge Management (KM)

KM is a systematic approach to identifying, acquiring, capturing, managing, and sharing knowledge that exists within organisations in the minds of their members. Furthermore, it is also the overall umbrella term for the four processes such as knowledge creation, knowledge organisation, knowledge storing and knowledge use (Girard & Girard, 2015, p. 20). It manages and facilitates the sharing of knowledge by means of information communication technologies (ICT). Therefore, KM includes activities such as developing technical and organisational infrastructure, then implementing, and lastly, maintaining these infrastructures. However, technology is not the focus of KM activities, but technology is used to make knowledge capturing, sharing, organising and application possible. Therefore, ICT and KM processes are used together within organisations to improve their overall performance to ultimately reach their organisational goals.

2.2.1 Knowledge Management Processes

KM processes are there to ensure that personnel have access to the right knowledge needed for them to be able to perform their knowledge tasks or activities. There are four KM processes: knowledge creation or capturing, knowledge storage or organisation, knowledge transfer or sharing and knowledge application or use (Gao *et al.*, 2018, p.44). It is essential for leaders

within organisations to understand the value of these processes as well as to make sure that all members within the organisation are encouraged and trained in these processes, enabling them to share acquired knowledge which they possess. The reason for this is, organisational KM can contribute to the organisation's overall performance; it can create a competitive edge as well as help to understand the needs of the community or people to whom they are rendering their services. All of this can also be applied to Pentecostal churches to improve the performance of the church or institution. According to a study by Benyah (2020), there are Pentecostal churches in Ghana that are not only proclaiming the gospel of Jesus Christ, but they are also actively involved in social services and other activities which are aimed at transforming the lives of members and the broader community.

2.2.2 Knowledge Management Infrastructure (KMI)

KM is a strategic tool for organisations. According Masa'deh *et al.*, (2019, p. 3), the foundation of KM is a knowledge management infrastructure, and it entails aspects such as “the organisation's culture, organisation's structure, organisation's information technology structure, common knowledge and physical environment”. Furthermore, when it comes to managing knowledge, very few organisations can extract knowledge for knowledge sharing owing to the ineffective methods and improper infrastructure they have in place. KM capabilities facilitates the management of knowledge; therefore, it is essential that an organisation have these capabilities. KM capabilities consist of mechanisms within an organisation that facilitates knowledge creation; it also encourages the process of acquiring, storing, safeguarding, and sharing of knowledge within organisations. Furthermore, Gold *et al.*, (2001, p. 186) stated that these capabilities are “culture, structure, and technology”. Culture includes the sum of an organisation's values, beliefs, principles as well as behaviours. More importantly, Iftikhar *et al.*, (2003, p. 58) states that every organisation has its own unique culture, and it is vital that organisations know what their culture is. This is very crucial because it can either be an enabler or obstacle for effective KM. It is also necessary that organisations accept change because an appropriate organisational culture is open to making changes and to sharing knowledge. An organisational structure is about allocating and administering work-related functions and for KM, it requires the same principle, that an appropriate structure be established. This will ensure that the full potential of the organisation's knowledge is effectively captured, stored, and shared. Furthermore, research done by authors such as Aujirapongpan *et al.*, (2010, p. 195) and Pandey and Dutta (2013, p. 448) suggested that there should be systems in place for organisations to reward members who partake in KM practices.

These systems could include incentives and management support policies that encourage members to partake in KM practices. Furthermore, Pandey and Dutta (2013, p. 437) explained that an organisation's technological capability entails the hardware, software as well as internal and external systems such as databases and networks., Technology is very crucial for KM, and it influences KM effectiveness in two ways. Firstly, it enables KM effectiveness when the appropriate technology is in place. Secondly, it creates a more linear organisational structure which also contributes to KM effectiveness. More importantly, Hung *et al.*, (2011) affirms that technology can be divided into three spheres with regards to KM. Firstly, for acquisition, synthesis as well creation of knowledge, knowledge generation tools are required. Then, it is required that tacit and explicit knowledge be codified to ensure that the knowledge is easily accessed, understood, and transferred. For this process, knowledge codification tools are needed. Finally, knowledge transfer tools are required, allowing that knowledge is easily disseminated regardless of time and space limitations.

2.3 Information and Knowledge Sharing

According to Castaneda and Duran (2018), knowledge sharing is the exchange of knowledge between individuals. Knowledge is exchanged for the purpose of learning, collaborating, and creating new knowledge, and to apply acquired knowledge among people in communities and organisations. There are two types of knowledge that can be shared among people: tacit and explicit knowledge. Tacit knowledge is intangible and explicit knowledge is seen as tangible. Dialogues through social networks can be used to share knowledge from person to person in an informal manner. According to Choi and Lee (2002), this form of interaction helps to acquire and share tacit knowledge.

Likewise, information sharing is the exchange of facts being communicated. According to Freeburg (2015), there are two types of information that can be shared: unique information and shared information. Shared information is referred to as information which a group is familiar with and there is no need for someone within the group to seek additional information outside the group. Shared information also forms part of the first-generation of KM as discussed by Firestone and McElroy (2002). Unique information, on the other hand, is linked to second-generation KM. This is because unique information is possessed by one individual, and it involves seeking information which is different from the group. First-generation KM assumes that the knowledge needed to solve problems already exists within the group but second-generation KM questions and validates the existing knowledge of the group so that new knowledge can be created to address these questions.

Now to link all of this to Pentecostal churches, it could be more likely that shared information rather than unique information is being shared within churches because it supports the reaffirmation of the beliefs and knowledge of the group. However, existing knowledge needs to be questioned and validated to address issues, to introduce new ideas, to solve problems and to improve services in a more innovative manner. This is extremely important because society is always changing and evolving. Thus, if new knowledge is not being produced, shared, and managed within Pentecostal churches, it will cause them to fall behind and become obsolete. According to Choi and Lee (2002), when organisations are not creating knowledge to improve their services, they are likely to become obsolete. Therefore, to ensure that Pentecostal churches keep up with the needs of their congregants as well as the communities which they serve, they ought to be open to change and new ideas as well as transcend from shared information to sharing unique information. New knowledge or unique information needs to be encouraged to ensure the sustainability of Pentecostal churches. Lastly, by means of information and knowledge sharing, Pentecostal churches will be able to use the existing knowledge to make decisions as well share it with others who need it to perform meaningful work.

More importantly, Pentecostal churches need to retain their critical knowledge, especially in the case where members of the organisation are leaving for some specific reason. All organisations need to look at having mechanisms in place to make sure that knowledge is being transferred and retained. For Pentecostal churches, it might be ideal if the knowledge of experienced leaders or programme coordinators is captured or documented and passed on to younger and emerging leaders and programme coordinators, who will take up their duties. Therefore, it might also be vital for current leaders and programme coordinators to have a successor. However, to share tacit knowledge and to make sure that the knowledge is not lost, Pentecostal churches should establish a human capital development strategy for each position within the organisation.

2.4 Knowledge Management and religious organisations

Over the years too many studies were focused on business organisations and the like. However, Christian religious organisations have not really been considered for conducting research. Religion is one of the significant aspects which play a crucial role in the lives of people, in their way of thinking as well as in their behaviour. Furthermore, just as other types of organisations have committed people working towards organisational goals aimed at making a difference in society, Christian religious organisations are no different. Therefore, in this

context religious organisations are just as important as all other types of organisations and should also be considered for research investigations.

Hence, this chapter is about Christian religious organisations, especially Pentecostal churches. It also speaks about information and knowledge sharing performed within organisations, narrowing it down to how information sharing occurs within Pentecostal churches. However, it explains how knowledge sharing can be applied within Pentecostal churches. From there, the attention shifts to how information and knowledge sharing contributes to KM and how KM can aid the effectiveness, sustainability, and organisational goals of Pentecostal churches. The study also discusses the link between KM and human capital. It also attempts to illustrate how KM can be implemented within Pentecostal churches for human capital development.

Now, many organisations acknowledge how important knowledge is for their organisations to not only survive, but also grow and evolve. Therefore, this chapter also looks at knowledge retention and the important role it plays within organisations even for Pentecostal churches. This is indeed vital for the development of human capital within Pentecostal churches. However, for proper knowledge retention, organisations need to transform knowledge in such a way that it is easily captured and organised for others to use. Therefore, within organisations even Pentecostal churches, it is fundamental to understand the type of knowledge that will be retained and what format will be most effective based on the consumers of that knowledge, infrastructure, and structure of the organisation. Thus, this chapter ends by looking at the organisational structure theory and how Pentecostal churches can effectively retain, transform, and share their organisational knowledge in accordance with available infrastructure and the church's organisational structure which can lead to ultimately achieving their overall goals.

2.5 Christian Religious Organisations

Within South Africa and all over the globe, Christianity plays a huge role. There are various Christian organisations within South Africa and around the world, but this study will focus only on four types of Christian organisations as they appear to be the most prominent. These are: (1) Evangelical Christian organisations; (2) Catholic Christian organisations; (3) Protestant Christian organisations and lastly (4) Pentecostal Christian organisations. However, the research participants of this study derive from a Pentecostal Christian organisation. Below is a more detailed description of the above listed organisations.

2.5.1 Evangelical Christian organisations

According to Nlebedim (2019) and Kroff (2018), this organisation is derived from Protestant Christian organisations and the foundation of their faith is in the Bible and being committed to Jesus Christ. Furthermore, the Evangelical Christian organisation believes that the Bible has authority. They emphasise that the Bible is truth and that which is written therein should be practiced. They also believe that Jesus Christ was born from the virgin Mary and that His death and resurrection is for the forgiveness of the sins of the whole world. The ultimate message of this organisation is to proclaim the “birth, death and resurrection of Jesus Christ”. Polonyi *et al.*, (2011) stated; the spirituality of the Evangelical Christian organisation consists of praying, worshipping and being obedient to God, as well as becoming a servant of God and humanity through acts of love.

2.5.2 Catholic Christian organisations

Dorian (2016) claimed that Catholic members hold a set of beliefs about Jesus’ mother, Mary and they also practice in praying to her. It is also portrayed that Mary, as a female figure, plays a very significant role in Catholic Christianity. Catholic churches believe that a sinner can only receive forgiveness of sins through the act of praying for forgiveness. Furthermore, aside from confession of sin, sinners are expected to partake in “sacramental penance”. This belief goes even further when sinners acquire “virtues by God for the good works and prayers from the saints”. Lastly, Inglis (2007) states that Catholic churches believed that there is a temporal punishment that can be served and cleaned by “time spent in purgatory before entering into heaven”. The church also believed that through the church, salvation can be attained.

2.5.3 Protestant Christian organisations

Pauls & Hutchinson (2002) claimed that Protestants share common beliefs and have similar features to other Christians. The Bible is the “primary source” for both guidance and direction. They believe that God is the creator of mankind, God is omnipotent and omniscient. They also place significant focus on having a relationship with God which can only be attained through believing in His son Jesus Christ. They emphasise the love of Jesus Christ, His death and resurrection. They believe that true faith in Jesus results in inner “love, joy, peace and patience” in mankind. They also believe that through the death, resurrection and grace of Jesus Christ, mankind’s sins are forgiven, and that mankind is reconciled with God. Lastly, they believe that there is life after death, eternal life, where mankind will spend eternity with God.

2.5.4 Pentecostal Christian organisations

The spread of Pentecostalism within South Africa began after William J. Seymore, originally from the Azusa Street mission, sent missionaries. By 1990, it was estimated that 10% of South

Africans were identified as Pentecostals. The Apostolic Faith Mission, Assemblies of God, and the Full Gospel Church of God were the largest denominations.

Many Pentecostal churches believe in the Trinity, meaning people should be baptised in the name of the Father, the Son, and the Holy Spirit (Mattheu 28:19). Furthermore, Pentecostal denominations preach about miracles and healing performed through the power of the Holy Spirit as well as Holy Spirit baptism. They place emphasis not only on God the Father and Jesus the Son but especially on the Holy Spirit. The history of Pentecost as Pentecostals believe, is on the day of Pentecost when the disciples were filled with the Holy Spirit and they “began to speak with other tongues as the Spirit gave them utterance” (Acts 2:4)

2.6 Linking Knowledge Management and Human Capital

KM is extremely important to address the knowledge gap within organisations and it is essential in developing an organisational human capital development strategy or policy. Within organisations there are always members coming on board and others leaving due to retirement. In this context, it would be ideal for organisations to use KM to improve the level of competency within the organisation through sharing the knowledge of members who possess many years of experience, skills, and expertise. This is a clear indication that KM can be used to develop human capital within an organisation. However, for this to be done successfully, it will be required that organisations first conduct a knowledge audit to determine the level of competency of organisational members, to identify what knowledge they possess and to use this information to design a clear KM plan and lastly, to develop a human capital development strategy. The KM plan and human capital development strategy can then be translated into policies later.

According to Liebowitz and Hopkins (2004), human capital is viewed as a makeup of the experiences, knowledge, and expertise of organisational members. These experiences, knowledge and expertise are then used to contribute to the organisation’s mission. Furthermore, a human capital strategy should contain the following four pillars: (1) Competency management: this will determine what are the required competencies and skills for the organisation in the future. (2) Performance management: this will deal with measuring how well the organisational members are doing within their duties and also to assess and reward them for excellent performance. (3) Change management: this is essential as it investigates the most appropriate ways of transforming the organisation to adapt new ideas as well as to find ways of reducing resistance to change. (4) KM: this component is needed to address individual

learning and change it to organisational learning to build a culture of knowledge sharing, to create a greater sense of belonging to a community or group and lastly, to increase innovation and service delivery satisfaction.

Hence human capital development allows knowledge gaps to be determined to ensure that knowledge loss is eliminated, and that people are being connected with others within the organisation through mentoring, storytelling, shadowing or even communities of practice to transfer valuable knowledge. Through these steps, relationships within the organisation are strengthened and members given a sense of belonging, bringing organisational members together in collaborative ways to generate new ideas and ultimately stimulating human capital within the organisation.

Therefore, through mentorship programmes, it would be ideal for Pentecostal churches to share critical knowledge. Thus, it is very crucial to determine the organisational knowledge existing within the minds of members for it to be captured and transformed into formats which permit organisational learning. From this perspective, it is safe to say that within Pentecostal churches, knowledge sharing could be of huge benefit for congregants and potential successors. It can allow these key role players to learn more about what is happening within the organisation and how to go about performing tasks. Therefore, organisational learning could be beneficial for Pentecostal members because it will allow everyone to learn more on how to contribute to achieving the goals of the church.

2.7 Theoretical Framework: Organisational Learning

Armaghan and Renaud (2017, p. 2) state that there are various approaches to studying KM in organisations. These include technologies for knowledge creation, knowledge sharing, organisational culture, leadership, knowledge architecture, organisational learning and so forth. However, this study will only focus on knowledge sharing, leadership, and organisational learning. The approach of this study will commence by emphasising the key role that leadership (or management) plays in KM, followed by knowledge sharing and lastly, organisational learning.

The framework within research studies acts like a systematic view of a phenomenon. The framework provides a lens or perspective that can be used to study and understand the phenomenon. Therefore, the lens used to study KM has manifested itself in various forms. The literature has revealed that most studies which have been conducted to study KM as a phenomenon in various organisations mostly make use of KM models. These include models

such as the *Grant model*, the Knowledge based view of the firm (Naqvi *et al.*, 2012); Freeburg (2015) who based his study on the *mental model*; Rafoooq (2019, p. 141) who spoke about how KM gained a lot of preference for study when the *SECI model* (socialisation, externalisation, combination, and internationalisation) was introduced.

On the other hand, Baskerville and Dulipovici (2006, p. 83) did a study to determine the theoretical foundations of KM and found that KM borrows theories from four fields including (1) organisational culture, and thereby developed the concept knowledge culture; (2) organisational structure, hence they developed the ideals for a knowledge organisational structure; (3) knowledge-based systems leading to knowledge-support infrastructures and (4) organisational behaviour that focusses on innovation and learning. Therefore, KM developed concepts such as knowledge creation and knowledge codification and organisational learning.

However, this study employs the organisational learning theory. The reason for this decision is that the notation behind this study including its motive or foundation, is to extract, capture, document, organise, store, and use the tacit knowledge of church members to enhance services. Furthermore, it aims to reach organisational effectiveness through knowledge sharing practices which can be used to foster organisational learning and to develop human capital within churches. According to Valamis (2020), organisational learning is when organisations improve themselves over the years through experiences and creation of new knowledge. The new knowledge is then shared within the organisation among its members to learn and to improve services and the overall organisational performance. The new knowledge which is created and shared within the organisation can be used for learning purposes, decision-making and problem solving. The concept of organisational learning was developed by the authors Chris Argyris and Donald Schon in 1978. They suggested that leaning occurs when errors within organisations are identified and rectified (Study.com, 2021).

