Social Media And Emotions In Organisational Knowledge Creation

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Abstract—**Social media increases the connectivity of people inside and outside an organisation. It is not just the implementation of communication technology, but the transformation of working and organisational cultures. The paper presumes that social media provides new opportunities to the organisational knowledge creation process by amplifying knowledge created by individuals as well as crystallising and connecting it to an organisation's knowledge system. The process depends fundamentally on the individual's tacit knowledge and its conversion into organisational explicit knowledge. Knowledge conversion is not a linear and sequential process, but a process which is affected by the individual's emotions. This paper explores the interplay between knowledge and emotions in the organisational knowledge creation process in the context of social media. The paper concludes that knowledge and emotion shared in social media contribute to the social identity, which increases the odds of altruistic behaviour towards others in a way that benefits the organisation.**

I. INTRODUCTION

Social media increases the connectivity of people within and across organisational boundaries. It provides new opportunities for acquiring and sharing information to be exploited in strategic decision-making and leadership, innovation, marketing and customer service, and organisational communication. It has been suggested that social media revolutionises the ways information and knowledge are managed in organisations [1]. An extensive literature argues that information requires interpretation to become knowledge [2, 3, 4]. Consistent with previous studies, this paper supposes that the value of information shared through social media depends on the organisation's ability to use it. This is because "information will only acquire meaning for the organisation when meaning is assigned to that information within the receiving organisation" [5]. Information becomes a valuable resource only when it is interpreted and connected to already existing knowledge. Information is never a "pre-given reality" for organisations, but a process of interpretation by the organisation and its individuals [6, 7].

Nonaka [6] has defined *organizational knowledge creation* as a "process of making available and amplifying knowledge created by individuals as well as crystallizing and connecting it to an organization's knowledge system". Turning information into usable knowledge depends fundamentally on the individual's *tacit knowledge* and its conversion into organisational *explicit knowledge*. Knowledge conversion is not a linear and sequential process, but a process

which is affected by the individual's *emotions*. Emotion is not seen as opposite of reason, but a different form of it. Along with knowledge, emotion and intuition have an important role in organisational decision-making [8, 9].

From a technological point of view, knowledge conversion presents a challenge because tacit knowledge is difficult to communicate to others as information. Many studies proclaim that tacit knowledge sharing by information technology (IT) is quite impossible [10, 11]. Johannessen et al. [12], among others, have pointed out that by investing in IT, organisations emphasise explicit knowledge at the expense of tacit knowledge. Paradoxically, the mismanagement of tacit knowledge may yield to deterioration of the organisation's competitive advantage, which is reported to be more dependent on tacit than explicit knowledge [13, 14].

The importance of tacit knowledge and emotion in the organisational knowledge creation process on the one hand, and the rapid growth of social media on the other hand, beg to explore and analyse their interoperability. This is not a trivial question as social media transforms the organisation's social practices and therefore enables *or* stifles organisational knowledge creation. This paper explores the interplay between knowledge and emotion in the organisational knowledge creation process in the context of social media.

II. SOCIAL MEDIA − ACTIVITIES, MEANS, CONTENTS AND FEATURES

There is no single and universally accepted definition of social media. Typically, it is loosely referred to the means of interaction among people in which they create, share, and exchange information in networks. Social media merges technology, people and contents. When emphasising the actions enabled by social media, one possible approach is to characterise social media as a context for communication, collaboration, connecting, completing and combining (5C). The 5C's categorisation is briefly discussed below. Unless otherwise stated, the discussion contained herein is based on work by Vuori [15].

For *communication* purposes, social media provides new tools to share, store and publish contents, discuss and express opinions and influence. Communication is executed through blogs (e.g. Blogger) and microblogs (e.g. Twitter), podcasts (e.g. iTunes) and videocasts (e.g. YouTube), media sharing systems (e.g. SlideShare), discussion forums (e.g.

