Clan Culture and Spiritual Motivation to devise Academicians' Intention towards Tacit Knowledge Sharing in business schools of Pakistan

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Abstract

We know more than we can share. Hence, the intention towards tacit knowledge sharing adds up to immense upshots. This study is therefore determined to inspect the role of clan culture and spiritual motivation to devise academicians' intention towards tacit knowledge sharing. ~ 650 academicians from top ten business schools of Pakistan took part in the study. Data was evaluated by using SPSS. Regression results designate that "enjoyment in helping others" and "sense of self-worth" (both as a part of spiritual motivation) positively predicts academicians' Intention towards Tacit Knowledge Sharing (ITKS). Likewise, "reciprocal trust", "social networking", and "low power distance" (pall as a part of clan culture) positively predicts academicians' ITKS. Nonetheless, affective commitment (as a part of spiritual motivation) is less likely enables ITKS. Consequently, the results endow the business schools' human resource professionals and the respective authorities with practical suggestions on how to upkeep academicians' intention towards tacit knowledge sharing and enhance their affective commitment to get better outcomes. Several recommendations were also given to the future authors to further investigate the proposed model.

Keywords: Clan Culture; Spiritual Motivation; Intention towards knowledge sharing

Introduction

Knowledge is the lifeblood of an organization and it has been identified as a crucial element for the survival of organizations in today's dynamic and competitive era. Therefore, it implies that managing knowledge is an important element for an organization. In order to relish competitive advantage, organizations heavily depend upon the knowledge that has become a critical success factor for the organizations (Yi, 2009). Tacit knowledge is the most important antecedent for continuous innovation (Nonaka & Takeuchi, 1995) especially; the tacit knowledge that resides in the minds of people, accumulated over time, must be shared.

Knowledge workers are the individuals who possess a high level of education and expert skills. Their main capital is knowledge e.g. doctors, software engineers, architects, scientists, lawyers, and academicians (Drucker, 1999). Consequently, they are crucial in

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knowledge-intensive organizations which ultimately lead towards knowledge and human economy (Seidman, 2014). The knowledge economy needs tacit knowledge sharing for the survival of knowledge-intensive organizations (J.-C. Lee, Shiue, & Chen, 2016). On the other hand, HR professionals have neglected the knowledge sharing studies for many years; however, with the passage of time, Nonaka, Toyama, and Konno (2000) realized the importance of knowledge management. Since then, knowledge management and its processes became the foci of HR field (Blankenship & Ruona, 2009). With the growing importance of knowledge management, facilitation of tacit knowledge sharing among individuals knowledge workers (usually centered on sharing experiences, skills, and know how) had been a topic of interest for knowledge-intensive organizations (Taylor, 2007).

Teachers are the mentors and career counselors of our future generations. If they will be on the right track, they will be better able to train the trainees (students). Therefore, there is central need to train the trainers then they will definitely deliver better values to the students. Training of trainers is always essential more than the training of trainees. Tacit knowledge sharing is a challenge because of the unstructured nature of the tacit knowledge and other deadlocks. Therefore, based on preliminary exploration, interviews, literature review, brainstorming sessions with academicians, this study is designed to propose a framework of Intention towards Tacit Knowledge Sharing (ITKS) in University academia. In this study, foremost potential factors of ITKS are identified i.e. Spiritual Motivation (SM) and Clan Culture (CC). SM encompasses Enjoyment in Helping Others (EHO), Sense of Self-Worth (SSW), and Affective Commitment (AC) whereas; CC includes Reciprocal Trust (RT), Social Networking (SN), and Low Power Distance (LPD). All of these potential variables are discussed in the subsequent sections.

If knowledge management is the heart then knowledge sharing is the blood circulation in a knowledge-intensive organization. Unfortunately, there are many stopovers in the flow of blood circulation, especially tacit knowledge sharing. There is an intense need to boost the enablers of knowledge sharing and minimize the factors that facilitate knowledge hoarding. Expedition of tacit knowledge sharing among individuals (knowledge workers) (which is usually centered on sharing experiences, skills, and know how) had been a topic of interest for organizations (Grundstein, 2012). On the other hand, the ranking of Pakistan in different global indexes was studied and only those are selected which are most relevant to this study. In the Human Development Index (HDI) 2015, Pakistan is at 146/187. Teachers are the

career counselors and career counseling reduces unemployment by "right" employment, neither over-employment nor under-employment. In the Knowledge Economy Index (KEI), Pakistan was at 117/145 in 2012. In the Power Distance Index (PDI), Pakistan is at 55/120, which is comparatively satisfactory, and supporting this study as low power distance is associated with better knowledge sharing.

Based on preliminary exploration from literature, investigating different international indexes, brainstorming sessions and informal interviews with University faculty members, a comprehensive framework has been designed in this study. Whilst, the literature on intention towards tacit knowledge remains scarce especially in the education sector (Asrar-ul-Haq & Anwar, 2016) therefore, to fill these literary and observational/local gaps, this study is designed to provide a framework for the intention towards tacit knowledge sharing among university academia of Pakistan.