The Organizational Learning (OL) Theory fits into this study as its constructs lean towards contributing to human capital development. This is accomplished through systematically extracting, capturing, organising, and storing tacit knowledge for the purpose of learning, thus allowing skills development and minimising incompetency in the organisation. A drawback of the OL Theory according to Hatzl & Henn (2020, p. 51) is that individuals, and sometimes groups, claim they do not have the time to learn and there is not enough support from leaders and organisational structures to learn. Therefore, a weakness of the OL Theory is the lack of construct to accommodate learning when it is not prioritised within the organisation. KM

values people and their knowledge, and uses ICT to share knowledge, fostering a learning culture and through this culture, advances human capital, innovation, and organisational effectiveness.

Organisational learning might be useful for *Christian Faith Revival Ministries of South Africa* to improve their organisational services as well as reach their organisational goals through knowledge sharing. However, the concept first needs to be introduced to the church, thereafter, systematically implemented by management or leadership of the church, to determine whether or not it has contributed towards improving services, organisational effectiveness, and human capital development, and this is what this study attempts to do. Therefore, this study attempts to use the organisational learning theory as the foundation of KM practices by first emphasising the need for extracting tacit knowledge through knowledge processes such as knowledge capture, knowledge creation, knowledge organisation and knowledge sharing. Then, after the knowledge has been codified and made explicit, organisational members can use the new knowledge that has been created to learn and build human capital within the organisation. It can also be used for decision making, to exchange ideas and skills to improve services and to solve problems, which may ultimately lead to reaching the goals of the organisation and improving the overall effectiveness and performance of the church as an organisation. Lastly, this study attempts to provide guidelines to management or leadership of the church to set up a basic KM system as well as provide methods and guidelines for knowledge sharing practices that will foster organisational learning within the church.

Therefore, within this context, the OL Theory is suitable for this study. Another reason why it was decided to use this theory was based on a research question of this study which was trying to discover whether KM practices can contribute to the Pentecostal Churches achieving their organisational goals and to create organisational effectiveness.

Hatzl and Henn (2020, p. 30) explain organisational learning as a process of learning within organisations. It is also the leader's responsibility to direct the organisation towards becoming learning orientated. This is because leaders are overall accountable when it comes to creating a learning vision and mission as this will help to foster organisational learning. It is also important for leaders to understand that ICT facilitates the creation and transfer of knowledge for learning purposes; however, the search function and storing structure needs to support the dissemination of learning.

Furthermore, organisations learn when new knowledge gets introduced through individuals within the organisation or when new members join the organisation and share the knowledge they possess. This new knowledge was not part of the organisational knowledge base before. Hatzl and Henn (2020, p. 36) elaborate how important it is for organisations to clearly identify “roles, functions and procedures” in order for OL to take place and this will enable the process to “systematically collect, analyse, store, disseminate and use knowledge”. The literature also reveals the necessity of having processes and systems in place within organisations. This contributes to members being more encouraged to convert the knowledge which they possess within their minds into explicit knowledge, and these processes and systems makes this process of converting knowledge much easier.

Lastly, church management or leaders need to clearly identify tasks, roles and responsibilities and link the learning of members to these tasks and responsibilities because this will prevent what is called a knowledge loss when members leave the organisation for various reasons, as well as for successful succession to take place in the case of retirement from a position. In this context, KM processes aid the learning process and the creation of new knowledge thus contributing towards human capital development and the organisational strategy or plan.

In order to unpack the OL Theory, this research will focus on three areas: governing rules that focus on the transfer of knowledge and changes that might be necessary within the church; the action strategy such as meetings and instant messaging/group chats for formal or informal learning and information and knowledge sharing within the church; and lastly, look at the outcomes of the action strategy used and determine how well it contributed to knowledge sharing, organisational learning and human capital development within the church.

However, it is important to note the role that church management or leaders play in introducing KM practices such as knowledge sharing, as well as the role they play in directing the church towards becoming learning orientated. Lastly, it is also important for leaders to understand that ICT facilitates knowledge sharing but before knowledge can be shared, it first needs to be created, and this is another vital aspect that leaders need to encourage through the use of ICT. Once the knowledge is created, it can be shared for learning purposes and human capital development within the church. Also, KM and OL contribute to organisational effectiveness, but this is only if organisational members are well informed of the overall organisational strategy. Therefore, knowledge creation can assist in making the organisational strategy of the church easily accessible for members to have a better understanding of where the organisation

is heading and what it aims to achieve. Once members know what the organisational goals are, they can identify the critical knowledge needed for each department to be able to reach these goals. This can also contribute to organisational effectiveness and improving the services of the church. Micić (2015, p. 47) states that leaders play an important role in their organisations and according to Sayyadi (2019, p. 30), the lack of support from leaders in KM and OL can lead to organisations not being successful in reaching their goals as set out in their organisational strategy. This means that leaders enable KM practices and facilitate OL. It also reveals a relationship between leadership, KM, OL and organisational effectiveness. In other words, KM, OL and organisational effectiveness will not become a reality for churches if leaders are not the driving force. Leaders are the ones who need to create change when and where necessary to ensure that the church is successful in reaching its goals and this is possible through KM and OL practices.

Lastly, leaders are also communicators and organisers of critical knowledge. They are the ones who arrange meetings to share critical information and knowledge to ensure that each department is well informed of what tasks and responsibilities are expected from members. Leaders can also be seen as both managers of information and knowledge as well as the creators thereof and lastly, they act as mentors and coaches who teach critical knowledge within their departments to ensure that their members are educated and skilled to perform and reach set goals.

2.7.1 Four Critical Components of Organisational learning

Law and Chuah (2015a) designed a theoretical framework for the study of organizational learning, and it consisted of four main components, namely Driver (D); Enablers (E); Learning (L) and Outcome (O).

The Driver component speaks about the role that leaders play within the organization. As they are the people who should possess the “vision, mission and implementation of OL. This means that leaders and management hold the responsibility to encourage learning, and this is done by motivating organizational members to implement the learning vision in the daily operations of the organization. Hence leaders, management first needs to be committed to OL and this will ultimately be rubbed off on organisational members.

The Enablers component can be further divided into various levels, and they actually influence the learning process. The various levels are interlinked and can mutually influence each other. They are known as “organizational, interpersonal or group-internal, and individual” (Law &

Chuah, 2015b). It is important to note that these enablers are very important as they related to an organizations culture and also, culture consist of values, believes and norms which have an immense effect on learning within organizations. Other vital aspects that have to do with enablers and culture are, governance, policy, infrastructure, and resources as these are requirements that will ultimately promote OL within the organization. These aspects speak on the organizational level. The interpersonal and individual level is more concerned with the willingness ad politics of sharing and exchanging knowledge and the mindset and personal values of organizational members. However, more importantly, despite the organizational and interpersonal level, on an individual level, it is important to understand that individuals within an organization always need to be motivated to learn but also to apply the knowledge gained through the learning process. Therefore, organizations need to foster this by exploring the factors that helps and motivates members to learn.

With regards to the third component, learning; there are also three levels of learning namely, “individual, team and project-team learning (Law & Chuah, 2015b). However, knowledge creation and knowledge sharing are more supreme here as these practices will ensure learning to take place. When it comes to individual learning, it is important to acknowledge that the knowledge resides in the minds of members and OL is closely tied to individual learning. This is because knowledge gets interpreted and shared among individuals and later, I group through interactions within the organization. Team learning on the other hand is not a sum of individual learnings but rather separate learnings of team members that takes the team or department forward in terms of growth, development, and innovation, highlighting the progress and performance of the department as a whole. Hence this is something that has a definite impact on the third level of learning, team-project learning. Team-project learning is seen as action-based learning which is a combination of individual and team learning but on a broader level, organizational level. Project-team leaning is also ideal to foster OL.

Finally, the Outcome component is distinguished by performance on the one hand and the other, mindset changes (Law & Chuah, 2015b). Performance helps to assess the effectiveness of OL but with regards to mindset changes, it cannot be quantified as it’s a more social process. However, these outcomes variables need to be applied when attempting to evaluate OL within an organization. As the other components such as the driver, enablers and learning can lead to the most possible and ideal outcome and it ca also help to determine the effectiveness of OL.

2.8 Summary

This chapter focused on the literature review and theoretical framework. The main concept Knowledge Management (KM), as well as two sub-topics, KM processes and KM infrastructure were reviewed. This chapter also looked at information and knowledge sharing within organisations including within churches. Moreover, it specifically looked into KM and religious organisations. It gave a description of four religious organisations which are Evangelic, Catholic, Protestant and Pentecostal. This chapter explicated how KM can be linked with human capital development within churches. Lastly, it discussed the underlying theory, the Organizational Learning (OL) Theory, which was used as a theoretical framework for this study. The next chapter will focus on the research design and methodology used.



Chapter Three

Research Methodology

3.1 Introduction

This chapter provides the research design of the study: the data collection process, the population, the sampling method, and specific sample size. It also discusses the method of data analysis.

3.2 Research method and design

The research design is a detailed plan to conduct a research study, however, there are various stages within the research process. This study is based on both qualitative and quantitative research design. Creswell (2013, p. 42) states that this kind of research is very rich in research investigation as it has multi-layers of complexity and there are various frameworks to interpret the research findings. Furthermore, within these frameworks of interpretations, there are also various approaches for qualitative inquiry including narrative research, grounded theory, ethnography, and case studies.

This study is a case study as only one religious organisation will be studied in this research. The approach for this study's research inquiry was a case study. According to Hider and Pymm (2008, p. 113), case study research focuses on a particular case. In this event, a sophisticated methodology such as grounded theory might or might not be employed. The reason for doing a case study is because this method could be engaged to investigate a specific problem based on a specific group of people, or a department within an organisation, to make conclusions to the situation at hand and suggest further recommendations and investigation for future research.

According to Kumar (2014, p. 254), a case study is the foundation of what a Researcher wants to understand or investigate. Furthermore, a case can be "an individual, a group, a community, an instance, an episode, an event, a subgroup of a population, a town or a city". This design is very useful when studying an area in which very little knowledge persists and is therefore suitable for this study. The advantage of this design is that the research can be very rich in detail; however, the disadvantage is that the findings cannot be generalised to a wider population.

Qualitative research design is very different to quantitative research because it is explorative, flexible and dependant on text and image data that can be interpreted in a subjective manner trying to explore the causes of problems that may exist. This study is, therefore, not planning

to quantify the research problem and to project the findings to the larger population; rather, it seeks to investigate and explore the research problem in a more subjective manner from collecting text-based data.

3.3 Population

The study population is the members of a Pentecostal Church, *Christian Faith Revival Ministries South Africa*, which is situated in Tafelsig, Mitchell's Plain, Cape Town. The size of the population is about 120 people which is the total membership of the congregation. Only the adult members of the congregation will make up the study population which according to the data provided by the Church Apostle, there are 70 (included in this 70 are 20 leaders) adult congregation members. The remainder that make up the total 120 memberships are outside the population of the study as they are below the age of consent. There are 20 leaders in the church which are also part of the total adult membership.

3.4 Sampling and sampling technique

Total enumeration sampling was used to determine the sample size. Only members of 18 years and above were sampled to participate in this study. Total enumeration is a type of purposive sampling technique that allows the researcher to study an entire population that possesses a specific set of characteristics. The advantage of using this sampling technique is that it reduces the potential risk of selecting a biased sample. Also, other sampling techniques consist of collecting data from a smaller number of research participants whereas total enumeration sampling enlarges the data collection scope.

It is important to note that this study is not aimed at making any generalisations about all Pentecostal churches in South Africa. All 70 adult members will be targeted for the study to complete the questionnaire. The 20 leaders will be interviewed for the study. They were from the various divisions within the church such as the Praise and worship team, Sunday school, Youth services, Women ministries, Brothers' fellowship, Community outreach, administration, and fundraising and events planning committee, the general church council, and lastly the executive leaders.

3.5 Data Collection Process

The researcher made contact with the Apostle of the church through email and WhatsApp communications. Requesting permission to conduct the study at the church and requesting if the church would like to participate in the research study. The Apostle gave written permission by letter to the researcher. The typed letter of permission was used to obtain an ethical clearance

certificate. Upon approval of the ethical clearance, the researcher went into the field to physically collect the data for the research study. Under the level 1 lockdown regulations, the data was collected, and the researcher first obtain consent from the participants. The Covid-19 pandemic protocols were followed. This was done by the wearing of facial masks, practising social distancing, and sanitizing of hands after data was collected.

This case study research method made use of both quantitative and qualitative techniques to collect data. The research instruments used in this study were structured questionnaires and interviews. The questionnaire was administered to all 70 church members who are 18 years and older, which included the leaders. While 20 leaders of the church were targeted for the interview.

3.5.1 Questionnaires

The questionnaire for this study was aimed at collecting data for research questions 1, 2 and 3. Research participants took approximately 30 minutes to complete the questionnaire. The researcher decided to use questionnaires because they are less expensive and provide greater anonymity. Another reason why a questionnaire was used is because it does not require a lot of time to complete.

The researcher gave printed questionnaires to the apostle of the church for distribution to the congregational members who are 18 years and older. They were required to complete the questionnaire in pen and to return it the apostle. Afterwards, the researcher collected the completed questionnaires from the apostle.

3.5.2 Interviews

The researcher wanted to use interview questions because it allows for in-depth information to be collected. Interviews are most effective for qualitative research because it helps the researcher to get a better understanding about a phenomenon. The interview collected data for the 3rd research question. Research participants took approximately 15 minutes to complete the interview.

The interviews were face-to-face. The researcher gathered with the leaders and handed each of them a printed copy of the interview questions and used a recorder to capture their responses. Data was collected at level 1 of the lockdown in South Africa and the Covid-19 pandemic protocols were followed during the data collection process.

3.6 Data Analysis

For the purpose of this study, the quantitative data collected through the questionnaire was analysed by means of simple percentages and measures of central tendencies using SPSS statistical package to create tables and figures. The qualitative data, which was collected through the interviews, in the form of audio voice recordings was first transcribed using Microsoft Word, then it was uploaded, processed, and analysed through using Atlas.ti software. Hardy and Bryman (2009, p. 17) explains that quantitative data analysis is about capturing the variation of variables, its frequency, and relationships among variables. Content analysis was used to analyse the qualitative data collected and these were used to discuss the qualitative data for the study. According to Harding (2018), content analysis is simply the comparison between cases where the researcher creates summaries about cases and determines similarities and differences between them. It involves the process of breaking up data then putting it back together in a meaningful way.

3.7 Ethical Considerations

The Researcher adhered to the ethical guidelines of the Research Committee of the University of the Western Cape. Rights of participants were respected using a consent form stating all the information about the research project and data was obtained from research participants.

Respondents were allowed to stay anonymous and were not required to share their personal information. Participation in this research project was voluntary and participants had the right to withdraw at any stage of the research process. In the case of recorded responses, the Researcher informed the participants about the use of a voice recorder beforehand.

Due to the Covid-19 pandemic, health and safety measures were adhered to in the data collection process. This was done by the wearing of facial masks, practising social distancing, and sanitizing of hands after data was collected. The paper copies of the questionnaires and interviews were scanned, and the electronic copies are stored in the Google Drive student account of the researcher.

3.8 Summary

This study used a case study research methodology and employed both quantitative and qualitative data collection methods. The actual data was collected at the Pentecostal church *Christian Faith Revival Ministries of South Africa*. The size of the population was 120 people which is the total membership of the congregation. Total enumeration sampling was used for this study, however, out of the 120 members, only adult members 18 years and above were

required to complete the questionnaire. Thereafter, a 20% sample was used for the interview. This is because only 20 members in leadership positions out of the population of 70 were selected.

The collected data was analysed by using SPSS and Atlas.ti software to generate codes and network analysis to present the findings. All ethical considerations and procedures were followed during the data collection process as well as in the actual discussion and presentation of the data analysis and research findings. Lastly, Covid-19 health and safety measures were followed during the data collection process to protect the research participants from the virus.



Chapter Four

Data Analysis, Interpretation and Discussion

4.1 Introduction

In this chapter, the background information of the participants will first be provided. This will give readers a clear idea of the participants in the study. This will be done through providing some demographic information. Thereafter, this chapter will present and describe the data in accordance with the three research objectives of this study as listed in Chapter One. The presentation and discussion of both the quantitative and qualitative data analysis, is subsequently integrated. Then lastly, a summary of the chapter is provided.

4.2 Response rate

Members who are 18 years and above were allowed to participate in this study. Out of the about 70 adult members of the Church, 62 (88.6%) responded by completing the questionnaire. Two questionnaires were unusable as one was a duplicate and the other indicated to be a visitor at the church and not a congregational member. Of the 20 church leaders, only 10 (50%) interviews were conducted due to the unavailability of some of the leaders.

4.3 Demographics of respondents

Out of the 60 responses, it is revealed in Table 1 that 4 (6.7%) were part of the Church council division. There are 13 (21.7 %) members who indicated that they are within multiple church divisions. It is also revealed that 10 (16.7 %) members are within the Women's Ministry, 10 (16.7%) members indicated they are within the Youth Ministry, 7 (11.7 %) within the Worship team and 6 (10.0%) were in the Brother's Ministry. However, there were 8 (13.3 %) participants who indicated that they are not within any of these divisions, and this is indicated as "Other". See table 1 below.