Apple Support Communities) and instant messaging (e.g. Skype). Blogs and microblogs – particularly Twitter – have changed our media landscape rapidly. Schultz et al. [16] have pointed out that blogs and microblogs affect the society in which they play a role not only by the content delivered over the media, but also by the characteristics of the communications media themselves. Seemingly, the medium has become the message, as McLuhan once predicted: "the medium is the message" [17]. In *collaboration*, social media enables collective content creation and edition without location and time constraints. Wikis (e.g. Wikipedia) and shared workspaces (e.g. GoogleDocs) are typical social media applications supporting collaboration. They enable collaborative authoring, empowering the users to create, edit and update contents. Empowering the users reminds the prediction made by Alvin Toffler. Toffler predicted as early as 1980 the rise of a society of prosumers. Toffler identified various forms of prosumers but common for all of them is that the roles of producers and consumers are blurring and merging in a way which inevitably transforms the relationship between inside and outside the organisation. It has been suggested, for example, that firms do not create value for customers anymore but with customers [18]. For *connecting* purposes, social media platforms offer new ways of networking with other people (e.g. Facebook), socialising oneself into the community (e.g. LinkedIn) and creating virtual worlds (e.g. Second Life). Social network sites, especially Facebook, are usually seen as a synonym for social media. This is no wonder, as a conservative estimate is that social networks gather worldwide well over one billion users. Social network sites connect people with similar interests and enable the creation of communities around these interests. In *completing*, social media tools are used to complete content by describing, adding or filtering information, tagging contents, and showing a connection between contents. Commercial completing social media applications are, for example, Pinterest, Google Reader and Digg. *Combining* social media tools are developed for mixing and matching contents. The logic behind these tools is simple: users need versatile tolls which able to combine the contents from different applications. Combined social media sites are typically called as mash-ups meaning "a coherent combination of pre-existing web services that allow a certain user within a platform to use another application, in a specific window, without the need to get out of the initial website" [19]. Google Maps, for example, allows geographically pinpoint the locations of hotels and restaurants, and so on.

Due to technological convergence and users' needs, the categorisation of 5C's is only suggestive. Many social media tools support two or more functionalities. As Vuori [15] has pointed out, Facebook and Twitter, for example, make it possible to embed videos and photographs from another location on the Web, whereas wikis can provide RSS feeds to keep up with updates on a certain article. In addition to functionalities, social media has been approached from the point of view of its characteristics. Typically, user-friendliness, interactiveness, openness and transparency, participation and democracy, uncontrollability, velocity, and real-timeness

have been mentioned to be the main characteristics of social media [20, 21, 22, 23].
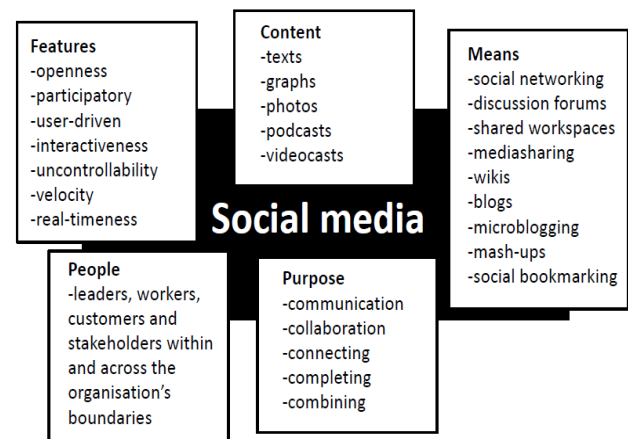

Figure 1. Social media – activities, means, contents, features and actors.

Based on the above mentioned, it is relatively easy to agree with the judgements which claim that social media is not just the implementation of communication technology, but the transformation of working and organisational cultures. Adapting Berthon et al. [24], the transformation can be summarised into three aspects: social media shifts i) the locus of activity from the desktop to the Web, ii) the locus of power from the firm to the collective, and iii) the locus of value production from the firm to the customer. At the heart of this transformation are new possibilities for acquiring, storing, sharing and using information within and across organisational boundaries.

A little pointedly, it can be argued that many behaviours that sociologists study are nowadays taking place in social media. The need to be connected through networked technological applications has become a necessary strategy for postmodern humans [25] and is blurring the boundaries between the reality and virtual and the boundaries between an organisation and its environment. Presumably, it also changes the ways humans deal with knowledge and emotions.