Education is the supreme dominant weapon to make this world better. Teaching is a noble profession that creates all other professions. There is an utmost need to train the trainers (teachers) who are mentors and career counselors of our future generations. If they will be on the right track, they will be better able to train the trainees (students). In the knowledge economy, the paradigm is shifting from a knowledge economy to human economy. Knowledge sharing is the blood circulation in knowledge-intensive organizations. Specifically, tacit knowledge sharing is always worthwhile. Keeping in view the low ranking of Pakistan in the different international index, the literary gaps, and the needs of locality of Pakistani society, this study is designed to investigate the role of clan culture and spiritual motivation to devise academicians' intention towards tacit knowledge sharing in business schools of Pakistan Following research questions are also a part of the study:

RQ1: What is the impact of EHO on ITKS?
RQ2: What is the impact of SSW on ITKS?
RQ3: What is the impact of AC on ITKS?
RQ4: What is the impact of RT on ITKS?
RQ5: What is the impact of SN on ITKS?
RQ6: What is the impact of LPD on ITKS?

Following are the research objectives of the study:

RO1: To investigate the impact of spiritual motivation (EHO, SSW, and AC) on ITKS (Intention towards Knowledge Sharing).
RO2: To investigate the impact of clan culture (RT, SN, and LPD) on ITKS (Intention towards Knowledge Sharing).

Literature Review

Preceding studies conceptually investigated the factors influencing 'knowledge sharing intention' of workers (Kollock, 1999; Markus, 2001). They investigated number of factors which includes hard issues such as technology (Haldin-Herrgard, 2000; Hlupic, Pouloudi, & Rzevski, 2002), and soft issues such as provision of incentives and motivation to encourage KSB (Bock, Zmud, Kim, & Lee, 2005), organization culture (H. Lee & Choi, 2003), trust (McDermott & O'Dell, 2001) and access to knowledgeable people within the organization (Brown & Duguid, 2001). However, the role of spiritual motivation and clan culture remains scarce in the domain of intention towards tacit knowledge sharing.

Intention towards Tacit Knowledge Sharing:

The employees, who are intended to share tacit knowledge, are also inclined to share explicit knowledge to achieve organizational benefits (Reychav & Weisberg, 2010). To endorse knowledge sharing, it is pertinent to comprehend that why scientists share or hoard their knowledge with other research communities (Park & Gabbard, 2018). Huang, Davison, and Gu (2008) found that in order to grow positive knowledge sharing attitude and intention, management should reflect on anticipated extrinsic rewards and sense of self-worth. Ajzen and Fishbein (1988) found that intentions are not always a good interpreter of behavior because intentions of humans can change time to time. Ajzen (2001) investigated that attitude is one person's positive or negative feeling regarding the target behavior and intention is one's belief in the engagement of knowledge sharing activities.

In order to analyze the intention towards sharing of knowledge, the theory of Planned Behavior (TPB) is very important. TPB shows that behavior intention is the forecast of human behavior. It provides a theoretical base to predict a variety of human behavior (Hrubes, Ajzen, & Daigle, 2001). For example, TPB was used by Moan and Rise (2005). They foresee intention of students to quit smoking. Beck and Ajzen (1991) Foresee the dishonest actions by using it. Åstrøm and Mwangosi (2000) exercise TPB to predict intention of teachers to provide the diet counseling. Most of the research on TPB explored that intention of people to share their tacit and explicit knowledge is greatly affected by the attitude of that person toward knowledge sharing (AKS) and subjective norms (Bock et al., 2005; Shin, Ramayah, & Jahani, 2008). The intention of an individual to share knowledge always comes first before their knowledge sharing attitude (Kankanhalli, Tan, & Wei, 2006; Ullah, Rehman, Hameed, & Kayani, 2017). The prevalent challenge in knowledge management is to change the intention and behavior of

people (Ruggles, 1998). In other words, it is observed that effective sharing of knowledge is not a matter of sophisticated technological developments but of the willingness of the individuals (Cabrera & Cabrera, 2005; Teh & Yong, 2011). The behavioral intention has obtained a substantial empirical support by some new researchers (Pavlou & Fygenson, 2006). Actual behavior is a sequential outcome of attitude towards knowledge sharing and intention towards knowledge sharing. At the start, this proposed framework was used to explain intentional antecedents of knowledge sharing which were based on spiritual motivation and clan culture. Asrar-ul-Haq and Anwar (2016) recommended studying knowledge sharing in developing countries. Additionally, J.-C. Lee et al. (2016) recommended investigating tacit knowledge sharing intention. Besides, some authors recommended studying knowledge sharing in neglected industries e.g. education sector (Asrar-ul-Haq & Anwar, 2016; J.-C. Lee et al., 2016).