Table 1: Demographics of respondents

Church Division		
	F	%
Church Council	4	6.7
Worship Team	7	11.7
Fundraising Committee	1	1.7
Sunday School	1	1.7
Brother's Ministry	6	10.0

Women's Ministry	10	16.7
Youth Ministry	10	16.7
Other	8	13.3
Multiple Divisions	13	21.7
Total	60	100.0
Position in Church		
	F	%
Leader	18	30.0
Admin Clerk	2	3.3
Only member	40	66.7
Total	60	100.0
Membership Period		
	F	%
1-5 years	28	46.7
5-10 years	18	30.0
10-15 years	14	23.3
Total	60	100.0

In table 1 the various positions of the participants are displayed. The data revealed that the majority of the participants, 40 (66.7 %), indicated that they are members of the church whereas 18 (30.0 %) indicated that they are leaders within the various divisions in the church. Only 2 (3.3 %) indicated that they are admin clerks in the church.

Table 1 also provides the membership period of participants. The data shows that 28 (46.7 %) of the participants have been members for not more than 5 years. There were 18 (30.0%) participants who have been members for more than 5 to 10 years and lastly, 14 (23.3 %) of the participants have been with the church for more than 10 to 15 years.

4.4 Presentation and discussion of data analysis

This section will present and discuss both the qualitative and quantitative data analysis. Questionnaire and interview were used for data collection. The questionnaire for this study aimed at collecting data for objective 1, 2 and 3. The interview was designed to collect in-depth data for objective 3. However, it should be noted that the interview included questions related to objective one and two to provide more details on the responses given in the

questionnaire. Furthermore, the quantitative data was analysed by using SPSS statistical package to create simple percentages, tables, and figures. The qualitative data was analysed by using Atlas.ti software for content analysis and data visualisations.

As mentioned in the introduction of this chapter, the data is presented and described in accordance with the three research objectives listed in chapter one. The three objectives of the study are as follows:

1. To examine the awareness and uptake of KM, and how knowledge is being managed within *Christian Faith Revival Ministries of South Africa*.
2. Determine *Christian Faith Revival Ministries of South Africa's* openness to organisational learning and towards contributing to human capital development within the organisation.
3. Assess how *Christian Faith Revival Ministries of South Africa* could leverage KM practices and organisational learning in achieving its goals in spreading the gospel and to enhance their community services.

4.4.1 Objective one: To examine the awareness and uptake of KM, and how knowledge is being managed within *Christian Faith Revival Ministries of South Africa*.

In order to present the data in a structured and logical manner, the following research question will be used as a guide: What is the level of awareness and uptake of KM practice, and how knowledge is being managed within *Christian Faith Revival Ministries of South Africa*?

In order to examine the level of awareness and uptake of KM and how knowledge is actually managed within *Christian Faith Revival Ministries of South Africa*, the below quantitative results are related to documented knowledge within the church and is also accompanied by qualitative data in the form of quotations from the research participants.

According to Figure 1, out of the 60 participants who completed the questionnaire, 43 (71.7%) agree that the trainings are documented, and 6 participants (10%) reported that they are not sure. It is very interesting to note that none of the participants disagreed.

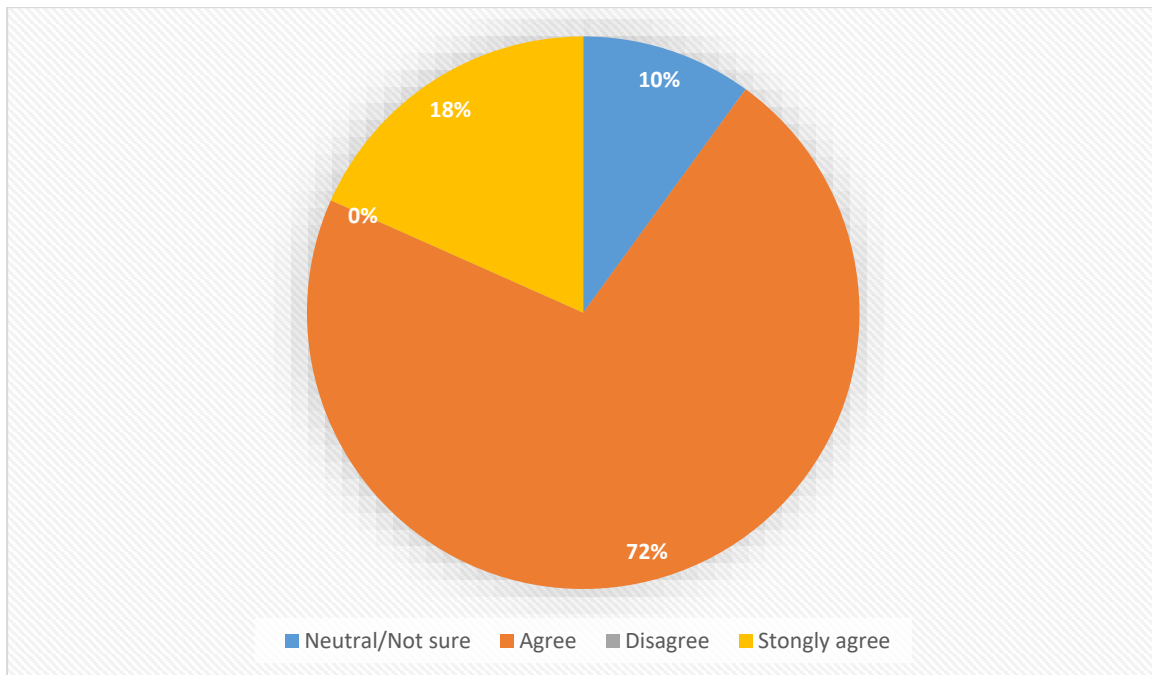


Figure 1: Questionnaire responses on documented trainings

However, these responses contradict the interview responses where most of the leaders who were interviewed, reported that currently, there is no documentation of trainings. According to participant one who is appointed as the apostle, *“It is not that these trainings are documented but that is very important.”* Participant three who is an evangelist said that *“in my department there is not really trainings taking place... but if there would be... trainings should be documented in both print and electronic format.”*

Participant four who is a deacon and musician said that *“there is no formal training and rehearsals for both the deacons as well as the music division, but if there should be such trainings and rehearsals... it would have been documented in printed format in order for people to have access to these trainings, but someone must be appointed to do this work and to share it with whosoever needs it.”*

Participant seven who is also an evangelist reported that *“Once we have scheduled compulsory and formal trainings in place, we will have to document them in both print and electronic formats. This is to ensure that everyone is educated and learns at the same pace and that we are able to keep up with the changes and be able to adapt to it... especially when it comes to new technology.”* Participant nine, the Elder of the church, said that trainings *“must be documented... we need to appoint someone to do this work and to provide access to these documents”*.

Lastly, participant one who is the Teacher of the church, and also appointed within various divisions such as the church council, as the Secretary, the Treasurer of the executive council, the leader of the fundraising committee and lastly, the bookkeeper for the youth and brother's ministry reported that "*most of the time I would verbally teach people*"; this is to share his tacit knowledge.

Firstly, these results show that there is a miscommunication and misinformation within the church and because there is no documenting of explicit knowledge; this is hindering the flow of knowledge transfer, OL and human capital development within the church. Therefore, it could be said that congregational members might have assumed that trainings are documented, however, based on the empirical evidence, there is no documented trainings at *Christian Faith Revival Ministries of South Africa*.

Secondly, the results show that most of the leaders indicated that trainings, whether it be formal or informal, are not being documented. This is hindering the access to explicit knowledge. According to the literature, in order for explicit knowledge to be shared and accessed, tacit knowledge first needs to be captured, organised, and stored effectively. Knowledge Sharing (KS) is thus a vital aspect of KM because it makes knowledge accessible and usable on a social and organisational level (Paulin and Suneson, 2012). Therefore, this could mean that based on the empirical evidence, when tacit knowledge is not being extracted, documented, and converted to explicit knowledge, it not only hinders the access to these kinds of knowledge within *Christian Faith Revival Ministries of South Africa* but also, it hinders the practices of KM, OL and human capital development within the church. These results could also imply that the lack of knowledge extraction, documentation and conversion has a direct impact on the uptake of KM within *Christian Faith Revival Ministries of South Africa* and on OL taking place within the church, as well as contributing towards the human capital development of the church members.

Thirdly, the results also showed that many leaders mentioned that in order for trainings to be documented, there is a need for appointing someone to do this type of work within the various departments. These results seem to be similar to what the literature reveals. According to the literature, KM managers, steering committees, stewards, or teams are the people who are responsible for all KM, practices, and initiatives within organisations. Therefore, it could be said that if *Christian Faith Revival Ministries of South Africa* appointed someone to document

trainings, this would have a positive impact on KM, OL and human capital development practices within the church. However, if this were not the case, it will be the other way round. Furthermore, based on these results, it seems that because there is no one who is appointed to document trainings, this could be the reason why tacit knowledge shared at trainings is not being extracted, documented, and converted into explicit knowledge. This means that it is crucial for *Christian Faith Revival Ministries of South Africa* to appoint someone to document tacit knowledge shared at trainings because if they do not, it will become a barrier for KM, OL and human capital development practices within the church. However, if the church does appoint someone, it will eliminate this issue and ease up the KM, OL and human capital development process.

Additionally, these results also seem to highlight the lack of a proper organisational structure which supports KM within the church. This is because, according to the KM literature, Mahmoudsalehi, Moradkhannejad & Safari (2012) claimed that a proper organisational structure governs KM initiatives and this is done through the organisation having “a steering committee, a central KM support group and stewards”. These people are the ones who would then be responsible for KM within the organisation. Therefore, it could be said that once *Christian Faith Revival Ministries of South Africa* appoints someone to document tacit knowledge, this could also address the organisational structure issue which is required to support KM practices. Hence, this will ensure that tacit knowledge gets extracted, documented, and converted into explicit knowledge to ensure access to valuable knowledge for organisational learning and human capital development purposes.

Fourthly, the results also showed how various leaders stated that once trainings are documented, it should be made available in various formats such as print, electronic and audio-visual materials. This is because they said that people prefer to learn from different forms of documented knowledge. These could be physical books or reading material, online versions or digitized copies of documents and even training videos. Again, these results seem to correspond with KM literature, as it is found that explicit knowledge comes in various types and formats such as manuals of procedures, lessons learnt, reports, training manuals and others (Hislop, Bosua & Helms, 2018). This means that once tacit knowledge is being extracted, documented, and converted it is very important to be aware of the various types of explicit knowledge that can be made available but also to take into account the various learning preferences of members of *Christian Faith Revival Ministries of South Africa*, as all these aspects will have an impact

on the storage, access, and usability of these information sources. It could also be said that it will be useless to store explicit knowledge in formats which members cannot gain access to or will want to use for educational purposes. Therefore, based on the results and literature, it is vital to consider the various preferences of members within the church when it comes to their learning habits or behaviours.

Furthermore, the fact that there are no documented trainings and someone responsible for this kind of work could also imply that knowledge creation, which is the first and fundamental process of KM, is also not being prioritised. According to the OL literature, knowledge creation and knowledge acquisition are the two main constructs of organisational learning (Castaneda, Manrique & Cuellar, 2018), meaning that without knowledge creation and knowledge acquisition, there can be no proper and effective organisational learning taking place. Therefore, in the case of *Christian Faith Revival Ministries of South Africa*, it is crucial that knowledge creation takes place as this is one of the very important aspects of both organisational learning and KM itself, because once members in the church are appointed to be responsible for knowledge creation, documentation, extraction, and conversion, it could lead to higher levels of human capital development among the congregation.

Lastly, the results could also be an indication that since there is no one involved in knowledge creation or knowledge capturing practices, the church lacks awareness of the importance of knowledge creation. Such a lack of awareness would definitely impact the entire uptake of all KM processes, which includes the management of knowledge within the church. According to a study done by Mahmoudsalehi, Moradkhannejad and Safari (2012, p. 518), there are four critical factors for the success of KM – leadership, culture, structure, and information technology infrastructure. In the case of *Christian Faith Revival Ministries of South Africa*, it seems that the church already engages in sharing tacit knowledge informally through dialogue. However, there is no organisational structure that supports KM practices or activities. Therefore, it could be said that the church needs to implement changes to its current organisational structure to support KM practices or activities. With the necessary changes, a well-established KM initiative can be introduced and launched where there is a KM team that governs KM practices and most importantly, creates awareness of all the processes involved such as knowledge creation for organisational learning purposes in order to contribute towards human capital development within the church. Having a proper organisational structure with a KM team who will govern all KM practices and initiatives could also address the research

problem of this study, which is to extract, document and to convert tacit knowledge into explicit knowledge.

On the other hand, apart from the statistical analyses provided by the questionnaire responses and the quotations from the interview responses, network analyses were also created using Atlas.ti software. Therefore, the following data visualisations revealed a deeper understanding of the qualitative data collected in terms of objective one. According to the first network analysis in Figure 2, the majority of the leaders interviewed said that they agree and do think that it's very important to document and preserve information, knowledge, and skills. Therefore, firstly based on this empirical evidence, there seems to be a strong belief (which is part of an organisational culture) in knowledge creation, knowledge organisation and storage. This belief, however, is not sufficient enough to create awareness and to facilitate the uptake of KM within the church. Culture includes the sum of an organisation's "values, beliefs, principles and behaviours". Therefore, it means that the behaviours of the church members in each department need to be in alignment with their beliefs as the behaviour will strengthen both KM and OL within the organisation and contribute to the human capital development of its members. Hence, the culture at *Christian Faith Revival Ministries of South Africa* can either be an enabler or obstacle for the uptake of KM. Furthermore, KM literature also found that members within organisations should be motivated to partake in KM practices as this will help them in both their beliefs and behaviour towards KM (Tohidinia and Mosakhani, 2010). Therefore, it can be said that *Christian Faith Revival Ministries of South Africa's* leaders as well the KM team, ought to encourage members to also partake in KM, OL and human capital development practices as this will address the research problem of this study. Hence, it could also be said that the reason why tacit knowledge that is being shared at trainings is not being extracted, documented, and converted into explicit knowledge, could be because leaders are not aware of the important role, they play in motivating members to partake in KM practices (Hatzl and Henn, 2020). Such motivation can help members in both their beliefs and behaviour not only towards KM but also OL and human capital development.

The second empirical evidence points to some interview responses stating that documented information, knowledge, and skills should come in various formats such as print, for those who do not have access to technology, electronic as the church should keep up with technology, and also, in audio-visual, as one participant claimed that people learn and prefer using visual material these days. This demand for knowledge creation in various formats will increase the

sum total of knowledge which exists within the various departments of *Christian Faith Revival Ministries of South Africa's* and also within the organisation as a whole. The literature reveals that a knowledge inventory is the total sum of knowledge which exists in the organisation whether it be explicit or tacit, and it is very crucial that organisations keep track of their existing knowledge (Lambe, 2017). This is because the increase in knowledge creation could have a positive effect on OL and human capital development within the church. Furthermore, it could also mean that there will be a need to manage the newly created or acquired knowledge (tacit and/or explicit) more effectively. If not, it can become an overall obstacle for KM, OL and human capital development within the church.

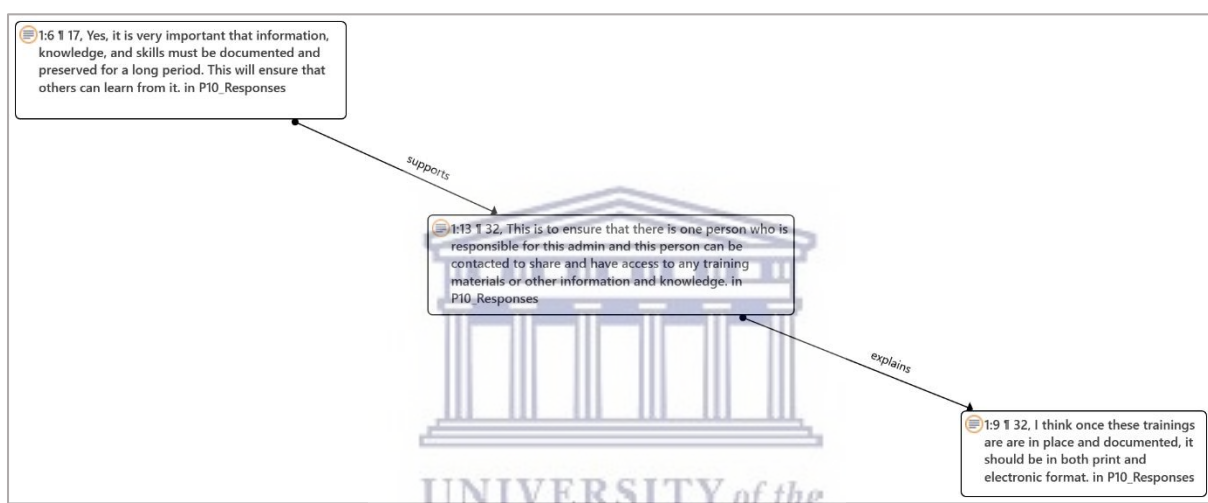


Figure 2: Perceptions on documentation and preservation of information, knowledge, and skills at Christian Faith Revival Ministries of South Africa

KM literature reveals that there are different ways to keep track of how various types of knowledge can be created, stored, and shared within organisations such as storytelling, which is an ideal way of transferring tacit knowledge. This means that *Christian Faith Revival Ministries of South Africa* could use storytelling as a means to systematically capture and store their existing tacit knowledge. This process could also be followed with other acquired, external critical knowledge (both tacit and explicit) needed to perform certain tasks. These knowledge assets could then be stored in a Google drive account which has features such as permission to edit, access and modify. The literature shows that Email is one of the many KM systems which exists. Another way of managing knowledge is through having an information source centre. Hence, information and documents can also be made accessible in print format for members to access manually in the case of the digital divide, as indicated by the interview responses. Therefore, knowing where the knowledge is stored can improve the knowledge flow as well the knowledge use in *Christian Faith Revival Ministries of South Africa*.