III. KNOWLEDGE CREATION IN ORGANISATIONS

Although knowledge has been seen as a virtue to be sought since the days of Plato and Aristotle, it was works by Teece [26] and Nelson & Winter [27] in which knowledge became an important part of organisation science. They were followed by Barney [28] Nonaka [6], Grant [29] and Spender [13], among others, who used knowledge as an explanatory factor for the idiosyncrasies of firms. Barney [28] characterised knowledge as a costly-to-imitate resource and therefore vital for the organisation's competitive advantage. Grant [29] developed ideas further and laid down the premises of "knowledge-based theory of the firm" (KBV). Extending the resource-based view of the firm (RBV), Grant argued that knowledge is not just a generic resource, but the

special one, which is embedded and carried through multiple entities including organisational culture and identity, policies, routines, documents, systems, and employees. The KBV states that heterogeneous knowledge bases and capabilities among firms contribute to competitive advantage and superior performance.

Nonaka [6] contributed to the academic discussion by providing the theory of *organizational knowledge creation*. The theory can be seen as complementing the knowledge-based view of the firm because it explains the dynamic processes of organisational knowledge creation Nonaka et al. [30]. Seemingly Nonaka [6] and many his co-authors thought that knowledge creation is needed to achieve competitiveness through innovation rather than an intrinsic goal per se. Nonaka defined organisational knowledge creation as a dynamic process in which knowledge created by individuals is connected to an organisation's knowledge system. The theory is based on two premises: *tacit* and *explicit knowledge* can be conceptually distinguished along a continuum, and *knowledge conversion* explains the interaction between tacit and explicit knowledge [7].

Tacit knowledge covers knowledge that is "unarticulated and tied to the senses, movement skills, physical experiences, intuition, or implicit rules of thumb" [6]. Knowledge of baking a cake or interpreting the moment of closing a deal are everyday examples of tacit knowledge. In order to succeed in those situations, the baker and the salesperson need tacit knowledge which is not embedded only in individuals, but also encultured in the organisation's practices and procedures [31]. Tacit knowledge differs from "explicit knowledge", which is uttered and captured in documents and stored in certain media [6]. The information contained in manuals and procedures is a typical example of explicit knowledge. Explicit knowledge is encoded [31] – i.e. it is conveyed in signs and symbols (books, manuals, databases, etc.) and decontextualised into codes of practice. It is accessible through consciousness [30]. Compared to tacit knowledge whose locus is in the knower's mind, explicit knowledge can be readily transmitted within and across organisational boundaries.

Knowledge conversion refers to the process through which "one overcomes the individual boundaries and constraints imposed by information and past learning by acquiring a new context, a new view of the world and new knowledge" [30]. Nonaka [6] proposed that in organisational context, knowledge conversion happens in the Socialisation–Externalisation–Combination–Internalisation process (Fig. 2).

Nonaka & von Krogh [7] positioned the organisational knowledge creation theory as an opposite to "correspondence doctrine", which was based on the idea of "pre-given" reality which exists irrespective of the observer. In so doing, correspondence doctrine also implied that an individual's main task was to improve the representation of pre-given reality by processing information about it. Although gathering information improves the organisation's decision-making, the problem is that it cannot improve the organisation's ability to foster creativity, create opportunities and enable innovation [7]. Knowledge has no value in its own right. The value of

	TACIT KNOWLEDGE	EXPLICIT KNOWLEDGE
TACIT KNOWLEDGE	**Socialization** -aims at sharing tacit knowledge between individuals	**Externalization** -aims at articulating tacit knowledge into explicit concepts
EXPLICIT KNOWLEDGE	**Internalization** -aims at embodying explicit knowledge into tacit knowledge	**Combination** -aims at embodying explicit knowledge into tacit knowledge

Figure 2. Knowledge conversion [13].

knowledge comes from its ability to produce change or action.