Spiritual Motivation as determinant of Intention towards Knowledge Sharing:

Spirituality is a matter of living. Recent attention to comprehensive matters of spirituality in both the academic and practitioner communities is shifting management thinking away from its traditional models and paradigms toward a new way of thinking, described as the "new spiritual imperative" in contemporary management. The theory of management is used to deal with the "nature of the man," but the subject of personal growth, which is a component of spirituality, needs deeper commitment concerning the existential dimensions. In using the notion of "spirituality," It is concerned with the feeling of attachment in relation to the power that is recognized as the last criterion of the life-orientation. This form of attachment proves to be the spiritual reality that is connected to the other dimensions of the human spirit, such as emotions or the intellect. Spirituality could cover the broad zone of sensory, affective, and cognitive events (Zsolnai, 2011). Spirit is distinct from the mind. The spirit refers to the essence of our being, our very nature, our core, our true, permanent identity, which is independent of our physical body. SM is the spiritual direction to intention. Few important aspects of spirituality are connectedness, participation, the capability of being receptive to values, "identifying the senses", relationship to self as non-substitutable spiritual concreteness, and self-identification (Losoncz, 2004; Zsolnai, 2011). In this study, spiritual motivation encompasses Enjoyment in Helping Others (EHO), Sense of Self-Worth (SSW), and Affective Commitment (AC). Asrar-ul-Haq and Anwar (2016) recommended exploring the role of individual characteristics of knowledge sharer. Shahzadi, Hameed, and Kashif

(2015) suggested exploring other individual motivational factors that contribute towards knowledge sharing behavior. Bilgihan, Barreda, Okumus, and Nusair (2016) indorsed to work on other constructs of intention to share knowledge. Spiritual motivation defers following: enjoyment in helping others, sense of self-worth, and affective commitment.

Enjoyment in Helping Others is a concept that is derived from the theory of altruism. When people carry out a behavior with an intention to benefit others, while no expectation in return, is called as altruism. Enjoyments in helping others refer to one person's intention to provide some assistance to other persons in the organization (Dovidio, Piliavin, Schroeder, & Penner, 2017). It exerts a positive and significant impact on the provision of knowledge (Molly McLure Wasko & Faraj, 2005). It is a perspective of intrinsic motivation (Shahzadi et al., 2015). In 1988, Organ defined altruism, which includes flexible behaviors that are positively associated with organization-related issues and tasks. Knowledge workers will have the desire to help others if they are motivated by relative altruism (Constant, Kiesler, & Sproull, 1994; Davenport & Prusak, 1998). Individuals who enjoy helping others are basically intrinsically motivated in terms of knowledge sharing (M McLure Wasko & Faraj, 2000; Molly McLure Wasko & Faraj, 2005). Aliakbar, Yusoff, and Mahmood (2012) found in the "International Conference on Economic, Business and Marketing Management" that "enjoyment in helping others" is directly proportional to the attitude toward knowledge sharing. This attitude helps them to increase their intention of knowledge sharing, which eventually develop their intention to share knowledge. Conversely, Park and Gabbard (2018) found that altruism has no significant effect on knowledge sharing but anticipated relationships effect the behavior towards tacit knowledge sharing. Few other authors recommended studying the importance of enjoyment in helping others in behavior towards knowledge sharing (Akhavan & Mahdi Hosseini, 2016; Kankanhalli, Tan, & Wei, 2005). Previous researchers found that pleasure in helping others affect the intention towards knowledge sharing (He & Wei, 2009; Lin, 2007; Ullah, Akhtar, Shahzadi, Farooq, & Yasmin, 2016). From the above-mentioned literature, following hypothesis is designed:

> *H1: "Enjoyment in helping others" positively affects intention towards knowledge sharing.*

Employees who consider themselves as the contributors to their organization through their knowledge sharing they have a *sense of their self-worth*. The sense of self-worth describes inner happiness and satisfaction when sharing coupons on Social Networking Sites (SNSs). It

basically addresses positive cognition that is majorly based on feelings of the person on his achievements based on m-coupon sharing intention (Bock et al., 2005). It is majorly based on capability, supremacy or usefulness of oneself (Gecas, 1971). Self-worth is the value a person places on their ability to achieve in a competitive environment (Covington, 1992). The sense of self-worth captures the extent to which employees see themselves as providing value to their organizations through their knowledge sharing. The individuals who are self-aware and know their self-worth, their intention is influenced by the group they belong and norms of their parent organization (Huber, 2001). Self-determination theory (SDT) is widely used to investigate human behavioral motivations (Deci & Ryan, 2008). Sense of self-worth is a social-psychological force and a motivation for people to construct an image of themselves as competent (Stefanone, Lackaff, & Rosen, 2011). It is regarded as one of the basic psychological needs according to SDT and as an antecedent in information sharing (Yan & Davison, 2013). As an altruistic behavior, contributing information may be driven by the need to be helpful and the potential to enhance their sense of self-worth. Akhavan and Mahdi Hosseini (2016) recommended working on the role of self-worth in intention towards knowledge sharing. Furthermore, Bock et al. (2005) also recommended working on an individual's sense of self-worth in determining knowledge sharing intention. Lack of organizational commitment acts as barrier towards knowledge sharing and transfer. Organizational commitment can be defined as a power which induces individuals to stay with their employing organization (SamGnanakkan, 2010).