In addition, OL literature reveals that organisational learning is underpinned by knowledge creation, knowledge acquisition and knowledge sharing (Castaneda, Manrique and Cuellar, 2018, p. 300). Therefore, the organisational learning theory focuses on how the organisation can make improvements by looking at current and past problems and using knowledge both tacit and explicit to solve these issues and creating new knowledge that will be made accessible and available for others in the organisation to learn from these past experiences. The literature also reveals the necessity of having processes and systems in place within organisations as this can help with KM, OL and human capital development practices within organisations. Having processes and systems in place contributes to members being more encouraged to convert the tacit knowledge which they possess within their minds and turn it into explicit knowledge (Hatzl and Henn, 2020). Therefore, the organisational learning theory can also be used in this context where the organisation could look at current and past problems in a systematic way; where leaders can provide a platform for members to report any issues that they are facing in their various departments. Once these are highlighted, they can also ask members to provide their ideas and suggestions on how this issue can be dealt with and resolved. After all of this information and research data is collected, it could be documented in a report and from there, an action plan and or a policy could perhaps be drafted, highlighting the processes and systems that will be followed to address and solve these issues to bring about change and improvements. All of the activities related to the implementation of processes and systems followed could then also be documented. This new knowledge that might be created could also be organised, stored, and preserved for future use as all of this can facilitate KM, OL and human capital development within *Christian Faith Revival Ministries of South Africa*.

To conclude this section and answer the research question listed in the beginning based on the results as empirical evidence, it seems that the level of awareness and uptake of KM as well as how knowledge is managed in *Christian Faith Revival Ministries of South Africa* is very low. This is because there are no documented trainings. Moreover, there is no one who is appointed within the various departments to do this kind of work. The church members, including leaders, do believe that the documentation and preservation of information and knowledge and skills is important, but they lack the necessary motivation that would encourage them to partake not only in KM practices, but also OL and human capital development practices. With regard to how knowledge is managed within the church, it is evident that it is mostly tacit knowledge that is being shared informally through dialogue communication. However, this tacit

knowledge is not effectively managed and preserved to ensure that members in the various departments have access to this kind of knowledge in an explicit format.

4.4.2 Objective two: Determine *Christian Faith Revival Ministries of South Africa*'s openness to organisational learning and towards contributing to human capital development within the organisation.

In reporting on the data collected in relation to objective two, the following research question was used as a guide: "To what extent is *Christian Faith Revival Ministries of South Africa* open to organisational learning and towards contributing to human capital development within the organisation?" The below quantitative data is related to the importance of knowledge sharing and learning within the church and is also accompanied by qualitative data in the form of quotations.

According to Figure 3, it is evident from the responses to the questionnaire that the church members do think that knowledge sharing, and learning is very important. Out of the 60 participants, 46 (76.7%) agreed with this, 11 (18.3%) said that they strongly agree, and only 3 (5.0%) were neutral in their responses. Again, there was no one who disagreed.

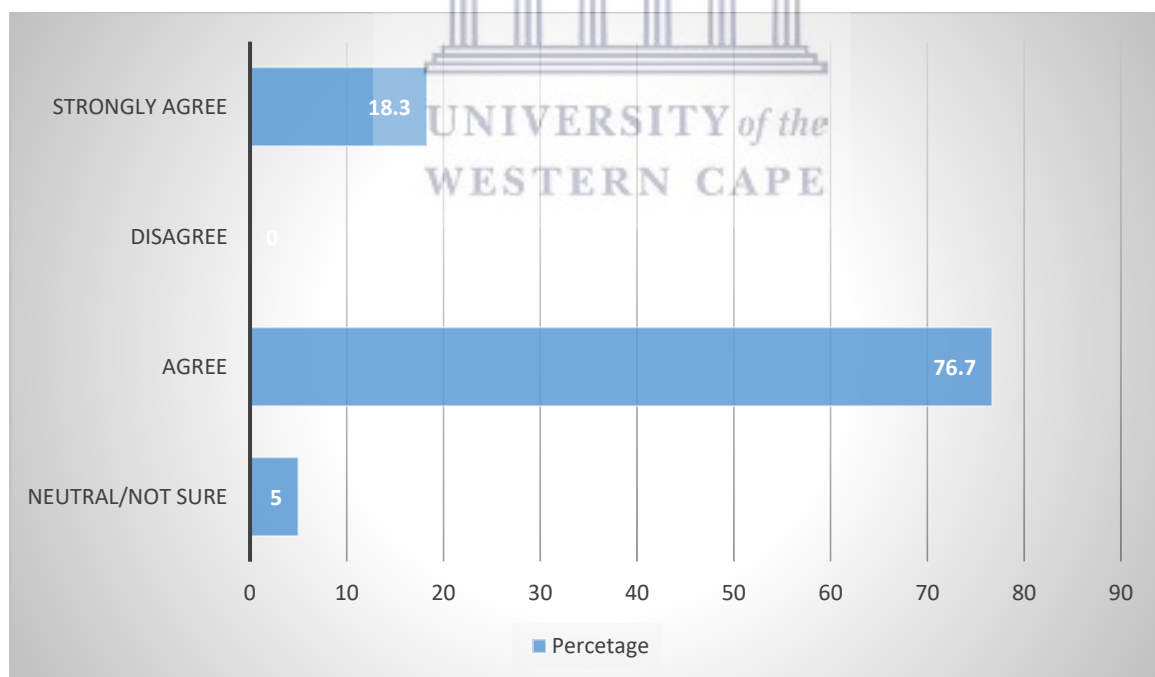


Figure 3: Perceptions on the importance of knowledge sharing and learning at *Christian Faith Revival Ministries of South Africa*

Similar to the questionnaire responses, the majority of the leaders who were interviewed responded that they think it is very important for information, knowledge, and skills to be shared within the church and they gave various reasons for this. According to participant one;

“Yes, for me as a leader it is very important to share documents and to share information, knowledge, and skills. This will ensure that we are more successful in our vision.” This participant also agreed on contributing to human capital development by saying *“I also see the need to provide members with short course trainings and to send them for these trainings to provide them with more knowledge and skills.”*

Participant seven, in response to keeping up with new technological knowledge and skills, stated that *“... everyone must do something like a refresher course, and this is something in my opinion, which can be done in the near future”*.

Participant nine however, raised the importance of sharing knowledge pertaining to spiritual gifts, as she claimed that this will help people learn more about the gifts and be more educated on what this work entails with real-life examples. *“Yes, I do think it’s important to share this kind of information and knowledge, so that people can be educated and understand what God expects from them who have these gifts of healing, prophesying, and casting out demons.”*

Furthermore, there is more data revealing that the church is open to change, and that information, knowledge and ideas are accepted. According to Figure 4, out of the 60 participants, 47 (78.3%) agreed that the church is open to these elements. Only 3 participants (5.0%) were not sure, and 10 (16.7%) said that they strongly agreed. Once again there was no one who disagreed with this.

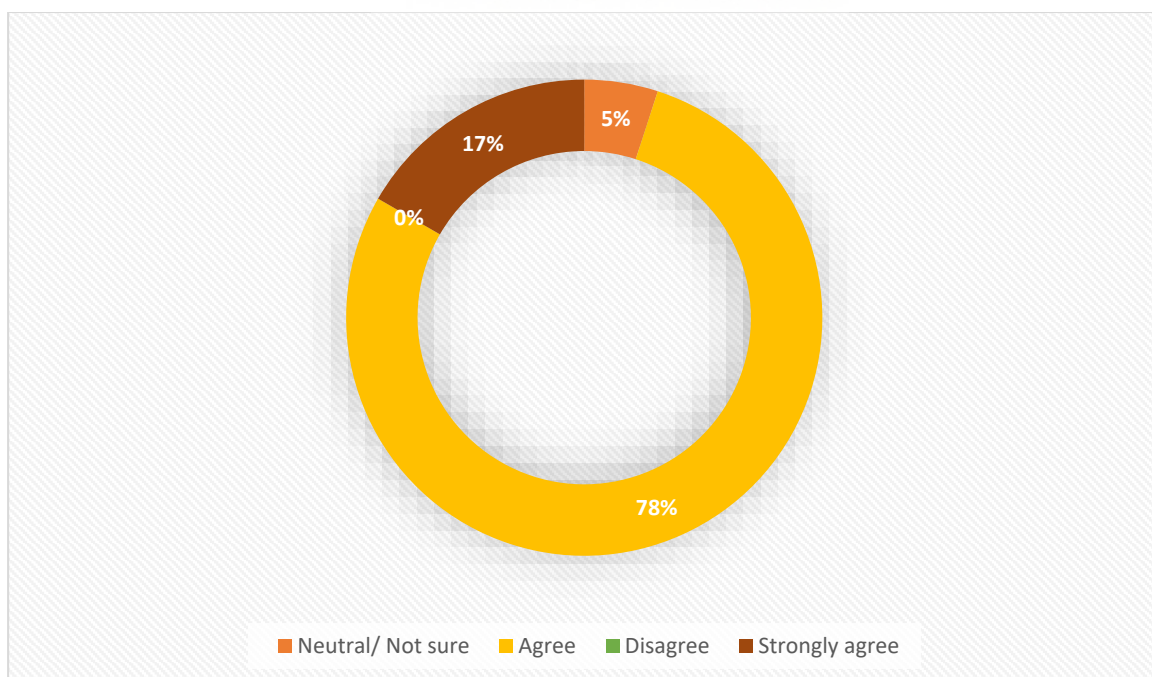


Figure 4: Openness of Christian Faith Revival Ministries of South Africa to change, information, knowledge and ideas accepted

Firstly, the results in Figure 3 show that 46 (76.7%) church members agreed and think that knowledge should be shared, and that learning is important. This means that nearly 80% of the members who participated in this study, seem to be in favour of knowledge sharing and learning, revealing a positive attitude towards KM and OL. Therefore, it can be said that having a positive attitude towards knowledge sharing and learning is an enabler for individual learning, organisational learning, and human capital development within *Christian Faith Revival Ministries of South Africa*. According to Liebowitz and Hopkins (2004), knowledge sharing stimulates individual learning and individual learning can be changed to organisational learning. Conversely, this also means that if explicit knowledge sharing is not taking place, it will hinder the learning activities at both levels of individual learning and organisational learning. This can therefore have a negative impact on human capital development within *Christian Faith Revival Ministries of South Africa*. In addition to this, it can also be said that to foster knowledge sharing and learning, *Christian Faith Revival Ministries of South Africa* has to ensure that they create the necessary environment to allow knowledge sharing and learning to take place.

Secondly, the results in Figure 4 show that 47 (78.3%) agreed that the church is open to change, and that information, knowledge and ideas are accepted. These results imply that *Christian Faith Revival Ministries of South Africa* is willing to learn from past mistakes and to make improvements and therefore, they are willing to make the necessary changes through welcoming any information, knowledge and ideas which can help them in this regard. Hence, they are in favour of knowledge sharing and learning as revealed in Figure 3. In relation to the literature, these results seem to contradict a study done by Freeburg (2015), claiming that the acceptance of KM concepts is met with resistance due to the cultural environment that churches create. He claims that churches are not welcoming to new information and knowledge as they tend to share only existing information and knowledge. However, based on the results, this is not the case for *Christian Faith Revival Ministries of South Africa*. Rather, the results seem to be in support of a study done by Liebowitz and Hopkins (2004), who claimed that change management explores the most appropriate ways of transforming an organisation to adapt new ideas. He says change management is one of the four pillars for a human capital strategy.

Thirdly, according to the qualitative results, the leaders who were interviewed stated that the reason why knowledge should be shared according to the Apostle and founder of the church,

is because it will help in achieving the vision of the church. Another leader said that spiritual knowledge should be shared because it will help members to be more educated around spiritual gifts and to understand the responsibilities that come along with these gifts and spiritual work. Other leaders mentioned that in terms of contributing to human capital development, it is important for members to undergo short courses and refresher courses to ensure that members have more knowledge and skills. All of these results indicate that knowledge sharing, and learning is very much entwined with the performance, responsibilities, and competency levels of members. This seems to support what (Rafoof, 2019) found in his study. He claimed that knowledge sharing is a systematic way of improving an organisation's performance and this is done through the conversion of tacit knowledge into explicit knowledge. Therefore, it can be said that if *Christian Faith Revival Ministries of South Africa* partake in knowledge sharing and enable members to undergo courses, it will help with the performance as well as develop the members to be more skilled and knowledgeable.

Therefore, the empirical evidence revealed that the degree to which *Christian Faith Revival Ministries of South Africa* is open to organisational learning and contributing to human capital development is very high. Hence to answer the research question, it can be said that the majority of the church members together with the leaders agree that organisational learning is very important for contributing to the knowledge and skills of its congregational members. This is also to ensure that everyone is up to date with the required knowledge and skills pertaining to their goal as a church as well as to their performance and responsibilities.

Apart from the statistical and qualitative data highlighted above, network analyses were also created using Atlas.ti software. This is because data visualisations reveal deeper understanding of the qualitative data by showing relationships among quotes and codes.

Participant one, who is the apostle and founder of the church explained in the interview: “No, it's not that training is compulsory for members because at this very moment, we do not have accommodation of ourselves and it's not easy to get accommodation to provide trainings.”

Based on this, a network analysis was created to obtain deeper insight on how knowledge creation is being affected by the church not having a training venue, because this can have a direct impact on OL and human capital development. The first network in Figure 5 reveals that the fact that there is no training venue could also be the cause for the lack in compulsory trainings, and when there is no training provided, it negatively impacts the knowledge creation and knowledge sharing process but more importantly, OL and human capital development

within *Christian Faith Revival Ministries of South Africa*. It is also revealed through previously mentioned literature, that knowledge creation and knowledge sharing is very much dependent on the church leadership encouraging these activities but also ensuring that they appoint a KM team to facilitate knowledge sharing and creation and make them accessible for trainings which will contribute to OL and human capital development within the church.

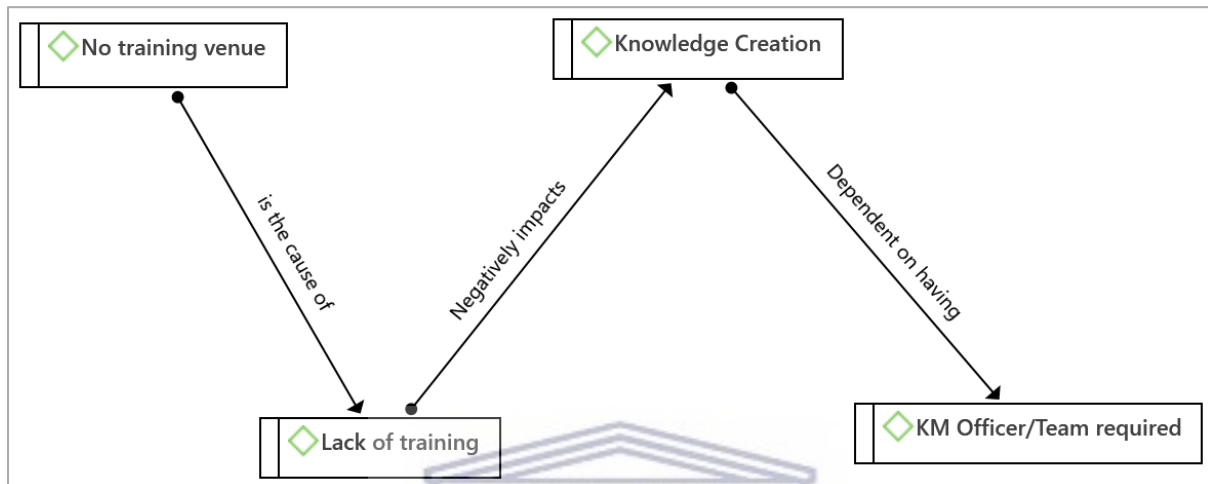


Figure 5: The impact of no training venue on Knowledge Creation at Christian Faith Revival Ministries of South Africa

The second network in Figure 6 was created to get deeper insights into the knowledge sharing practices that occur within and outside *Christian Faith Revival Ministries of South Africa* in relation to their community outreach. The network analysis reveals that the sharing of tacit knowledge does exist at *Christian Faith Revival Ministries of South Africa*. However, it is crucial that the sharing of tacit knowledge should be further strengthened by having a KM plan in place which can support and lead, to achieving specific organisational goals within but also outside the church. This means that tacit knowledge should be shared with a clear goal in mind, not only within the church but also outside the church. KM literature reveals that a knowledge audit is usually the starting point to design a KM strategy (also known as a KM plan). The knowledge audit paves the way for formulating and designing an appropriate KM plan intended to contribute to the organisation achieving its overall organisational strategy (Lambe, 2017). One goal which was very prominent in the data from the interviews was the church having to spread the gospel. This is confirmed by what participant three said; “...*what we share in the community is the gospel and to create awareness about Jesus Christ*”.