IV. EMOTION IN ORGANISATIONAL KNOWLEDGE CREATION

Conventionally, emotion refers to a feeling state involving thoughts, physiological changes, and an outward expression or behaviour. Emotions are expressed in facial reactions, gestures or postures. The behavioural side of emotion means that emotion has a target at which it is intuitively or intentionally directed. [32, 33] Emotions are typically categorised into six universal "basic emotions", which are happiness, surprise, anger, disgust, sadness and fear [34, 35]. Happiness is a positive emotion, whereas anger, disgust, sadness and fear refer to negative valence of emotion. Surprise, in turn, can be either positive or negative. In some circumstances, individual may feel both positive and negative emotions simultaneously [36]. An individual may, for example, evaluate his/her colleague's success positively, while, at the same time, he/she may feel disappointed about his/her own lot. It should also be noted that positive and negative emotions are not necessarily exclusionary to each other. Based on work of Chang et al. [37], Cameron et al. [36] have pointed out that "exclusive focus on negative emotions cannot allow – even by inference – conclusions about positive emotions". Likewise "the possession of conflicting positive and negative reactions by a person experiencing an emotion need not be confined to negative emotions" [36]. Pride and shame, for example, may be both useful for positively motivating individuals in certain instances [38]. Emotion is also biological response triggered by a particular situation or event [33]. Feeling fear and your heart starts beating faster, and your breathing deepens. There are also emotions which are not responses to "external" past happenings. These are called as "anticipated emotions". They refer "to purposive activities concerning goal-directed behaviour" [36]. When the goal is attained, we feel satisfaction, and when the goal is not achieved, we feel dissatisfaction. The locus of emotions is typically seen resided in the individual, although, some authors have argued for collective emotions [39]. Collective emotion refers to the experience reinforced among the community (in contrast to group-based emotions) of large numbers of individuals [39]. This also explains that emotional

experience varies greatly across cultures [40]. Cacioppo & Gardner [33] summarise the above mentioned nicely by stating that emotion "is a short label for a very broad category of experiential, behavioral, socio-developmental, and biological phenomena".

The relationship between emotion and cognition dates back to the ancient Greeks. An assumption has been that "higher forms of human existence – mentation, rationality, foresight, and decision making – can be hijacked by the pirates of emotion" [33]. Throughout the rationalist tradition, emotions have been belittled. 'Reason' has been treated as good for individuals and societies, whereas 'emotions' have been deemed as detrimental and intimidating. Also within organisational studies, emotions have long been seen as disturbing elements and opposite to rational thinking. Studies, however, have changed the understanding of emotions. This is particularly due to works of Herbert Simon, especially his criticisms of human rationality. According to Simon, cognitive limitations of human mind and complexity of situations, the choices made by individuals, are rational only in relation to their own mental models. In other words, individuals' rational actions are limited by irrational elements. Simon [41, 42] has called this kind of rationality as "bounded rationality".

Recent psychological research has questioned the notion of emotions just primitive reflexes. Berntson et al. [43], for example, have found that emotions are more than "disruptive force in rational thought". It has been argued that emotion contributes intelligence [44] and improves decision-making [8, 9]. The opposite of reason is not emotion, but lack of reason [44]. Nowadays, emotion is seen in organisational research as a key resource in (rational) decision-making. It has been shown, for example, that consumers' behaviour and decisions are affected by emotions [45, 46]. Furthermore, there is a growing number of management studies which embrace emotional skills as a key part of management practices [47, 48].

Nonaka & Takeuchi [13] defined knowing as a process in which "knowledge is created by the flow of information (messages) anchored in the beliefs and commitment of its holder... Knowledge is essentially related to human action". Given that emotion strives to action, it can be supposed that emotions also play an important role in organisational knowledge creation. One can expect that emotions affect individuals' willingness to expose themselves into the social situations in which knowledge can be created and shared. Individuals who feel comfortable and not threatened are probably more inclined to share knowledge than those individuals who fear conflict of interests among the individuals. Von Krogh [49], for example, has spoken for the importance of "care" and "empathy" in knowledge creation. Estrada et al. [50] and Isen [51], among others, have shown that positive emotion enhances innovation. Moreover, Isen & Baron [51] have found that positive mood state generally encourages the display of helping behaviour in organisations. It has also been shown in several studies that leaders' mood states affect their followers [52, 53, 54]. Leaders can shape the arousal of their subordinates and hence contribute to organisational knowledge creation.