From the above-mentioned literature, following hypothesis is designed:

> *H2: "Sense of self-worth" is positively associated with intention towards knowledge sharing.*

Affective commitment is a part of organizational commitment and can be defined as the degree to which an individual is emotionally attached to his/her employer organization (Newman & Sheikh, 2012). They further explained that individuals, who develop high levels of affective commitment, generate positive feelings for their organization, and they find it hard to leave. Affective commitment refers to an employee's emotional attachment and involvement in an organization (Meyer & Allen, 1997), and it provides a compulsion to employees to do more than what is formally required of them (Choi, 2006), over a sustained period (Van Steenbergen & Ellemers, 2009). It is of particular relevance to the emerging knowledge economy and to knowledge-intensive firms because development, use, and retention of knowledge capital in an organization is to some extent dependent on employees possessing some level of

commitment to their organization (Robertson & O'Malley Hammersley, 2000). It addresses the emotional attachment of employees towards the improvement in the organization (Meyer & Allen, 1997). This commitment basically promotes the intentions that are beneficial for the organization (J. Lee, 2005). Another advantage of affective commitment is that it diminishes of the increased perceived cost of sharing knowledge, this results in the increased commitment of employees to make their organization (Becker & Kernan, 2003). Hwang and Kim (2007) focused on the influence of individuals' affective, normative, and calculative commitment on intention towards knowledge sharing. Theoretically grounded in the Allen and Meyer (1990) three-component model of commitment, they found affective commitment as the most pertinent part to augment intention towards knowledge sharing, as compare to other types of commitment.

Affective commitment towards organization results in the sacrifice of their self-interest (Choi, 2006) by sharing their knowledge and this sharing may leads toward their personal loss. Choi's study leads to the conclusion that when affective commitment is increased perceived cost of knowledge sharing ultimately decreased. From the above-mentioned literature, following hypothesis is designed:

H3: "Affective Commitment" affects intention towards knowledge sharing.

Clan Culture as determinant of Knowledge Sharing Intention:

Clan culture emphasizes flexibility and an internal focus, and the typical characteristics of clan culture are teamwork, trust, employee involvement and participation, and high organizational commitment to employees (Cameron & Quinn, 2005). Kim and Lee (2006) found that knowledge sharing capabilities require employees to collaborate, interact, and disseminate individual employees' work experiences. Cameron and Quinn (2005) proposed a theoretical typology of organizational culture, called the Competing Value Framework (CVF). The CVF identifies four dominant organizational culture types: clan, adhocracy, hierarchy, and market. They are defined along two major axes: (1) internal versus external organizational focus and (2) flexibility and discretion versus stability and control. According to Cameron and Quinn (2005), clan culture focuses on maintaining its stability. This means that an organization focuses on shared values, tradition, teamwork, loyalty, common goals, commitment, and participation by the organization's members. Moreover, several researchers recommended exploring factors other than individual factors of knowledge sharing intention and behavior (Bilgihan et al., 2016; Ullah et al., 2016).

Aliakbar et al., (2012), in their future recommendations, indorsed to explore the organizational factors that foster the intention of knowledge sharing. Organizational culture can never be neglected area therefore there is strong recommendations to study the influence of organizational culture on intention and behavior towards tacit knowledge sharing (Akhavan & Mahdi Hosseini, 2016; Chennamaneni, Teng, & Raja, 2012; Shahzadi et al., 2015). In this study, Clan Culture (CC) integrates Reciprocal Trust (RT), Social Networking (SN), and Low Power Distance (LPD).

As *reciprocal (mutual) trust* plays a pertinent role in social transactions than in economic transactions (Mariotti, 2011), trust can, therefore, facilitate knowledge sharing because voluntarily sharing one's knowledge with others is a social transaction (Montoro-Sanchez, Ortiz-de-Urbina-Criado, & Mora-Valentín, 2011; Soliman & Spooner, 2000). It is instrumental to organizational performance because it facilitates voluntary cooperation, especially under the context of complex interdependent actions (Bijlsma & Koopman, 2003). The biggest challenge for most knowledge management initiatives is the development of a knowledge management culture, of which a critical aspect is an interpersonal trust (Soliman & Spooner, 2000). Interpersonal trust is defined as ''the extent to which a person is confident in and willing to act on the basis of the words, actions, and decisions of another'' (McAllister, 1995). If employees have high trust levels among each other's it not only promotes knowledge sharing intention but also enhances knowledge communications (Asrar-ul-Haq & Anwar, 2016; Bock et al., 2005; Kim & Lee, 2006; Nonaka et al., 2000; Suppiah & Singh Sandhu, 2011). Trust has been proved as the most important determinant of knowledge sharing and transfer (Asrar-ul-Haq & Anwar, 2016). In 2011, Xue, Bradley, and Liang (2011) revealed in their research findings that trust in the team climate tends to affect the knowledge-sharing intention of individuals, both externally and internally. Interpersonal trusts improve the social gathering patterns of employees and intensify knowledge transfer in CoPs (Community of Practices) (Zboralski, 2009). Organizations that focus on teamwork can have much more benefits of knowledge sharing as people are already working together on the same projects. If trust is established among team members, knowledge sharing can be improved (Farooq, Ullah, & Hameed, 2016; Hosmer, 1995). Many authors have also emphasized the importance of trust in establishing knowledge sharing culture in the organizations (Bakker, Leenders, Gabbay, Kratzer, & Van Engelen, 2006; Lin, 2007). Asrar-ul-Haq and Anwar (2016) concluded that if organizations are intended to establish a healthy knowledge-sharing framework they need to boost the