Furthermore, the network analysis in Figure 6 revealed that through community outreach the levels of community learning can increase as well. This means that learning can occur not only at an individual level and an organisational level through knowledge sharing as previously

mentioned, but there is also the possibility of learning occurring at a community level. A study done by Zhu and Baylen (2005, p. 252) confirmed that there are three approaches to learning and teaching of which community learning is one. Community learning occurs informally and takes place outside educational institutions, meaning that *Christian Faith Revival Ministries of South Africa* could also use this approach to share knowledge and skills informally to contribute to community members' learning and human capital development. Zhu and Baylen (2005) define community learning as “methods, programmes, and services to develop individuals' knowledge, skills, confidence and capacity for life-long learning and continuous services to the community”. The literature seems to be in accordance with what a leader claimed during an interview for this study: “*There are skills that they [people in the community] will need to survive in the community, and we would teach and make them aware of these.*” This could mean that community learning as a teaching and learning approach could be complementary to the organisational learning. It could also mean in this context that through community outreach there is a possibility for *Christian Faith Revival Ministries of South Africa* to contribute to the learning and human capital development of the community. This could be achieved through knowledge sharing aimed at empowering and uplifting the community, using the community learning as a teaching, and learning approach. However, all of this needs to be highlighted within the KM plan and organisational strategy of the church.

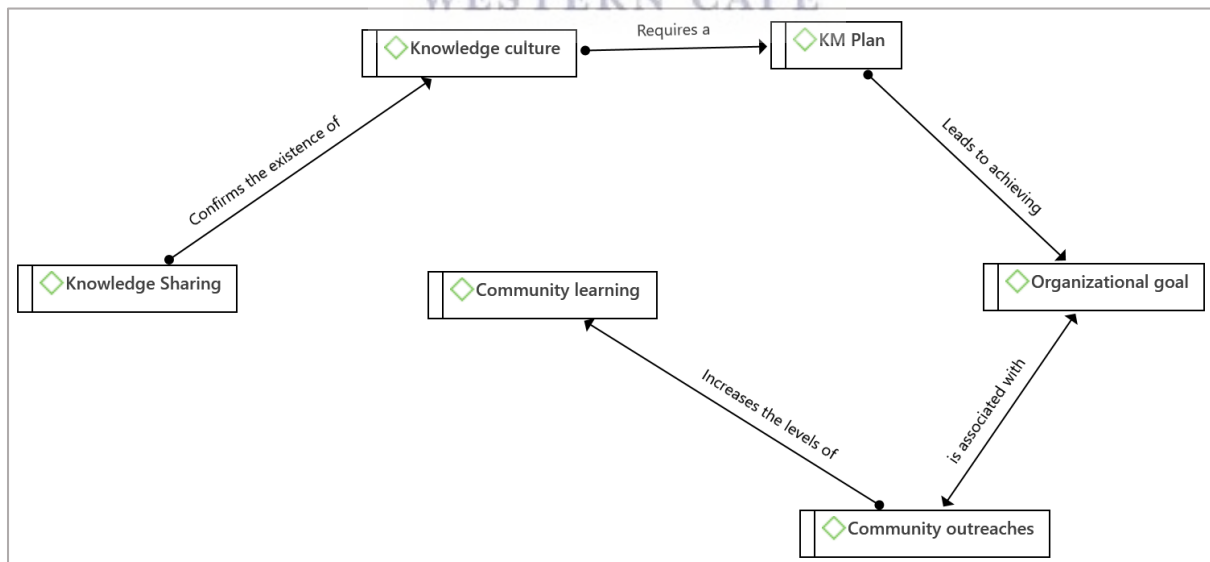


Figure 6: Knowledge sharing at Christian Faith Revival Ministries of South Africa and community learning

Additionally, important observations are highlighted based on the results of this study. It was revealed that *Christian Faith Revival Ministries of South Africa* is very much involved in tacit knowledge sharing practices, but they are not yet at the stage of systematically using it as a tool

to create organisational effectiveness. The reason for this could be based on the empirical evidence revealing that the church lacks in the major four KM processes which is to create explicit knowledge, to organise knowledge, to store knowledge and to apply knowledge. Another reason could be based on the evidence that the church lacks in having a knowledge manager or KM team that would oversee all of these KM processes. What this could mean is, only once *Christian Faith Revival Ministries of South Africa* launches a KM initiative can the KM team or the Knowledge manager who will be appointed conduct a knowledge audit which will evaluate the existing organisational knowledge among its members and also shed light on the knowledge gap which exists within the church. Once this data is collected, it will provide the church with an indication which knowledge strategy (also known as a KM plan) they need to design. Lambe (2017) explains that there are diverse methods for conducting a KA such as observations, surveys, focus groups, story collection, social network analysis, content analysis, workshops, and interviews. Therefore, it could be said that the KM team or manager who will be appointed at *Christian Faith Revival Ministries of South Africa*, could use any of these methods. Furthermore, a KM plan can be based on either a codification or human-centric approach to share, extract, organise and store knowledge for later use. The KM plan is linked or built on the organisational strategy. Gourova *et al.*, (2009) explains that a knowledge audit forms a firm foundation for the goals of a knowledge strategy (or KM plan) and simultaneously, identifies the awareness and KM attitudes in organisations. The KM plan will look at various ways to create the right environment for learning and sharing of knowledge whether it be face-to-face trainings or making use of a knowledge system where the church can store and share their explicit knowledge for learning purposes. Therefore, based on the results and the literature, *Christian Faith Revival Ministries of South Africa* should conduct a KA as this will help them to make the necessary changes and to strengthen organisational learning and human capital development within and outside the church.

Furthermore, it could be said that *Christian Faith Revival Ministries of South Africa* needs to launch a KM initiative and that leaders should be aware of the foundation of KM, as this will support learning and human capital development within and outside the church. The foundation is very important for the success of implementing KM within the church as well as to foster organisational learning and to increase human capital development. According to Masa'deh *et al.*, (2019, p. 3), the foundation of KM is a knowledge management infrastructure, and it entails aspects such as “the organization’s culture, organization’s structure, organization’s information technology structure”. Ghani *et al.*, (2002, p. 161) explains that an organisational structure is

about allocating and administrating work-related functions and the same principle is required for KM – an appropriate structure must be established. This will ensure that the full potential of the organisation’s knowledge is effectively captured, stored, shared, and used. Furthermore, research done by authors such as Aujirapongpan *et al.*, (2010, p. 195) and Pandey & Dutta (2013, p. 448) suggested that there should be systems in place for organisations to reward members who partake in KM practices. These systems could include incentives and management support policies that encourage those who to partake in KM practices.

It could also be said that *Christian Faith Revival Ministries of South Africa* lacks certain aspects of a KM infrastructure. This is because the research data confirmed that the church already partakes in tacit knowledge sharing (which is an enabler for KM practices) however, the areas in which the church lacks is in its organisational structure, and it does not have a proper information technology structure. This is evident in the interview responses where participants mentioned that there is a need to appoint someone to document tacit knowledge and make it explicitly accessible in various formats such as print, electronic and audio-visual (under objective one). Also, in terms of information technology, participant seven stipulated that not all congregational members are familiar with the latest technologies and that everyone should take part in a refresher course, especially with regards to the latest technology, to make sure that the church keeps up with technological knowledge and skills. Participant ten also mentioned that “*not everyone is computer literate and up to date with technology or there are those who also don’t have a smart phone*”. This could mean that the church does not enforce the use of ICT to perform meaningful work or for skills development and in the process of learning within departments. It could also mean that the church has not considered acquiring the necessary ICT to ensure that each department and its members have access to technology. Furthermore, the data also revealed that in terms of managing knowledge and documents, the church still uses a manual method for storing and handling of documents which is mostly kept in physical and not electronic files. This is evident from what the apostle said, “*... at this moment we do have some of the documents that we received, and I kept them in files*”. This reveals that tacit and explicit knowledge is also not managed by making use of ICTs to create and manage knowledge. Therefore, in this context it could be said that it is very crucial for *Christian Faith Revival ministries of South Africa* to invest in learning how to use ICT because this can have a negative impact on the church’s performance, but more importantly, the learning and human capital development within the church, as well as on community learning if they do not do so.

Finally, it could be said that all of these aspects mentioned under this objective have an impact on OL and human capital development within and outside the church regardless of how many members and leaders within *Christian Faith Revival Ministry of South Africa* are in favour of knowledge sharing and learning and regardless of the possibility of *Christian Faith Revival Ministry of South Africa* using community learning as a teaching and learning approach to also contribute to learning and human capital development within the community through community outreach.

However, to answer the research question of this objective based on the results as empirical evidence in chapter four, it is revealed that the degree to which *Christian Faith Revival Ministries of South Africa* is open to organisational learning and towards contributing to human capital development is very high. This is because 46 (76.7%) members agree and think it's very important for knowledge to be shared and for learning to take place. In terms of the openness of the church to change, accepting information, knowledge, and ideas, again, 47 (78.3%) members agreed and indicated that the church accepts information, knowledge, and ideas and is open to change. Therefore, the research revealed that nearly 80% of the members who participated in this study was in favour of KM and OL. The qualitative results showed that leaders believed that knowledge sharing will help them to achieve their vision and it will also help members to be more educated and provide them with understanding around spiritual gifts and the responsibilities and spiritual work that is expected of those with the gifts of prophecy, healing and casting out demons. Leaders also expressed the thought that it is important for members to undergo short and refresher courses as this will help them acquire more knowledge and skills.

4.4.3 Objective three: Assess how *Christian Faith Revival Ministries of South Africa* could leverage KM practices and organisational learning in achieving its goals in spreading the gospel and to enhance their community services.

Finally, in relation to the third objective, the following research question is highlighted as a guide: How can *Christian Faith Revival Ministries of South Africa* leverage KM practices and organisational learning in achieving its goals in spreading the gospel and to enhance their community services?

In order to provide an answer to this research question, the qualitative data revealed that knowledge sharing is the most prominent engagement between leaders and the community. According to the interview responses from leaders, they would share their tacit knowledge

about the gospel through community outreach and to provide community services. Participant ten mentioned, *“I think there should be held campaigns like door-to-door must be put in place for sharing information and knowledge about the gospel. The method we use currently to reach the community is through open air services”*.

Participant one, the apostle of the church mentioned: *“In the community outreach division, it is also very important for me to have regular meetings to share my knowledge and to prepare them and teach them how to host outreach(es). We do not get donations, but I also encourage them to make voluntary contributions for the feeding scheme; to go out into informal settlements to provide food and minister the word of God”*.

Furthermore, the apostle claimed that *“there is a lot of things such as data capturing, and administrative work which still needs to be put in place to document, preserve information, knowledge and skills...This will ensure that we are more successful in our vision. However, I can certainly see that our church has grown through sharing knowledge, through learning, skills development, and mentoring.”*

Another important statement the apostle made was *“... what I use to do is, I would always look around if there is another church who have trainings and workshops; I would take the leaders in the various divisions to attend those specific trainings so that we can also increase our knowledge. For instance, there was a seminar by a Pastor’s church in Blackheath, and I took my leaders with me so that they can also increase their knowledge on how they can operate in their various divisions.”*

Additionally, the apostle said: *“I would teach them how to do certain things like how to preach when we have to go out into the community, or when we would have open air and door-to-door visits. This is how we share our knowledge and skills with the community”*.

Lastly, the apostle mentioned: *“In my division I would share my knowledge with them and have open discussions and from there we can take it to our community through open air and door-to-do visits.”*

Participant two, who is appointed in the Sunday school, Women Ministries and Youth ministries also agreed that she thinks its important to share, document and preserve information, knowledge and skills, *“Yes, I do think it is very important so that we know what is needed and expected. This will help us to be well informed and trained.”* Furthermore, it is revealed that the knowledge sharing method they use is in a social setting through in-person

and in-groups knowledge transfer; “we basically go out into the community and verbally share the gospel”.

Participant three claimed that “...what we share in the community is the gospel and to create awareness about Jesus Christ. Also, to teach them what is required from them to reach this milestone in their life of accepting Jesus as their personal Lord and Saviour . There are skills that they will need to survive in the community, and we would teach and make them aware of these. There are various skills which can be shared and to teach community members. This would not only be spiritual but also physical skills which they can use to sustain themselves.”

However, the method for knowledge sharing and learning participants would use to reach out to the community and to provide them with information, knowledge and skills as a service is:

“I would also make use of electronic material to teach them because many a times people do not prefer hearing but also, they want to see through visual material.”

According to participant four, who is appointed in the praise and worship division and also the musician, “My division for deacons and music must put our plans in place; we are aware of it consciously, but we need to have it documented in order to implement it and to be successful when teaching community members about the gospel and about making music for Jesus.”

Firstly, the results indicate that members stated that how they can use KM to spread the gospel is through having door-to-door campaigns and also, through open air services. It was also mentioned that voluntary contributions for the feeding scheme are encouraged as this will help them to go out to provide food and minister or share the word of God. It was also indicated that another method is through knowledge sharing and mentoring. The apostle also teaches members how to preach the gospel, the use of open discussions and thereafter, take the ideas to the community. Lastly, it was mentioned that it is needed for plans to be documented in order to implement them and to be successful in teaching the community members about the gospel. Therefore, these results mean that word of mouth, voluntary giving and acts of service, open discussions, mentoring, preaching techniques and strategic planning could be ways to facilitate and contribute to spreading the gospel. These results seem to be in accordance with the literature in religious studies. According to a study by Reddy (2019, p. 12691), there are various communication types to spread the gospel such as print, radio, television, the internet, and social media to reach a wider audience. Similar to Reddy, the Columbia United Conference (2017) highlighted that they use the “Internet, email, print, video, social media, marketing and promotion and presentations at camp meetings and other events”. Therefore, in this context, it could be said that in addition to the current methods that *Christian Faith Revival Ministries of*

South Africa use to spread the gospel, these various communication types could be used as well.

Additionally, the network analyses in Figure 7 provide deeper insights into how *Christian Faith Revival Ministries of South Africa* is impacted by not having a KM team or knowledge manager in relation to reaching its organisational goals. What the results revealed is that in order for *Christian Faith Revival Ministries of South Africa* to reach its organisational goals, the church needs to determine what the current organisational knowledge is, then analyse the knowledge gap that has an impact on whether or not the church is successful in reaching its goals. Once the existing knowledge has been determined by the KM team or officer, it will also give an indication of the knowledge gap and this knowledge will help the team to see how knowledge has been lost in the process of not systematically extracting tacit knowledge from members who have perhaps passed away, retired, or left the church. Therefore, understanding the knowledge loss the church experienced will provide the KM team with insight into what knowledge needs to be acquired externally to help the church reach its organisational goals. Furthermore, once the KM team has determined what knowledge already exists within *Christian Faith Revival Ministries of South Africa*, it should be disseminated through an established KM infrastructure because this will increase the levels of organisational learning related to how the church's organisational goals can be achieved.