In addition to positive consequences, emotions can be negative inhibiting organisational knowledge creation. This is the case, for example, when individuals fear that their knowledge can somehow or other be used against them. It is not at all rare, that pure envy, jealousy or anger create an obstacle for knowledge sharing. A bit more rationally, but still very much emotionally, motivated is knowledge hoarding, which happens when an individual prefers to maximise his/her personal pay-off instead of the interest of the organisation [55]. One emotional reason for knowledge hoarding is leaders' behaviour. Leaders who show negative emotions, such as anger and sadness, evoke less enthusiasm within their subordinates [56. Supposedly, individuals who lack of enthusiasm are reluctant to devote their time to participate in knowledge creating and sharing activities within the organisation.

As mentioned before, positive emotion (e.g. happiness) does not necessarily produce positive behaviour or negative emotion (e.g. shame) negative behaviour. This is because individuals are goal oriented. In goal-directed behaviour, individuals "anticipate" what emotions both the goal success and goal failure will awake [57]. According to Bagozzi [57], anticipated positive emotions energise volitions positively (because goal achievement is desirable and motivating), and anticipated negative emotions also energise volitions positively (because goal achievement is a remedy for the bad feeling). The key question, therefore, is how emotions can be "managed" in an organisation in a way which contributes to knowledge creation and sharing.

V. Creating knowledge and sharing emotions through social media

Defining knowledge creation as a dynamic and emotionally affected process of amplifying an individual's knowledge and connecting it to an organisation's knowledge asset, begs the question where does the process take place? Nonaka et al. [58] have introduced a concept of 'Ba' referring it to the context for knowledge sharing, creating and utilising. 'Ba' means not just a physical space, but a specific time and space. Combining physical, virtual and mental spaces, 'ba' provides energy, quality and place to perform not only knowledge sharing activities, but also interpretation of ambiguous information cues [58]. Nonaka et al. [58] have identified four types of 'ba', which are originating 'ba', dialoguing 'ba', systemising 'ba' and exercising 'ba'. The 'ba's are defined by two dimensions (Fig. 3).

Each 'ba' offers a context for specific step in the knowledge-creating process [58]. In the *originating ba*, individuals meet face-to-face sharing emotions, feelings and experiences. It represents socialisation among individuals. Originating 'ba' helps an individual to transcend "the boundary between self and others, by sympathising or empathising with others" [58]. In the *dialoguing ba* individuals' tacit knowledge is shared and articulated through dialogues amongst participants. It differs from originating 'ba', as the dialoguing 'ba' is more consciously constructed. It offers a context for externalisation. *Systemising ba* is defined by collective and virtual interactions. It offers a context for the

TYPE OF INTERACTION

	INDIVIDUAL	COLLECTIVE
FACE-TO-FACE	Originating 'ba'	Dialoguing 'ba'
VIRTUAL	Exercising 'ba'	Systemising 'ba'

MEDIA

Figure 3. Four types of 'ba' [58]

combination of existing explicit knowledge, as explicit knowledge can be relatively easily transmitted to a large number of people in written form [58]. In the *exercising ba*, individuals embody explicit knowledge that is communicated. Exercising 'ba' offers a context for internalisation.

The classification of 'ba's can be analysed through *media richness theory*. According to media richness theory, communications media can be differentiated based on their abilities to process information and convey meaning [59]. A communications medium is rich when it contains not only factual information, but also provides multiple cues via non-verbal communication and allows immediate feedback. Face-to-face is typically classified as the richest communications medium, whereas numeric documents are seen the less rich [59]. Seemingly, based on the media richness theory, the originating 'ba' and dialoguing 'ba' are rich media as they provide a context for sharing emotions, feelings and experiences. In contrast, as suggested in the introduction, information technology is typically seen quite poor for sharing tacit knowledge. In Nonaka's et al. [58] model, information technology is important particularly in systemising 'ba' and exercising 'ba' because it offers a virtual collaborative environment and an effective way to share explicit knowledge.

Uncertainty and *equivocality* constitute two epistemological forces which exist in organisations that influence information and knowledge processing. The usefulness of IT in reducing uncertainty is well reported in several studies [60]. However, one cannot say the same when it comes to relation between IT and equivocality. It has been shown that IT is a poor medium to share implicit knowledge and emotions as it does not convey important social cues such as body language [61, 62]. In addition, the lack of synchronicity and immediacy inhibits the establishment of mutual understanding to comprehend conversation and knowledge contribution [63].