culture of trust. Some more authors (Fahimeh & Kermani, 2011; Wang & Noe, 2010) recommended studying the trust factor in determining knowledge sharing intention. Furthermore, Li (2010) recommended investigating the relationship of trust and tacit knowledge sharing intention. From the above-mentioned literature, following hypothesis is designed:

> *H4: "Reciprocal Trust" positively affects intention towards knowledge sharing.*

Social Networking significantly influences the resource exchange and then it enhances innovation. It helps to increase information flow (Tsai & Ghoshal, 1998). It is a system of shared understandings, which enhances and provides the access to employees about the knowledge. It uses knowledge networks of the organization(Hoegl, Parboteeah, & Munson, 2003). Social interactions extensively influence the exchange of resources, which ultimately enhances the innovation. It fosters resource and information flow (Tsai & Ghoshal, 1998). Social interaction or social networks are particular to ensure that knowledge is shared (Armstrong, 2009). A culture of social interaction involves an exchange of employee knowledge, skills and experiences (Hoegl et al., 2003). Knowledge communication and healthy interaction between employees facilitates social networking which ultimately boosts knowledge sharing activities (Kim & Lee, 2006). Social networking of people greatly influences the sense of belonging among internet social network users; this often leads them to be more loyal to their relations with other members (Chai & Kim, 2012). According to Social Capital Theory (SCT) in order to explain behavioral intention and performance of individual employees, factors like strength of their relation, interaction time and frequency of interactions among other employees play an effective role. Research findings of Zhou, Siu, and Wang (2010) reflected that interpersonal trust and network ties are related to each other. Extending this notion, it can be presumed that in order to facilitate knowledge sharing and transfer, network ties among individuals should be established which could be possible in the presence of interpersonal trust. However, in subsequent years, the relationship of social relations with knowledge exchange has been studied varyingly. Fullwood, Rowley, and Delbridge (2013) and Amayah (2011) identified that social interaction and healthy social relationships among colleagues act as knowledge-sharing enablers. SNS (Social Networking Sites) provide opportunities for forming virtual communities. Innovators design SNS to promote interactions and to communicate information and personal experiences. Moreover, Aliakbar et al. (2012) had future recommendations to explore the social factors that foster the behavior of knowledge sharing. Future research may study

the influence of other constructs on the intention to share knowledge (Bilgihan et al., 2016; Farooq et al., 2016). Wang and Noe (2010) recommended studying the relationship of social network and knowledge sharing intention. From the above-mentioned literature, following hypothesis is designed:

H5: "Social networking" is positively associated with intention towards knowledge sharing.

The *low power distance* which brings down the gap between the superior and the employees has a positive effect on knowledge sharing process and production in the enterprise The lack of formal distance makes that the information flow better in both directions. This means that the employees at a lower position are not afraid to show ideas to the organization. Cultures that are high on power distance may have a more top-down flow of knowledge than cultures that are low on power distance (Rivera-Vazquez, Ortiz-Fournier, & Rogelio Flores, 2009). Hofstede and Peterson (2000) found that employees at lower positions are not afraid to show their ideas to the organization and that the information flow is easy in both directions which may help with the communication between business partners and cooperation with other enterprises. Wilkesmann, Fischer, and Wilkesmann (2009) found that in-group collectivism, power distance, performance orientation, and uncertainty avoidance affected knowledge sharing in Hong Kong and Germany. Beijing, which is a high power distance culture, intrinsic benefits had more of an influence. This result is consistent with findings by C.-L. Hsu, Liu, and Lee (2010), who also found that uncertainty had a negative effect on knowledge sharing. In a study of senior managers in Malaysia, Sandhu and Ching (2014) also found that horizontal collectivism (low power distance) and vertical collectivism (high power distance) had a positive impact on knowledge sharing but that vertical individualism (emphasis on hierarchy) had a negative effect. Collectivist cultures were more likely to share knowledge in groups than students from low collectivist cultures and that power distance and uncertainty avoidance were moderators to the relationship between rewards and knowledge sharing (Zhang, De Pablos, & Xu, 2014). Asrar-ul-Haq and Anwar (2016) proposed the future authors to work on Hofstede's cultural dimensions not only in one culture but in many diverse cultures. Furthermore, few researchers also emphasized on working on the cultural dimensions that may boost the knowledge sharing among knowledge workers (Akhavan & Mahdi Hosseini, 2016; Shahzadi et al., 2015). From the above-mentioned literature, following hypothesis is designed:

H6: "Low power distance" positively affects intention towards knowledge sharing.