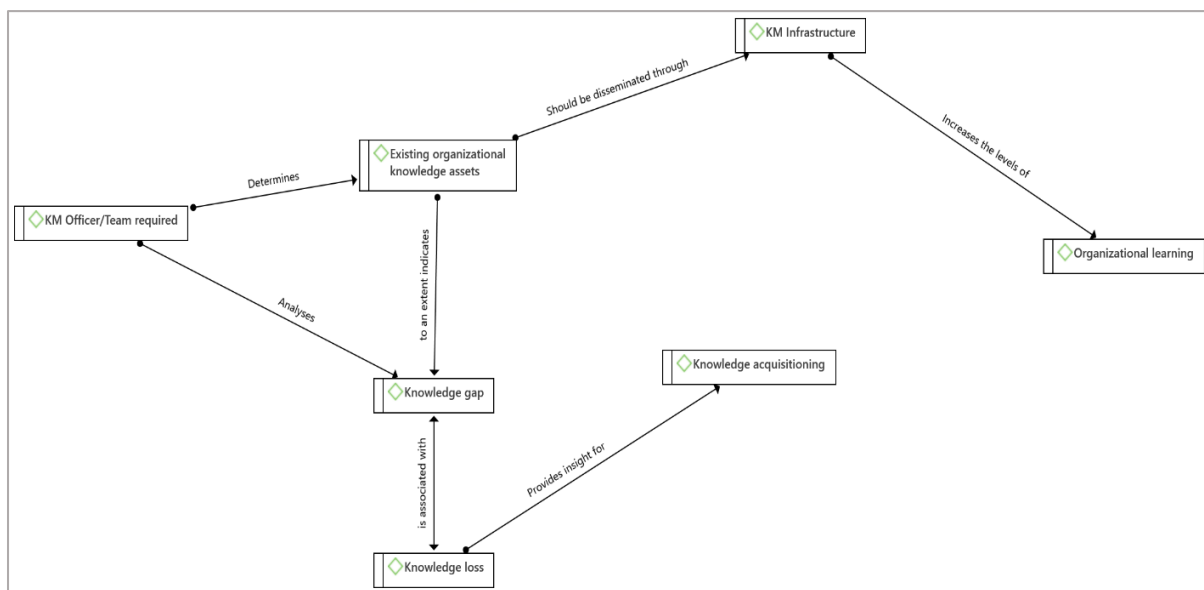


Figure 7: Using KM for goal achievement at Christian Faith Revival Ministries of South Africa

The next network analysis in Figure 8 was created to gain deeper insight into how organisational learning and organisational goals are linked together. As illustrated by the network, the organisational strategy should be the centre of organisational learning to enhance organisational goals and achievement. The organisational strategy is tied to all the important aspects of KM which facilitate organisational learning. These aspects include a KM plan, training and appointing a KM team. Therefore, it could be said that the church's organisational strategy is linked to determining a KM plan that must be associated with creating and documenting explicit knowledge. The literature reveals that there is a huge amount of investment and emphasis on KM to improve organisations however, many organisations have failed in their attempts. According to Pour, Matin, Yazdani, and Zadeh (2019), the most prominent reason is the lack of alignment between the organisational strategy and the KM plan. This means that the alignment between the KM plan and the organisational strategy is the most critical aspect. Therefore, it is suggested that *Christian Faith Revival Ministries of South Africa* needs to pay careful attention when deciding on designing a KM plan and always link it to their organisational strategy.

Furthermore, it could be said that *Christian Faith Revival Ministries of South Africa's* organisational strategy should also focus on combating knowledge loss by perhaps looking at succession planning, as an example. The organisational strategy could also be connected to enforcing the formalisation of providing training. Then, the organisational strategy could look at further establishing a KM infrastructure that will lead to the achievement of aspects within the organisational strategy such as enhancing training and the dissemination of explicit knowledge in an attempt to combat knowledge loss. Finally, the organisational strategy could be connected to appointing a KM officer or team to analyse the knowledge gap which might be hindering the achievement of the organisational goals and is associated with knowledge loss. Lastly, the KM officer or team could be responsible for knowledge organisation and storage because once knowledge is created explicitly, organised, and stored properly, it could be used to provide members of the church access to the knowledge required for learning, to perform certain tasks and to reach the goals of the church. These activities could ultimately bridge the knowledge gap and contribute to the human capital development of congregational members.

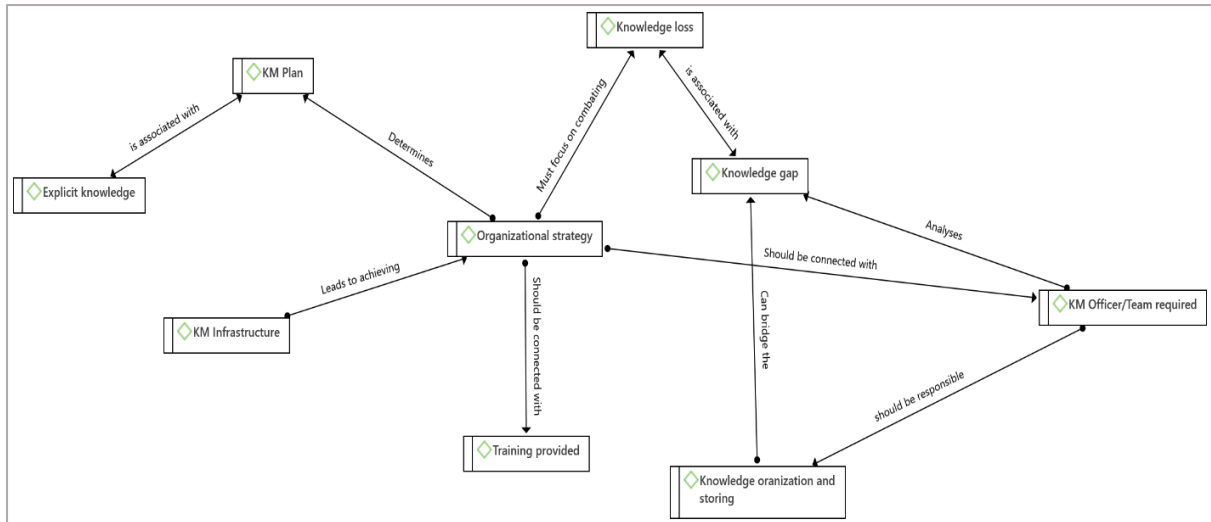


Figure 8: Using OL for goal achievement at Christian Faith Revival Ministries of South Africa

The final network analysis in Figure 9 was created to gain deeper insights into how KM and organisational learning (OL) can be used to enhance community services. As illustrated, knowledge sharing is at the centre of enhancing not only community services but also KM and OL itself. Starting on the right-hand side, knowledge creation is shown at the top of the network; knowledge creation is associated with the church's organisational strategy which might include asking questions like how the church can spread the gospel and this knowledge can then be captured. This knowledge then gets tied into the organisational strategy and translated to provide insight for creating community services. Community services are then associated with community outreach. Furthermore, the networks reveal that knowledge creation can increase the levels of training that is being provided. It is also evident that the training should be connected to the organisational strategy. It is noticeable that the organisational strategy can lead to further knowledge sharing because knowledge sharing is also associated with the training being provided. It also shows that knowledge use or application is very much dependent on the training provided and impacts directly on whether community services are developed or improved. It is also found that knowledge use is part of knowledge organisation and storage. This is because once knowledge is created, organised, and stored effectively, knowledge can be accessed, shared, and used for learning purposes or to enhance services. Moreover, knowledge organisation and storage will also determine the knowledge sharing practices within and outside the church and finally, knowledge organisation and storage should be connected with community outreach as some knowledge that will be created will not focus on in-house development but on community development and services.

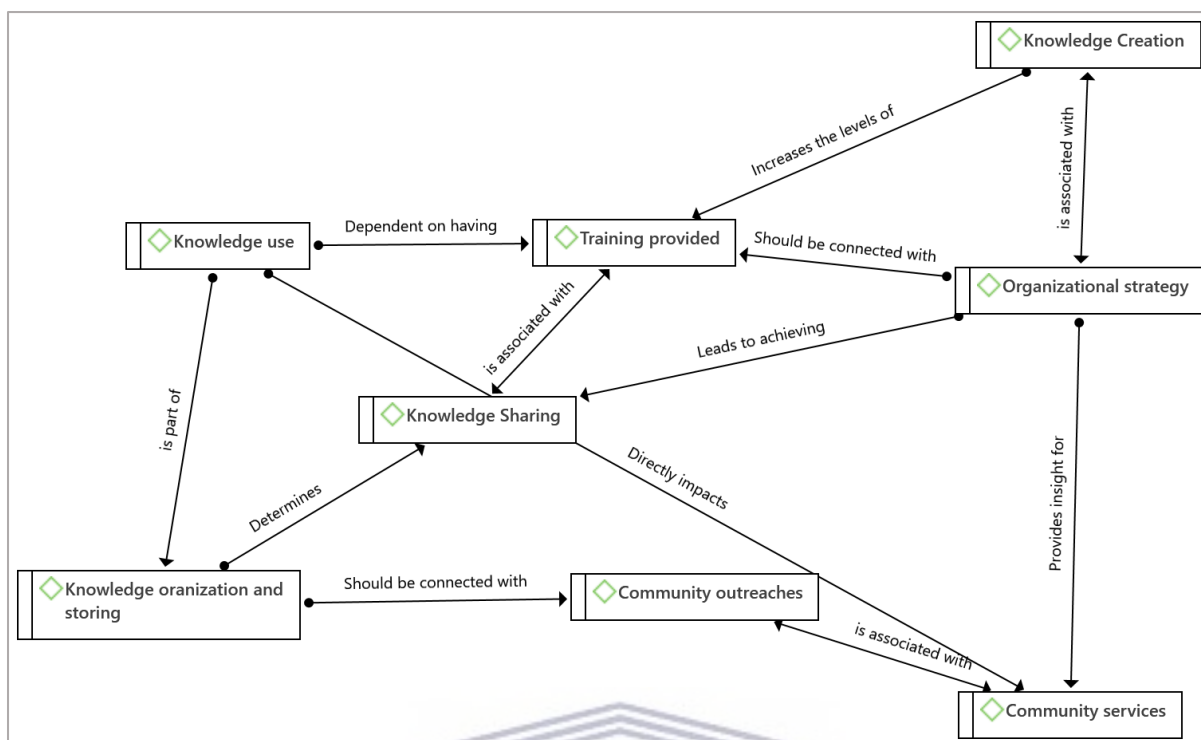


Figure 9: Using KM & OL to enhance community services offered by Christian Faith Revival Ministries of South Africa

Now to link KM and OL, reach organisational goals and enhance community services, it could be said that *Christian Faith Revival Ministries of South Africa* needs to make use of ICT as this will help them in these processes. According to Hung *et al.*, (2011), technology can be divided into three spheres with regards to KM. Firstly, for acquisition, synthesis as well as creation of knowledge, knowledge generation tools are required. Then, it is required that tacit and explicit knowledge be codified to ensure that the knowledge is easily accessed, understood, and transferred. For this process, knowledge codification tools are needed. Finally, knowledge transfer tools are required, allowing that knowledge is easily disseminated regardless of time and space limitations. This study has also revealed that *Christian Faith Revival Ministries of South Africa* is lacking within all three spheres of technology with regards to knowledge generation tools, tools to codify knowledge and knowledge transfer tools. This means that the lack of using ICT can have a negative impact on KM, OL, reaching organisational goals and enhancing community services.

Lastly, it could be said that in order for *Christian Faith Revival Ministries of South Africa* to be successful in reaching their goals and enhancing community services, they need to prioritise learning. According to Hatzl and Henn (2020, p. 51), a drawback with the organisational learning theory is that individuals, and sometimes groups, claim they do not have the time to learn and there's not enough support from leaders and organisational structures to learn.

Therefore, a weakness of the organisational learning theory is the lack of construct to accommodate learning when it is not prioritised within the organisation. The research findings of this study, however, have demonstrated that there is support from leaders to facilitate knowledge sharing and organisational learning, but the church is lacking in terms of constructing the required organisational structure and prioritising learning because there is no training venue and formal training in place. The literature also reveals that KM and organisational learning adds value to an organisation because it fosters the achievement of goals. (Castaneda, Manrique & Cuellar, 2018).

Therefore, to conclude this section and to answer the research question, the research results revealed that *Christian Faith Revival Ministries of South Africa* can use various communication types such as print, radio, television, the internet, social media, video, marketing and promotion, and presentations at meetings and other events. These could be used in addition to the methods the church is already using which are word of mouth, voluntary giving and acts of service, open discussions, mentoring, preaching techniques and strategic planning. It was found that knowledge sharing, and explicit knowledge creation should be linked to community outreach to improve community services. It was also found that *Christian Faith Revival Ministries of South Africa* lacks in using ICT to facilitate KM, OL, to reach its goals and to enhance community services and finally, it was found that learning is not prioritised within the church and this has a negative impact on reaching goals and improving community services. Therefore, various types of communication could and should be used within *Christian Faith Revival Ministries of South Africa*. In order to improve community services, ICT should be used and learning should be prioritised within the church.

4.5 Summary

To conclude this chapter: in terms of the response rate, out of the 120 questionnaires 60 were completed and returned. Out of the 20 interviewees, only 10 were conducted. The demographics of the respondents included their division, position, and membership period. In terms of the presentation and explanation of the data in relation to the three objectives of this study, it was revealed that the level of awareness and uptake of KM practices was very low due to the lack of documented training and the absence of an appointed team to oversee the documentation of training activities. It was also revealed that the tacit knowledge is not being

extracted, documented, and converted to explicit knowledge thus revealing insufficient management of knowledge within *Christian Faith Revival Ministries of South Africa*.

In terms of the second objective, it was revealed that the church is very open to organisational learning and contributing to human capital development.

For the third objective, the data revealed that *Christian Faith Revival Ministries of South Africa* can use various communication types to reach its goals in spreading the gospel. In order to enhance community services, knowledge sharing, and knowledge creation should be linked to community outreach to improve their community services. Lastly, it was found that there is a lack in using ICT and that learning is not prioritised.



Chapter Five

Summary, Conclusion and Recommendations

5.1 Introduction

This chapter first looks at what the aim, objectives and methodology were for this study. It then progresses to list the summary of the core findings and finally, provides a summary of the recommendations. It is then followed by the conclusion to this study. It lists a few recommendations and introduces various opportunities for the future. Lastly, limitations of the study are discussed.

The aim of the study was to gain a better understanding of KM and organisational learning within religious organisations especially Pentecostal Churches. The study was also aimed at highlighting the current knowledge sharing practices within Pentecostal Churches as this understanding would contribute towards the existing body of knowledge of KM practices within various organisations including religious organisations.

The objectives of this study were to:

1. To examine the awareness and uptake of KM, and how knowledge is being managed within *Christian Faith Revival Ministries of South Africa*.
2. Determine *Christian Faith Revival Ministries of South Africa's* openness to organisational learning and towards contributing to human capital development within the organisation.
3. Assess how *Christian Faith Revival Ministries of South Africa's* could leverage KM practices and organisational learning in achieving its goals in spreading the gospel and to enhance their community services.

This study was based on both qualitative and quantitative research design. It used a case study for its research methodology and employed both quantitative and qualitative data collection methods. The actual data were collected at the Pentecostal church, *Christian Faith Revival Ministries of South Africa*. The size of the population was 120 people which is the total membership of the congregation. Total enumeration sampling was used for this study, however, for the questionnaire, out of the 120 members, only those from 18 years and above were required to complete the questionnaire. Thereafter, a 20% sample was used for the interview. This is because only 20 members in leadership positions out of the 120 population were selected to complete the interview. The data was collected under level one of the national

lockdown regulations and therefore Covid-19 health and safety measures were followed during the data collection process to protect the research participants from the virus. Furthermore, the collected data was analysed by using SPSS and Atlas.ti software to generate codes and themes to present the findings. All ethical considerations and procedures were followed during the data collection process as well as in the actual discussion and presentation of the data analysis and research findings.

5.2 Summary of findings

This section provides a summary of the research findings for each objective of this study. It first starts by providing a summary for the findings of objective one, where the focus is on the awareness and uptake of KM as well as how knowledge is managed within *Christian Faith Revival Ministries of South Africa*. The second part of the summary looks at objective two and provides a brief explanation on the findings related to the openness of *Christian Faith Revival Ministries of South Africa* towards OL and human capital development. Finally, for the third objective, a summary is given on the findings concerned with how *Christian Faith Revival Ministries of South Africa* can use KM and OL to reach their goals in spreading the gospel and to improve their community services.

Objective one: To examine the awareness and uptake of KM, and how knowledge is being managed within *Christian Faith Revival Ministries of South Africa*.

This section speaks about the findings related to the level of awareness and uptake of KM at *Christian Faith Revival Ministries of South Africa*.

Based on the empirical evidence in chapter four, the level of awareness and uptake of KM as well as how knowledge is managed in *Christian Faith Revival Ministries of South Africa*, seems to be very low. This is because there are no documented trainings. More so, there is no one who is appointed within the various departments to do this kind of work. The church members, including leaders, do believe that the documentation and preservation of information and knowledge and skills is important, but they lack the necessary motivation that would encourage them to partake not only in KM practices but also OL and human capital development practices. With regards to how knowledge is managed within the church, it appears that it is mostly tacit knowledge that is being shared informally through dialogue communication. However, this tacit knowledge is not effectively managed and preserved to ensure that members in various departments have access to this kind of knowledge in an explicit format.

Objective two: Determine *Christian Faith Revival Ministries of South Africa's* openness to organisational learning and towards contributing to human capital development within the organisation.

This section speaks about the findings related to the openness of *Christian Faith Revival Ministries of South Africa* towards organisational learning and human capital development within the church.