However, since the advent of social media, application areas of technology-based interaction have significantly expanded. Social media goes beyond systemising and exercising 'ba's by capturing features also from originating and dialoguing 'ba's. Potentially, it offers a context for connections which enable both increasing the amount of available information – i.e. helping to deal with uncertainty – and achieving shared meanings – i.e. helping to deal with equivocality.

This paper argues that enabling organisational knowledge creation through social media, three aspects are especially important. Firstly, social media means a new kind of context, which can be used not only for sharing explicit knowledge

but also for making tacit knowledge visible. The argument is based on Michael Polanyi's [64] distinction of tacit knowledge into two separate forms, namely, *proximal* and *distal* [65]. Proximal refers to the thing that is closer to us, while distal thing is further away. This is what is meant with the statement "we know more than we can tell". For an R&D engineer, for example, it is impossible to express all her/his knowledge about the process of new product development. In the words of Polanyi, she/he is not able to "identify particularities" related to product development. However, experienced engineers "know these particularities, without becoming able to identify them" [64]. An R&D engineer's interests (e.g. why a new product is needed, how and who is going to be using it, how success in new product development affects her/his career) and her/his knowledge about R&D techniques, procedures and processes constitute the proximal dimension of his/her tacit knowledge. Given that R&D is typically a knowledge-intensive and often quite complex process, it is expected that the process involves activities which are difficult to communicate outsiders. Searching information, sharing knowledge and assessing others' ideas, to name a few 'innovation activities', represent distal dimension of individuals' (e.g. an R&D engineer) tacit knowledge. By conducting R&D activities, an engineer explicates her/his interests, "without becoming able to identify them" [64]. Social media offers accessibility of an individual's tacit knowledge through features such as keyword searches, personalised content feeds, blogging and microblogging, social bookmarking and mash-ups that identified content relevant to the user. Worth noting is that information communicated through social media is not restricted to pre-given and intended audience, but it might be "overheard" by others, who, in turn, may participate in knowledge creation.

Secondly, emotions cannot be ignored in organisational knowledge creation. Many studies have shown that social media can modulate human *collective emotional* states both in good and bad [66, 67, 68, 69]. Tadic et al. [68], for example, have found out that what happens in social media cannot be explained through real-world events. Seemingly, social media promotes idiosyncratic non-linear dynamics in which individuals contribute to building up a social network, which then propagates the contents of future messages (information *and* emotion), which often escalates into "bursts of emotional messages that involve many users" [67, 68]. Social media offers opportunities for spreading emotionally motivated information in a way which cannot be controlled by the organisation: "everything that can be exposed will be exposed – for all intents and purposes" [23]. This was the case faced by United in 2009 when it failed to appease Canadian amateur musician whose guitar was mishandled by the airline company. Musician posted a YouTube video entitled "United Break Guitars", which became hugely popular, within couple of weeks it was viewed over 3.5 million times. According to Hemsley & Mason [1], United was ill-prepared to deal with "a fast moving story" what became "a symbol of a lone person trying to deal with a large, uncaring corporation". "United Breaks Guitars" is an example of unpleasant event. However, there is nothing like natural law, which ordains that the content of social media is biased to negative emotions.

Thelwall et al. [70], for example, have founded that two thirds of the comments of social network site (Myspace) expressed positive emotion, while only one fifths contained negative emotion. Based on the above mentioned, this paper argues that the organisations should encourage behaviours that induce the emergence of positive collective emotions. In this respect, Nonaka's & Takeuchi's [13] notions of active empathy, leniency in judgement and trust as enabling conditions are extremely relevant also in social media. Collective emotions have been identified as important elements in developing a sense of online community [71]. Worth noting is that, collective positive emotions create an opportunity for the organisation to integrate also external stakeholders into knowledge creation. At best, positive emotions enable unintended collaboration and intensify the effect of knowledge spillover – i.e. diffusion of knowledge across organisational and/or sectorial boundaries.