This study aims to fill the education industry gaps and other literary gaps. Through critical analysis of literature, the conceptual model has been developed for this study;

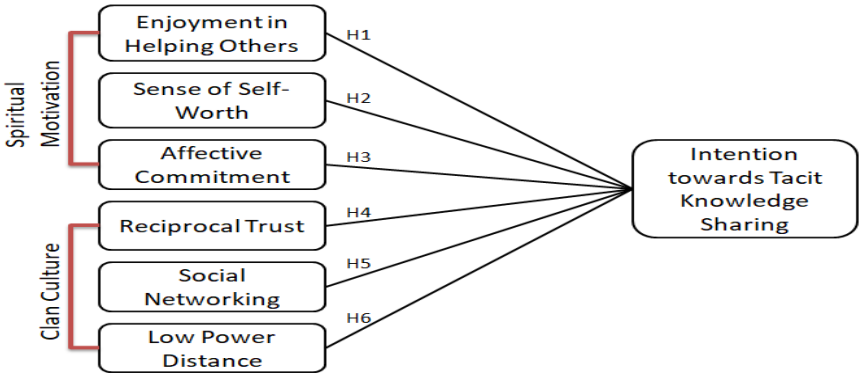

Figure 2.1: Conceptual Model

Methodology/Materials

Population and Sample:

The population of the study is comprised of the academic staff of top ten business schools of Pakistan [5th Ranking of Pakistani Higher Education Institutions (HEIs) (2015)]. The population is ~650 academicians. Questionnaires were distributed among the academic staff of selected universities. Knowledge sharing is more common in among academic staff in universities because they knowledgeably interact with other faculty members & students and knowledge sharing is their daily-basis activity (Asrar-ul-Haq & Anwar, 2016). Both public and private sectors are part of the study, as public sector was ignored in previous studies (Omar Sharifuddin Syed-Ikhsan & Rowland, 2004; Willem & Buelens, 2007). The sample frame comprises university faculty of all levels (full-time faculty members) i.e. Lecturers, Assistant Professors, Associate Professors and Professors. The representative sample was ~650 faculty members of selected universities. This is a census (Saunders, 2011) study because population frame is not very large that is why same can be taken as a sample size. Henceforth, there is no need for a sample and ultimately no sampling technique is applied. The given sample size is appropriate for research (Saunders, 2011). It will be assured that the confidentiality of data obtained through questionnaires, will be sustained. The data obtained via questionnaires will only be used for the investigation of the current study.

Questionnaire Design

The questionnaire was adopted and modified according to the need of present study. The questionnaire comprised of 34 items of all the selected variables. There were 15 items related to Spiritual Motivation [5

items of "enjoyment in helping others" were adopted from M McLure Wasko and Faraj (2000), 5 items of "sense of self-worth" were adopted from Bock et al. (2005), 5 items of "affective commitment" were adopted from Meyer, Allen, and Gellatly (1990). 14 items are related to Clan Culture [6 items related to "reciprocal trust" were adopted from Lee H. Lee and Choi (2003), 4 items related to "social networking" were adopted from the study of Yli-Renko, Autio, and Tontti (2002), and 4 items regarding "low power distance" were adopted from the study of (Chan, Yim, & Lam, 2010).There were 5 items related to "Intention towards Tacit Knowledge Sharing" were adopted from Fahimeh and Kermani (2011). In order to measure each item, 5 point Likert scale was used, ranges from strongly disagree to strongly agree. 1 represents "Strongly Disagree", 2 stands for "Disagree", 3 denotes "Neutral", 4 represents "Agree", and 5 signifies "Strongly Agree". The questions related to respondents' demographics are measured on nominal scale whereas rest of the questions' items are measured on an ordinal scale.

Results and Findings

Statistical Package for Social Science (SPSS)-21 was used to comprehend the relationship between the selected variables. Reliability analysis, mean, standard deviation and correlation were performed using SPSS which ensures that whether the data is enabled for the further analysis or not. Multiple regression test was also performed to accept or reject the proposed hypotheses. Moreover, Confirmatory Factor Analysis (CFA) (using AMOS) was also performed.

Reliability Analysis

Reliability analysis was performed. It comprised of "Cronbach's Alpha" which gives an idea of the internal consistency of data. Cronbach alpha values are given in below table, nonetheless reliability of all variables is >0.6 which depicts that the model is trustworthy, reliable and standard level of internal consistency is explained (Nunnally, 1978).