Based on the empirical evidence in chapter four, it appears that the degree to which *Christian Faith Revival Ministries of South Africa* is open to organisational learning and towards contributing to human capital development, is very high. This is based on the statistical results; 46 (76.7%) members agree and think it very important for knowledge to be shared and for learning to take place. In terms of the openness of the church to change, accepting information, knowledge, and ideas, again, 47 (78.3%) members agreed and indicated that the church accepts information, knowledge, and ideas and is also opened to change. Therefore, it was evident that nearly 80% of the members who participated in this study was in favour of KM and OL. The qualitative results showed that leaders agreed that knowledge sharing will help them to achieve their vision and it will also help members to be more educated and provide them with understanding around spiritual gifts and the responsibilities of the spiritual work that is expected of those with the gifts of prophesy, healing and casting out demons. Leaders also stated that they think it important for members to undergo short and refresher courses as this will help them to have more knowledge and skills.

Objective three: Assess how *Christian Faith Revival Ministries of South Africa* could leverage KM practices and organisational learning in achieving its goals in spreading the gospel and to enhance their community services.

This section speaks about the findings related to how *Christian Faith Revival Ministries of South Africa* could use KM and OL practices to achieve its goals in spreading the gospel and to enhance their community services.

The research results revealed that *Christian Faith Revival Ministries of South Africa* can use various communication types such as print, radio, television, the internet, social media, video, marketing and promotion, and presentations at meetings and other events. These could be used in addition to the methods the church already employ including word of mouth, voluntary giving and acts of service, open discussions, mentoring, preaching techniques and strategic planning. It was also found that knowledge sharing, and explicit knowledge creation should be linked to

community outreach to improve their community services. It was also found that *Christian Faith Revival Ministries of South Africa* lacks in using ICT to facilitate KM and OI in order to reach its goals and to enhance community services. Finally, it was found that learning is not prioritised within the church and this has a negative impact on reaching goals and to improve community services. Therefore, various types of communication are and can further used within *Christian Faith Revival Ministries of South Africa*. In order to improve community services, ICT should be used and learning should be prioritised within the church.

5.3 Conclusion

This section brings this entire study to a close. It starts this process by looking at the gap within the literature, then moves on to the argument of this study and provides a perspective on the growth of Pentecostal churches. It provides insights into the Pentecostal church under investigation, *Christian Faith Revival Ministries of South Africa*, by looking briefly at the research findings within the church. Finally, it provides a briefing on the recommendations mentioned in this study, as well as opportunities for the future and ends with the limitations of this study.

The gap within the literature gave rise to this study. The literature showed that KM has been implemented in various types of organisations including corporate, academia and NGOs, but not in religious organisations such as South African Pentecostal churches. The literature also showed that Pentecostal churches is one of the major Christian organisations in the world and that its congregations are increasing exponentially. Therefore, this study claimed that just like any organisation, religious organisations have members who possess valuable information, knowledge, and skills.

This study therefore argued that every organisation has members with a diverse collection of tacit knowledge, and that organisations need knowledge to be successful in reaching their goals and to be able to provide valuable services within society. However, the issue is that just like with any organisation, South African religious organisations such as the Pentecostal churches, need to extract the tacit knowledge which resides in the minds of its members. The literature has showed that organisations are struggling to extract their tacit knowledge. Therefore, some authors have written research articles on the two approaches to manage knowledge within an organisation. This is known as a knowledge strategy or KM plan. The one approach is human-centred and the other, system-centred. The humanistic approach uses dialogue in a social environment, to informally share tacit knowledge from one person to the next, whereas the

systems strategy relies mainly on information communication technology to create, codify, organise, store, retrieve and disseminate the knowledge of organisational members. The systems approach therefore converts tacit knowledge into explicit knowledge which comes in various formats such as print, audio, visual, audio-visual, and electronic. This study therefore looked at KM through the lens of the organisational learning theory. This is because every organisation needs to learn new knowledge and use that knowledge to improve its performance, improve its services and to reach its goals. The organisational learning theory has two main constructs known as knowledge creation and knowledge acquisition. This means that every organisation is very much dependent on two things – to learn and to create new knowledge. However, before any organisation can learn, knowledge needs to be made available to learn from, or knowledge needs to be acquired to stimulate the learning process. Once the learning process is complete, new knowledge is created which aims at introducing new ways of doing things, to solve problems or to enhance existing services. All of these ultimately have the possibility of contributing to improving organisational performances, improving services, reaching organisational goals and also, contributing to human capital development within the organisation. Hence all these aspects are very much applicable to religious organisations.

Since Pentecostal churches is one of the major growing Christian religious organisations, this study investigated the impact of KM on organisational learning in religious organisations through a case study conducted at *Christian Faith Revival Ministries of South Africa*. Just like most organisations, the majority of its knowledge is tacit and resides in the minds of its members. In general, churches normally use dialogue to share and communicate its knowledge from one person to another. This has also been evident from the research data that was collected. *Christian Faith Revival Ministries of South Africa* also makes use of dialogue and verbal communication to share their biblical and spiritual knowledge within its various departments and also the community. However, the research findings showed that there is no one appointed to capture, extract, codify, organise, store, and disseminate this knowledge. The research data also showed that the apostle and founder of the church would regularly acquire knowledge outside the organisation and would then gather with various departments to share the new information, knowledge, and skills. It was also found that their meetings are informal and that there is no one who documents the knowledge that is being shared. *Christian Faith Revival Ministries of South Africa* is very open to organisational learning and the data has revealed that there are members who want their departmental meetings to occur more frequently in order for them to be able to share and learn new knowledge.

However, the data has revealed that *Christian Faith Revival Ministries of South Africa* does not have a venue for them to meet regularly to share and to create new knowledge that the church needs to be able to improve on their organisational performance, services and to reach their goals. Therefore, it is recommended that the church makes use of simple methods to share their tacit knowledge from one person to the other. This can be done through storytelling and mentoring members. It is also highlighted that the church should create the organisational structure for knowledge to be shared and documented, and that this will require that clear roles, responsibilities, and duties be assigned to ensure that knowledge is being shared and documented. It was also suggested that *Christian Faith Revival Ministries of South Africa* create policies and plans to strengthen the change which is required to implement KM and OL. These plans would need to derive from the organisational strategy's vision and mission. Once the organisational strategy incorporates KM and OL in its vision and mission, the church can then move on to creating a KM plan (also known as a knowledge strategy), followed by an organisational learning vision and mission and lastly, a human capital development strategy with KM and OL policies in place. Once the leadership and management department of *Christian Faith Revival Ministries of South Africa* has all of these in place, the next step would be for them to obtain a simple ICT infrastructure that will support and facilitate the KM and OL process. This is because once the ICT infrastructure is in place, the KM and OL practices (as shown in the literature) will enable the church to be more successful in reaching their goals, providing valuable services, and improving its organisational effectiveness, including contributing to higher levels of human capital development.

With regard to *Christian Faith Revival Ministries of South Africa* obtaining a simple ICT infrastructure that will support and facilitate the KM and OL process, this study has recommended that the church could obtain donations or sponsored internet connection, technological infrastructure, and devices from corporate companies who are in support of bridging the digital divide such as Think Wi-Fi. This company provides free internet access to local communities and works with organisations to bridge digital skills education. There are also other major brands such as Absa, Avbob, Bokomo Weet-Bix, Coca-Cola, DStv, FNB, Iwisa, Kellogg's Corn Flakes, Netflix, Selati, Shoprite, Raid and Vodacom who are all trying to bridge the digital divide in South Africa.

Another important recommendation was made to bridge the digital literacies gap and to ensure that the church excels in its main goal to spread the gospel: *Christian Faith Revival Ministries of South Africa* could reach out to the University of the Western Cape, through their DAL

(Digital Academic Literacy- basic computer literacy) which falls under the Centre For Innovative Education and Communication Technologies (CIECT) and the Community Engagement Unit (CEU) which “promotes the scholarship of engagement through equitable partnerships and citizenry to promote sustainable communities”. The University can assist in providing skilled, qualified expert knowledge pertaining to ICT, media studies, digital literacies, and KM practices. This could be if the church needs to acquire external critical knowledge that will help them to achieve their goals and to provide valuable services to the communities which the church serves. The acquired external knowledge could also be documented, stored, and used for organisational learning and to contribute to informal education and increased human capital development within the church but also within the community. It also became clear that the learning and knowledge sharing process will transcend to community learning through the church’s community outreach, and this could increase knowledge sharing and learning at community level as well. This gives room for so many opportunities.

In conclusion, it was discovered that the church could partner with various stakeholders to expand and to provide all kinds of knowledge and services that will empower and uplift the community to which the church reaches out. These stakeholders could include academia, the state and corporate companies that bring their services into local communities as social investment initiatives. This could be a model that can be introduced in various communities and countries where the church becomes the centre of attracting the state, academia and corporates to reach local communities to share important information, knowledge, skills, and services.

5.4 Recommendations

This section looks at recommendations based on each of the three research objectives of this study. The recommendations are listed starting with objective one and end with objective three.

5.4.1 Objective one: To examine the awareness and uptake of KM, and how knowledge is being managed within *Christian Faith Revival Ministries of South Africa*.

The very first point for introducing recommendations for an organisation is to target its leadership and management. This is because leaders and managers are the ones who take the organisation from where it currently is, to where it ought to be. They are the people who look at the organisation holistically and create the necessary structures and culture for every member in the organisation to follow in order to perform their tasks and responsibilities.

Universities are a central pillar of society (Ndibuuza and Langa, 2020, p. 2) attempting to enhance communities' and countries' level of becoming a knowledge society which is always seeking new knowledge to improve the living conditions of people. With this being said, the first recommendation is to make the leadership and management of *Christian Faith Revival Ministries of South Africa* aware of their role and responsibility to firstly be educated and aware of the benefits of implementing KM in the church. This can be done through the scholarship of engagement of the University of the Western Cape (UWC) under its Community Engagement Unit (CEU), where the researcher, together with other scholars can go into the community where the church is located and host a series of workshops on how the church can use KM to be more successful in their strategic goals and become more effective in their organisational performance and to deliver valuable community services. After the leaders and management of *Christian Faith Revival Ministries of South Africa* has been made aware of the benefits of KM and the country's national KM agenda, they can then use the content of the workshop in the various departments of the church to educate the members in these departments as well as community members.

The second recommendation and next step would then be for leaders and management to create a KM plan or strategy for implementation and decide which approach they could use that will accommodate the church's culture, structure, and infrastructure. However, it is important to note that the church should also create an ICT plan, OL vision and mission and Human Capital development plan as these go hand in hand with KM to further support the successful implementation of KM. These plans will then need to be documented, communicated, and shared within various departments for easy access and use. It could also be translated into policies to ensure that the various departments follow and implement it at an operational level. There also ought to be regular educational sessions for departments and their members to become well familiar with these plans and policies, to monitor their implementation and for evaluation of their progress and impact on the church as a whole as well as its impact on its services and outreach. All of these aspects could certainly help to increase the level of uptake of KM practices at *Christian Faith Revival Ministries of South Africa*; these include increased levels of knowledge creation and managing knowledge in the church.

With regards to managing knowledge created in the church, the third recommendation would be for the church to make use of an official website to make all of its documented knowledge easily available and accessible to both congregational members and community members as well as the broader public. Social media platforms could also be used to release alerts on newly

created content with a link to the church's official website. However, this will require the church to look at developing a role for each department to have someone who will be responsible for managing their department's content and documents to be uploaded onto the website, and for social media alerts to be sent to the public and subscribers. The researcher of this study could also be consulted on the various KM processes as the church is moving through the various stages involved with implementing KM. If the church needs to be educated on creating an official website and using social media platforms, once again, this can be done through the Scholarly Engagement of the UWC, where the researcher of this study and other scholars could share their knowledge and skills acquired through their academic training. If there are members who need digital literacy education such as using computers or smart devices such as laptops, UWC could also assist in this matter through both DAL (Digital Academic Literacy- basic computer literacy) which falls under the Centre for Innovative Education & Communication Technologies (CIECT) and the Community Engagement Unit (CEU) which "promotes the scholarship of engagement through equitable partnerships and citizenry to promote sustainable communities". (UWC, 2021). There is also the possibility of taking further steps such as finding sponsors and donations for providing churches in deprived communities and areas with the necessary technological equipment and infrastructure. This can then be done through targeting big corporate companies within the ICT sector and financial institutions to provide a helping hand in addressing the low levels of digital literacies and digital divide.

5.4.2 Objective two: Determine Christian Faith Revival Ministries of South Africa's openness to organisational learning and contributing towards human capital development within the organisation.

The research data revealed in chapter four that *Christian Faith Revival Ministries of South Africa* is very open to organisational learning and further developing the levels of human capital of its members. However, this study recommends that the church actually needs to have its main vision at the core of its learning activities as well as when aiming at further developing its human capital levels. By this, it is meant that the church's main goal should be their motivation behind all of their learning efforts when acquiring knowledge, creating knowledge, storing, and sharing knowledge and lastly, using knowledge.

The main interest for the church is to spread the Gospel of Jesus Christ. For the church to become successful in this, it is firstly recommended that the church looks at the various ways in which they can spread the gospel and then, educate themselves with the practical know-how,

which is required to perform the activities and tasks, and take initiative to implement their ideas. The church can educate themselves through various ways such as formal or informal education; by taking short courses and attending workshops, training webinars or even online educational video tutorials related to the various forms of communication channels such as television and radio broadcasting, webcasting, podcasting, vodcasting, social media, newsletters, newspapers, or even by using various live or online campaigns and other types of communication like emails, SMS, marketing materials such as pamphlets, posters, billboards and advertisements in all formats – print, audio, audio-visual and electronic to name a few examples. Studying the various forms of communication can become the centre for members to come together as an organisation to learn and share information and knowledge which will help them to spread the Gospel and at the same time, these efforts will add to their human capital development. Another recommendation would be to have various departments target one or two types of communication channels, learning everything required for them to be able to devise an action plan which they can actually pilot, and thereafter implement, to establish the preferred type of communication medium to spread the gospel. Each department can then create presentations and in-house training workshops to educate other departments on the information, knowledge, and skills they gained in the learning process. In addition, they could document the entire pilot project to learn from their mistakes and to report on the progress and successes of such a project.

As highlighted in chapter one, the church of *Christian Faith Revival Ministries of South Africa* will become a Bible school training centre, and this could be another motivation for organisational learning and for contributing to human capital development. The church could use this and translate it into one of their missions. Once the church has created their vision and determined its mission, they should set clear objectives and timeframes for when they want to achieve their goals. This study therefore recommends that the executive leaders should have regular meetings to discuss and plan the vision, mission, and objectives of the church very carefully, if these are not yet in place. Once they have come up with something concrete, they need to make sure that they convey this to the general church council that can then take it to their various departments to design tasks and duties aligned to these objectives, mission, and vision. It is also recommended that if the church executive feels that they would rather want to outsource this kind of work so that they can focus only on the spiritual aspects of the church, they should consider getting professional advice and services from established corporate

companies to design the church's vision, mission, and objectives with the input and approval of the executive and general church council.

Another recommendation is for the church to make use of Research Librarians who can do all the research for the church and package the information they need to establish a bible school training centre. Research librarians can also conduct reference interviews with the executive council to determine the exact information the church will require to establish such a training centre. Once the church has all the necessary information and knowledge, they can establish a task team that will be responsible for establishing the bible school training centre. The task team can regularly consult the packaged researched information and knowledge as they go through the various procedures. This will also be a way for the church to further develop the human capital levels and organisational learning of its members.

5.4.3 Objective three: Assess how *Christian Faith Revival Ministries of South Africa* could leverage KM practices and organisational learning in achieving its goals in spreading the Gospel and to enhance their community services.

The first recommendation under this objective is to first have governing rules for knowledge sharing or knowledge transfer in place which could then be translated into policies supported by the necessary organisational systems and structures. This is because, when looking back to the theoretical framework in chapter two which is the organisational learning theory, it was highlighted that one of the primary areas to look at is the governing rules that focus on the transfer of knowledge and the changes that might be necessary within the church. This should determine how Pentecostal churches could leverage KM practices and OL. In order for the church to achieve its goals and to enhance their community service, it is recommended that *Christian Faith Revival Ministries of South Africa* firstly needs to have governing rules for knowledge sharing, knowledge creation, knowledge acquisition, knowledge organising and knowledge storing in place. This will allow the church to be more effective in reaching its goals and to improve their services.

Secondly, it is recommended that *Christian Faith Revival Ministries of South Africa* could look at making adjustments and changes in terms of identifying new "roles, functions and procedures" in order for OL to take place, and to "systematically collect, analyse, store, disseminate and use knowledge" (Henn & Hedzl, 2020). This is because the literature reveals that there is a need for having processes and systems in place to motivate organisational members to partake in KM and OL practices. Once the church has implemented these new

roles, functions and procedures that will govern KM and OL within the organisation, the next step could be to make sure that the church has the necessary technological infrastructure that will further facilitate the knowledge creation and knowledge sharing practices for organisational learning and to increase the levels of human capital development, as well as to improve its outreach services to the communities that the church serves. These technological aspects also need to be taken into consideration when the church looks at establishing the KM governing rules, new roles and procedures that are required, as the rise of the internet and ICTs, have stimulated the increase of knowledge production by individuals and organisations.