Thirdly, connections enabled by social media do not only change the information flow within and across organisational boundaries but also affect *social identity*. Social identity consists of three components: 1) a cognitive component refers to self-awareness of organisational membership, 2) an emotional component reflects involvement with the organisation, and 3) an evaluative component means value connotations attached to the organisation [36]. Social identity evolves in a process of social identification referring to "perception of oneness with a group of persons" which, in turn, may "lead to the activities that are congruent with the identity" and "reinforce the antecedents of identification" [72]. In so doing, social identification is both the cause and the result. Several studies have suggested that social identity affects organisations' behaviour. However, as suggested by Bagozzi [57] and many others, the relation between social identity and organisational behaviour is not direct, but mediated by emotions. Social identity increases an individual's emotional commitment to the organisation. Bergami & Bagozzi [73], for example, have found that social identification leads to positive emotions toward the organisation, positive emotions from the organisation, and positive self-esteem as a consequence of organisational membership. Most importantly, from this paper's perspective, these personally felt emotions may induce individuals "to perform discretionary acts that are not part of the job description but that benefit other employees directly and the organization indirectly" [57]. Presumably, personal experiences also bring about the change how explicit and, especially, tacit knowledge are managed in the organisation. As social media potentially changes the process of social identification, it can also promote altruistic organisational culture. Altruistic organisational culture may have different manifestations, but one of the most obvious ones is that knowledge creation and sharing are preferred to knowledge hoarding and egoist behaviour. Social media is convenient for organisational identity as it makes individuals' identities visible to others through the conscious or unconscious 'self-disclosure' of subjective information such as feelings, likes, and dislikes [20, 22]. Although the identification of a collective can arise without interaction (as an individual need only perceive himself or herself as psychologically intertwined with the fate of the group, however, this paper argues that social media

changes the process of identity formation within organisations. Adapting the concept of symbolic interactions [74], it is argued that social media offers a context for verbal and nonverbal interactions of individuals. Congruently with Weick's [75] thoughts, the meaning is not a given but evolved and emerged from these individual acts. Worth noting is that individuals "cannot not communicate" [76]. Social identity is continuously created and re-created through intentional and conscious *and* unintentional and unconscious interactions inside and outside the organisation.

The relationship between knowledge, emotion and social identity in organisational knowledge creation is presented in the Figure 4.
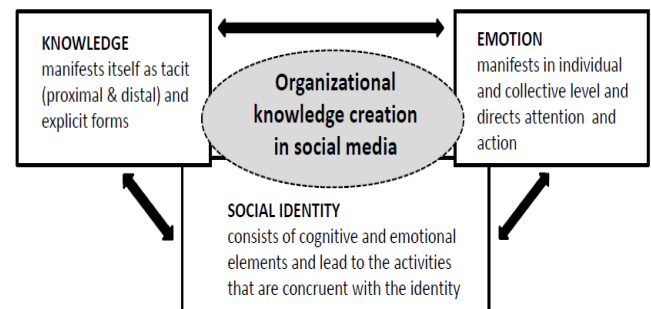

Figure 4. Knowledge, emotion and social identity in organisational knowledge creation in social media.

It is important to notice that the elements of organisational knowledge creation are not independent, but instead related to one another.

VI. CONCLUSIONS

This paper has discussed the interplay between (tacit and explicit) knowledge and emotion in the organisational knowledge creation process in the context of social media. The paper argues that social media provides new opportunities to the organisational knowledge creation process amplifying knowledge created by individuals as well as crystallising and connecting it to an organisation's knowledge system. However, the organisational knowledge creation is not a rational process, but a process that entails emotional elements. Emotions influence organisational knowledge creation. This is because emotions act as mediators between social identity and organisational behaviour. Therefore, the paper concludes that knowledge and emotion shared in social media contributes to the social identity, which reduces individuals' risk of being abused, which, in turn, increases the odds of altruistic behaviour that benefits the organisation.

However, as described earlier, social media consists of a bunch of activities, means, contents and features, it is obvious that different social media platforms have different abilities to contribute to organisational knowledge creation. More research is needed into uncovering which platforms are the most useful in organisational knowledge creation.

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