Table 4.1: Reliability Analysis

Sr.	Variable	Cronbach's Alpha	Number of Items
1	EHO	0.68	5
2	SSW	0.87	5
3	AC	0.62	5
4	RT	0.72	6
5	SN	0.76	4
6	LPD	0.75	4
7	ITKS	0.73	5

Confirmatory Factor Analysis

The Confirmatory Factor Analysis (CFA) was performed using AMOS to evaluate the validity concerning study scale and to authenticate the connection between different variables. The factor loading of all the constructs are given below:

Table 4.2: Factor Loading to Construct the Study

Variable	Constructs	Estimates	Variable	Constructs	Estimates
Enjoyment in Helping Others	EHO1	.712		RT3	.920
	EHO2	.609		RT4	.730
	EHO3	.921		RT5	.901
	EHO4	.785		RT6	.804
	EHO5	.830	Social Networking	SN1	.784
Sense of Self-Worth	SSW1	.645		SN2	.832
	SSW2	.730		SN3	.642
	SSW3	.745		SN4	.793
	SSW4	.828	Low Power Distance	LPD1	.734
	SSW5	.848		LPD2	.784
Affective Commitment	AC1	.706		LPD3	.845
	AC2	.703		LPD4	.856
	AC3	.621	Intention towards Tacit Knowledge Sharing	ITKS1	.793
	AC4	.704		ITKS2	.795
	AC5	.741		ITKS3	.784
Reciprocal Trust	RT1	.849		ITKS4	.948
	RT2	.861		ITKS5	.830

Mean, Standard Deviation, and Correlation

The correlation test was also be performed using SPSS because it finds out is there any relationship between two variables or not? If the values of one variable changes, does the other variable value change? The relationship between the two variables is denoted by 'r' which shows the relationship is positive or negative. The correlation analysis was performed because it is valuable in offering a clear idea about the predictors and outcomes relationship. Pearson correlation was performed to measure the path and strength of linear relationships under study. The range of correlation coefficient should be between -1 to +1. Here, +1 labels a perfect +ive correlation while -1 validates the perfect negative

correlation. Further, 0 depicts no correlation. A variable's correlation with itself is always 1. Realtionships of RT with EHO, RT with SSW, SN with RT, LPD with EHO, and LPD with RT are highly correlated whereas all other correlations are relateively weak. Mean and standard deviation values are well within range.

Table 4.3: Mean, Standard Deviation and Correlation

	Mean	SD	Correlation						
			EHO	SSW	AC	RT	SN	LPD	ITKS
EHO	4.3	0.38	1						
SSW	4.5	0.37	.667**	1					
AC	3.7	0.57	.471**	.463**	1				
RT	4.1	0.36	.791*	.770	.531**	1			
SN	4.8	0.30	.696*	.501*	.474**	.726**	1		
LPD	4.4	0.32	.726*	.620*	.584**	.794**	.603**	1	
ITKS	4.2	0.39	.623	.660	.562	.539	.439	.514	1

**Correlation is significant at the 0.01 level (2-tailed)

*Correlation is significant at the 0.05 level (2-tailed)

Multiple Regression

Multiple regression analysis was performed to investigate the relationship between variables to accept or reject the proposed hypotheses.

Table 4.4: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.750[a]	.850	.546	5.79361

a. Predictors: (Constant), EHO, LPD, SSW, AC, SN, RT

The Model Summary shows the values of R, R square and Adjusted R Square (R^2). The value of R square (R^2) shows that 85 percent of the variation in the dependent variable (ITKS) is explained by variations in the independent variables (EHO, LPD, SSW, AC, SN, and RT).

Table 4.5: ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4113.244	4	1046.649	32.206	.000[b]
	Residual	3024.693	96	32.630		
	Total	7217.937	98			

a. Dependent Variable: ITKS

Table 4.6: Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95% Confidence Interval for B	
		B	Std. Error	Beta			Lower Bound	Upper Bound
1	(Constant)	86.401	6.566		13.811	.000	74.321	100.482
	EHO	.262	.069	.734	2.365	.000	.471	.234
	SSW	.236	.067	.239	3.501	.000	.703	.369
	AC	-.367	.053	-.677	-6.176	.092	-.981	-.247

RT	.210	.032	.249	7.125	.000	.160	.241
SN	.234	.036	.781	2.706	.000	.496	.622
LPD	11.128	1.061	629	.531	.000	10.076	15.132

a. Dependent Variable: ITKS

In the **Coefficients** table, B (unstandardized beta coefficient) designates the direction and degree of influence the independent independents variable has on variations in the dependent variable (the higher the value of b, the more significant the independent variable is). The negative sign indicates the inverse relationship between independent and dependent variable. A multiple regression was run to foresee ITKS from EHO, LPD, SSW, AC, SN, and RT. All the variables statistically significantly predict ITKS, F (4, 96) = 32.206, $p < .05$, $R2 = .850$ except one variable AC which is statistically insignificant because p value is .092 which is >.05. Five variables (EHO, LPD, SSW, SN, and RT) added statistically considerably to the prediction at $p < .05$.