Therefore, the third recommendation is, if *Christian Faith Revival Ministries of South Africa* is unable to acquire the necessary technology needed for knowledge creation and knowledge sharing, that the church then look at obtaining donations or sponsored internet connection, technological infrastructure, and devices from corporate companies who are in support of bridging the digital divide such as Think Wi-Fi. This company provides free internet access to local communities and works with organisations to bridge digital skills education (Think WiFi, 2021). There are even major companies such as Google and Microsoft which fund various initiatives aimed at closing the digital skills gap by offering various programmes and online courses. Furthermore, according to an online news article, Dicey (2021) reported that South Africa's well-known brands such as "Absa, Avbob, Bokomo Weet-Bix, Coca-Cola, DSTV, FNB, Iwisa, Kellogg's Corn Flakes, Netflix, Selati, Shoprite, Raid and Vodacom" are all playing a role in trying to bridge the digital divide in South Africa through various initiatives, competing to uplift and help communities have access to affordable technologies, to increase internet access and access to essential online services. Therefore, *Christian Faith Revival Ministries of South Africa* and all other church denominations could take this into account when trying to incorporate change and innovative ways of reaching their goals and to improve their services to the communities which they serve. These technological aspects are very critical for organisations and communities as they help with organisational learning and for providing community services. It makes it very easy for transferring knowledge for leaning purposes and for contributing to higher levels of human capital development within the church and the community. Therefore, these technological aspects are crucial to facilitate more community engagement and outreach but more importantly, for the church to achieve its organisational goals.

Another important point that is related to all three above-mentioned recommendations in terms of governing rules, making necessary changes, and getting the technological infrastructure to

use KM and OL to reach organisational goals and to enhance community services, is that *Christian Faith Revival Ministries of South Africa* should keep in mind that the governing rules implies the type of KM strategy or approach the church might want to take, as the KM strategy or plan will need to highlight roles, functions, and responsibilities. It will also need to list the procedures that will be followed to partake in KM and OL practices which includes two very important components, namely, the people and technology involved. This is because there are two types of approaches to implementing a KM strategy or plan, a humanistic approach, or a codification approach. According to Choi and Lee (2002, p. 173), KM strategies can be categorised as being either human or system centred, meaning that the approach to managing knowledge will be centred around people or around systems. However, it is important for organisations to understand that people are the most important component when it comes to managing knowledge because the knowledge first resides in the minds of people and then is captured, created, organised, stored, and managed using ICT. Furthermore, Choi and Lee (2002) stipulated that when organisations are not creating knowledge to improve their services, they are likely to become obsolete. This critical point emphasises the vital importance of knowledge creation, and for Pentecostal churches such as *Christian Faith Revival Ministries of South Africa* to be innovative and keep up with technological advances which can assist with successful service delivery and in meeting their organisational goals. Therefore, it is important for *Christian Faith Revival Ministries of South Africa*, along with other church denominations, to understand which approach they will use for creating a KM strategy or plan and clearly stipulate which component of the KM strategy cycle their KM plan will focus on. Thus, their KM plan could focus on knowledge creation first, then move to knowledge organisation and knowledge storing. Or it could be the other way around, where the strategy starts by looking at knowledge organisation and storage first because of prior externally acquired knowledge which the leaders, management and other organisational members acquired for individual and group learning, whereafter the organisation can move on to facilitating inhouse knowledge extraction, documentation, and production.

Additionally, the literature reveals that the human strategy is more focused on interpersonal relations, using dialogue through social networks to share knowledge from person to person in an informal manner, which seems to be occurring at *Christian Faith Revival Ministries of South Africa* as they mainly use verbal communication to share their knowledge from one person to another, even for their community outreach and services. This form of interaction helps to acquire and share tacit knowledge (Choi & Lee, 2002, p. 174). Thus, the human centred KM

strategy seems to be appropriate for *Christian Faith Revival Ministries of South Africa* because the data revealed that most of the knowledge that is available in the organisation is tacit knowledge. It also appears from the research findings that the church does not have the necessary technology and organisational capability to codify and store knowledge which is related to the systems strategy. Therefore, the researcher of this study suggests that *Christian Faith Revival Ministries of South Africa* could use the human strategy to acquire and share their tacit knowledge but also in the long term, they could use the system strategy to codify and store this knowledge in explicit form for later use as they acquire external and professional knowledge. This position is strengthened by what Choi and Lee (2002) further explained: organisations can indeed pursue one strategy and at the same time use the other one to support it. Hence, for *Christian Faith Revival Ministries of South Africa*, the human strategy could be pursued at first, and then they could use the system strategy to support it.

5.5 Implication of the Results on Policy, Practice, and the Theoretical Framework

Results from this study have implications on policy around KM. This is because there are different aspects to take into account when it comes to drafting a knowledge policy or KM policy. These aspects entail a KM framework which require KM roles and structures, and KM processes and technologies. In general, a KM framework is suitable for all types of organisations including corporate, academia, state, and non-profit organisations however, when it comes to religious organisations, this is not really the case as the existing policies are not founded within a religious context. Therefore, within a religious context, these results show that in order for a knowledge policy to be drafted, it needs to look at the church holistically, its vision, mission, and objectives. It needs to take into account the church's organisational strategy from which the KM plan should derive. However, before a KM plan can be drafted and implemented, the church needs to make sure in terms of KM governance, that there are clear expectations of how knowledge will be managed within the church and for what specific reasons this should be done; also, to make sure that there is accountability and monitoring mechanisms in place to measure KM and organisational performance. When there are no clear expectations, governance, accountability and monitoring elements in place, there is no solid KM framework and KM plan. All of these aspects ultimately affect a KM policy or knowledge policy.

One definite implication the result from this study has within a religious environment, is that it makes all the above explained elements clear. This is a good thing as it sheds light on the state of where the church as an organisation is right now, and it reveals the areas where there is room

for improvement which goes hand in hand with the organisational learning theory. The results of this study provide valuable knowledge on what the church as an organisation can do and how they can apply this new knowledge gained from this study to learn and upskill themselves currently, and also look at things strategically in terms of where they would like to be in 5-10 years from now when building partnerships and acquiring critical knowledge externally. All of this knowledge and information can be used to bring about the necessary changes and development within the church and also the community which they serve. Another important thing which can be looked at when it comes to a knowledge policy for *Christian Faith Revival Ministries of South Africa*, could be to use knowledge for incorporating improvement, changes, development, and human capital development within the church as well as within the communities where the church conducts their community outreach and services.

The results from this study also have implications for the theoretical framework of this study. The results support the theoretical framework because they revealed the areas where the church can and should make improvements. The study also revealed how important it is for the church to not only share tacit knowledge verbally, but also paves the way for making this knowledge explicit and available for future use, for learning and to develop its members as well as the community they serve. In addition, the results revealed the areas where there is room for improvement within society and where the church needs to be supported by academia, the state and corporate to further develop human capital in terms of digital literacies and to bridge the digital divide within the church as well as within communities. Therefore, in terms of practice, it became evident that KM and OL should stretch to churches who have the possibility of contributing to community learning. Attention is required to target religious organisations when it comes to KM and OL practices, policies, and plans. This is because there is a huge proportion of society that is not part of these organisations such as academia, corporate, state and NGO's; they can be exposed to these practices and the church could be a vehicle to reach this proportion of society within the communities where the churches are located.

5.6 Limitations of the study

Due to this study being a case study, the findings cannot be generalised to all religious organisations and Pentecostal churches within South Africa. Also, the study on KM practices in Pentecostal churches might not address all the issues that religious organisations face in reaching their organisational goals and effectiveness.

5.7 Suggestion for Further study

As this is a case study research that focused on a Pentecostal Church, further study could be explored on a wider scope to compare knowledge management in different religious organisations across different religions within several geographic locations.



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Appendix

Ethics Approval



14 September 2021

Ms CC Cyster
Library and Information Sciences
Faculty of Arts and Humanities

HSSREC Reference Number: HS21/5/67

Project Title: The impact of knowledge management (KM) on organizational learning in religious organizations: A case study of a Pentecostal church, Christian Faith Revival Ministries of South Africa

Approval Period: 13 September 2021 – 13 September 2024

I hereby certify that the Humanities and Social Science Research Ethics Committee of the University of the Western Cape approved the methodology and ethics of the above mentioned research project.

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval.

Please remember to submit a progress report by 30 November each year for the duration of the project.

The permission to conduct the study must be submitted to HSSREC for record keeping purposes.

The Committee must be informed of any serious adverse events and/or termination of the study.

*Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape*

NHREC Registration Number: HSSREC-130416-049

<http://etd.uwc.ac.za/>

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Christian Faith Revival Ministries of SA

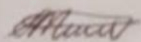
Est. 2008

Apostle E E Morris
Cell: 066 598 2359

Apostle Edna Morris
40 Piketberg
Tafelsig, Mitchell's Plain
7785

This letter hereby grants permission to Chantal Cyster to conduct her research study titled: The impact of knowledge management (KM) and organisational learning on religious organisations: a case study of a Pentecostal Church, Christian Faith Revival Ministries of South Africa. Our church is willing to participate in this research study in order for the researcher to complete her masters degree at the University of The Western Cape.

Yours Faithfully



Edna Morris
03 May 2021



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CHRISTIAN FAITH
REVIVAL MINISTRIES OF S.A.
APOSTLE E.E. MORRIS
40 PIKETBERG STR, TAFELSIG
MITCHELL'S PLAIN 7785
PHONE: 021 397 2874
CELL: 079 602 2463
BD: 44131

I ate no choice food, no meat or wine touched my lips and I used no lotions at until the three weeks was over. Dan 10v3



Consent Form: Questionnaire

Research Topic: The impact of Knowledge Management (KM) on organisational learning in religious organisations: a case study of a Pentecostal church, Christian Faith Revival Ministries of South Africa.

- Please initial box
1. I confirm that I have read and have understood the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.
 2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline. (If I wish to withdraw, I may contact the lead researcher at anytime)
 3. I understand my responses and personal data will be kept strictly confidential. I give permission for members of the research team to have access to my anonymised responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the reports or publications that result from the research.
 4. I agree that the data collected from me may be used in future research.
 5. I agree to take part in the above research project.

Name of Participant
(or legal representative)

Date

Signature

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Name of person taking consent
(If different from lead researcher)

Date

Signature

Lead Researcher

Date

Signature

(To be signed and dated in presence of the participant)

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HOD: Dr Lizette King
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Administrative Officer: Mrs Janine Calvert-Wood
Email: jcalvertwood@uwc.ac.za

QUESTIONNAIRE

SECTION A: DEMOGRAPHIC INFORMATION

1. Which division do you belong to in the church?

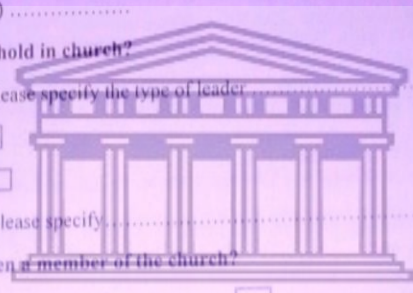
- | | | | |
|----------------------------------|--------------------------|----------------------------|--------------------------|
| a. Church council | <input type="checkbox"/> | b. Community Outreaches | <input type="checkbox"/> |
| c. Worship team | <input type="checkbox"/> | d. Fundraising Committee | <input type="checkbox"/> |
| e. Planning & Advisory Committee | <input type="checkbox"/> | f. Communications & Events | <input type="checkbox"/> |
| g. Sunday school | <input type="checkbox"/> | h. Brother's Ministry | <input type="checkbox"/> |
| i. Women's Ministry | <input type="checkbox"/> | j. Youth Ministry | <input type="checkbox"/> |
- Other (please specify)

2. What position do you hold in church?

- a. Leader please specify the type of leader
- b. Admin Clerk
- c. Only a member
- d. Other please specify

3. How long have you been a member of the church?

- a. 1-5 years
- b. 5-10 years
- c. 10-15 years
- c. 15 years - above



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SECTION B: AWARENESS AND UPTAKE OF KM

Carefully read the questions below, then use the numbering scale 1-5 as a guide and tick in ONE of the boxes next to each question.

Guide: 1-Strongly disagree; 2-Disagree; 3-Neutral; 4-Agree; 5-Strongly agree.

Awareness and uptake of KM	1	2	3	4	5
There are training sessions (including rehearsals/practices) available to members of the various divisions in the church					
Meetings from the various divisions of the church are usually documented					
Training from the various divisions of the church is usually documented					
Rehearsals from the various divisions of the church are usually documented					
Documented meetings from the various divisions of the church are preserved					
Documented trainings from the various divisions of the church are preserved					
Documented rehearsals from the various divisions of the church are preserved					
Documented meetings from the various divisions of the church are easily accessible to anyone who needs them					
Documented trainings from the various divisions of the church are easily accessible to anyone who needs them					

Documented rehearsals from the various divisions of the church are easily accessible to anyone who needs them									
Congregational meetings are always documented and preserved									
Worship practices are always documented and preserved									
Church sermons are always documented and preserved									
Congregational meetings are available to anyone who wants to access them									
Worship practices are available to anyone who wants to access them									
Church sermons are available to anyone who wants to access them									
Electronic means of documenting the information and knowledge is always preferred									
Physical/paper means of documenting the information and knowledge is always preferred									

SECTION C: OPENNESS TO ORGANISATIONAL LEARNING

Carefully read the questions below, then use the numbering scale 1-5 as a guide and tick in ONE of the boxes next to each question.

Guide: 1-Strongly disagree; 2-Disagree; 3-Neutral; 4-Agree; 5-Strongly agree.

Openness to organisational learning	1	2	3	4	5
Our church sees sharing knowledge and learning from one another as being very important					
Our church is opened to change, therefore suggested information, knowledge and ideas are often welcomed.					
Our church shows interest when members want to share their knowledge, experiences, and skills during meetings.					
Our church always encourages attending trainings and practices for knowledge sharing and learning purposes.					
Our church encourages knowledge sharing among members through scheduled practices/rehearsals (weekly, bi-weekly, monthly).					
I have gained a lot of knowledge by attending these practices/rehearsals in the church.					

Carefully read the questions below, then use the numbering scale 1-5 as a guide and tick in ONE of the boxes next to each question.

Guide: 1-Strongly disagree; 2-Disagree; 3-Neutral; 4-Agree; 5-Strongly agree.

Organizational learning and knowledge sharing	1	2	3	4	5
The methods and means our church use for sharing our knowledge with each other is at formal meetings at congregational meetings/worship practice/men's and women fellowships/fundraising committees and on our church WhatsApp group					
I think it is important to exchange knowledge among members in our church to contribute to the overall learning, growth, and development of the church and its members.					
Our church normally hosts seminars and workshops to exchange knowledge among members to foster knowledge sharing and organizational learning activities.					

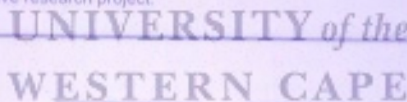


Consent Form: Interview

Research Topic: The impact of Knowledge Management (KM) on organisational learning in religious organisations: a case study of a Pentecostal church, Christian Faith Revival Ministries of South Africa.

Please initial box

1. I confirm that I have read and have understood the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline. (If I wish to withdraw, I may contact the lead researcher at anytime)
3. I understand my responses and personal data will be kept strictly confidential. I give permission for members of the research team to have access to my anonymised responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the reports or publications that result from the research.
4. I understand that I may decline to be audio-recorded at any point.
5. I agree that the data collected from me may be used in future research.
6. I agree to take part in the above research project.



Name of Participant
(or legal representative)

Date

Signature

Name of person taking consent
(If different from lead researcher)

Date

Signature

Lead Researcher

Date

Signature

(To be signed and dated in presence of the participant)

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INTERVIEW

1. In which department are you appointed as a leader and what does your work entail?
2. How are members of the various divisions in the church trained? E.g to play musical instruments?
3. As a leader, do you think its important to share, document and preserve information, knowledge, and skills?
4. Are there formal trainings/rehearsals for the different divisions in the church and how often do these take place?
5. Are these trainings compulsory for members of these different divisions to attend?
6. Are these trainings in a documented format (printed and/or electronic) that can be easily shared?
7. What information, knowledge and skills do you as a leader and your departmental members share and teach the members of the community where the church is located? If non, are there plans/strategies in place that offers trainings in the form of knowledge sharing as service to your host community?
8. What methods do you use in teaching/coaching of members in your department as well as community on skills/ sharing of knowledge?



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I declare that I have edited and proofread this dissertation, "THE IMPACT OF KNOWLEDGE MANAGEMENT (KM) ON ORGANISATIONAL LEARNING IN RELIGIOUS ORGANISATIONS: A CASE STUDY OF A PENTECOSTAL CHURCH, CHRISTIAN FAITH REVIVAL MINISTRIES OF SOUTH AFRICA" submitted by Ms Chantall Catherine Cyster (3365126) for a Masters in Library and Information Science (Structured).

N. Moerat

Ms. Nohra Moerat PL(SA)

Dated: 20 December 2021



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Editing Certificate