Discussion

There were two prime objectives of the study; to investigate the impact of spiritual motivation (EHO, SSW, and AC) on ITKS; and to investigate the impact of clan culture (RT, SN, and LPD) on ITKS. Multiple Regression results designate that "EHO" and "SSW" (both as a part of spiritual motivation) optimistically foresee the academicians' Intention towards Tacit Knowledge Sharing (ITKS). Similarly, "RT", "SN", and "LPD" (pall as a part of clan culture) optimistically foresee the academicians' ITKS. On the other hand, AC (as a part of spiritual motivation) is insignificantly and negatively associated with ITKS. Hence, hypotheses named H1, H2, H4, H5, and H6 are accepted/supported whereas H3 is rejected/non-supported as the significance value is below the standard value (P>.05). The findings also answer the stated research questions. The research questions RQ1, RQ2, RQ4, RQ5, RQ6 answers that there is a significant and positive relationship between the independent and dependent variables. On the other hand, RQ3 answers that a negative relationship exists between AC and ITKS. Moreover, majority of the findings are consistent with that of previous literature.

Spiritual motivation comprised of three variables under this study i.e. EHO, SSW, and AC. Enjoyment in helping others is significantly linked with employees' intention towards tacit knowledge sharing. These findings are consistent with the findings of previous studies (He & Wei, 2009; M.-H. Hsu, Ju, Yen, & Chang, 2007; Kankanhalli et al., 2005; Lin, 2007; Shahzadi et al., 2015). Additionally, sense of self-worth is significantly associated with intention towards tacit knowledge sharing (Korman, 1970).On the other hand, the study findings depict that affective commitment is negatively associated with intention towards tacit knowledge sharing which is inconsistent with the previous

authors' findings (Camelo-Ordaz, García-Cruz, Sousa-Ginel, & Valle-Cabrera, 2011; Hashim & Tan, 2015; C.-L. Hsu et al., 2010; Hwang & Kim, 2007; Morgan & Hunt, 1994).

Clan culture is found to have a positive impact on knowledge sharing intention, which is consistent with the studies of previous authors (Alavi & Leidner, 2001; J.-C. Lee et al., 2016; Shao, Feng, & Liu, 2012). Moreover, reciprocal benefits are significantly linked with knowledge sharing intention of employees. These findings are consistent with previous studies (M.-H. Hsu et al., 2007; Lin, 2007). Furthermore, social interaction has a positive and significant impact on tacit knowledge sharing intention. These results are inconsistent with the findings of previous authors work (Alam, Abdullah, Ishak, & Zain, 2009; Chen & Hung, 2010; Kankanhalli et al., 2005; Nahapiet & Ghoshal, 1998). Additionally, it is found that low power distance is positively and significantly associated with intention toward tacit knowledge sharing which is consistent with the previous study (Zhang et al., 2014).

Conclusion

The study was aimed to investigate the role of clan culture and spiritual motivation to devise academicians' intention towards tacit knowledge sharing in business schools of Pakistan. Based on results, it is concluded that enjoyment in helping others and sense of self-worth (both as a part of spiritual motivation) are the significant predictor whereas, affective commitment (as a part of spiritual motivation) is an insignificant predictor of academicians' intention towards tacit knowledge sharing behavior. On the other hand, all the variables of clan culture (reciprocal trust, social networking, and low power distance) significantly influence the academicians' intention towards tacit knowledge sharing in business schools of Pakistan.

Implications and recommendations

This study is also a huge contribution in the education industry of Pakistan. Teachers are the career counselors, if they will be trained well, they will definitely deliver better values to the students. If teachers will share their innate tacit knowledge with others, it will help to create a knowledge economy, and when their behavior will be addressed, it will definitely lead towards more responsible more ethical society. Importance of training of trainers can never be neglected. The research findings are applicable to the knowledge workers in the educational institutions. This study contributes to literature by promoting the factors related to spiritual motivation and clan culture in University faculty members. The results endow the business schools' human resource professionals and the concerning authorities with practical suggestions on how to upkeep academicians' intention towards tacit knowledge

sharing by working on the significant factors and working on betterment of affective commitment to get better outcomes. The results are generalized to all the business schools of Pakistan. Even though, the study was focused on only educational sector while other sectors can also take advantage from the study outcomes e.g. software houses in Information Technology industry and knowledge workers of other knowledge-intensive organizations. If the suggested model will be rightly applied and proper counseling will be provided to students, students will be able to create jobs instead of just seeking jobs. They will be better entrepreneurs.

Keeping in view the diverse practical pertinence of the study, this study also greatly contributes to the literature of ITKS. This study investigates the ITKS among university academia, which is relatively a new area to explore. The literature of spiritual motivation and ITKS remains scarce; it is addressed by this study. Moreover, there was a literary gap of clan culture in enhancing ITKS which is addressed by this study. Furthermore, this study takes into account both public and private sector Universities (of Pakistan) while in previous studies, the public sector was ignored. This study focuses on providing the paramount practices and critical success factors of ITKS. Therefore, Universities' management should build up tools to smooth the progress of the faculties' intention towards tacit knowledge sharing.

Future authors are recommended to explore other contributing factors of intention towards tacit knowledge sharing e.g. knowledge management based HR practices, other types of organizational commitment, other dimensions of Hofstede's culture, and demographic factors. Other pertinent aspects of spiritual motivation must be investigated especially workplace spirituality. Moreover, comparison of academicians' intention towards tacit knowledge sharing between public and private sector Universities would be an important contribution in the current domain.

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