Communities of Learning at Work – Making the Invisible Visible

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Abstract

The changing environment and an organisation itself form a complex setting, where the importance of organisational learning has reached broad acceptance. Here, learning is examined as a core process of contemporary organisations and specifically as an integrated part of work processes. Communities of learning at work are examined as spaces for making the invisible visible and making sense of (sense making) the visible in organisations. Modes of communities of learning are participating, knowing, social supporting, and reflecting. In this paper it is examined the role of dialogic leadership and ICT in organising communities of learning. Preliminary results of the 'Dinnovativeness' survey are also presented, relating to dialogic leadership, learning, development, and innovativeness potential, as well as ICT's role in communication and in the work processes. In the name of organisational learning and renewal, it is important to create spaces for collective sense making concerning, constructing, and sharing knowledge about the visible and invisible in organisations, as well as examining and questioning that which is taken for granted. The idea behind communities of learning is to capture these aims.

Keywords: Communities of Learning at Work, Dialogic Leadership, ICT -intensive Workplaces, Visibility and Invisibility in Organisations

1 Introduction- Visible and invisible in a work context

The concept of learning at work has become commonplace in the rhetoric of organisational development, and indeed, learning is the new mode of working in a networked society. The changing environment and the organisation itself form a complex setting, where the importance of organisational learning has reached broad acceptance. Innovating and learning new things has been seen as a solution to the challenges posed by the need for change. Here learning is examined as a core process of contemporary organisations and specifically as an integrated part of work processes. Communities of learning at work are examined as spaces for making the invisible visible and sense making the visible in organisations.

Visibility and invisibility in organisations are traditionally examined as cultural features. The classical metaphor of organisational structure is an iceberg (Schein 1985), where only a small part of the iceberg is visible above water and most of it exists invisible under the water. Visible and audible aspects, like formal strategy, division of labour, coordination of tasks, and stories are quite easy to recognise and make explicit. The deeper level of a culture is embedded in the way people act, what they expect of each other, and how they make sense of practices, processes, and activities. This more invisible and often tacit

portion comprises, for example, the various informal structures, connections, and procedures people do to get their work done, such as social networks, cross-department relationships, and unofficial agreed-on processes (Schein 1985; Chan 2002). The deepest part of the culture, often taken for granted, is seen rooted in core values and basic assumptions. These aspects are challenging to recognise, articulate, and to construct a shared understanding and institutionalised knowledge of (Crossan et al. 1999). But, when this can be achieved, it means adopting a new awareness about the visible and invisible in organisations. The prerequisite for this new awareness is legitimizing, organizing, nurturing, and facilitating organisational learning processes.

The other angle to visibility and invisibility in organisations from the point of view of learning at work is the knowledge creation process (Nonaka, Toyama & Konnon 2000, Nonaka & Krogh 2009). SECI—the model by Nonaka et al. (2000; 2009) defines the dynamic processes of creating, maintaining, and exploiting knowledge that goes through explicit and tacit knowledge, induction and deduction, order and chaos, part and whole, mind and body, self and other, and creativity and control in a work context. Explicit knowledge can be expressed, processed, and shared in spoken and written language quite easily, so it is visible and audible. Tacit knowledge, however, is often difficult to conceptualise and communicate to others. Tacit knowledge consists of subjective insights, intuitions, and hunches, and it is deeply rooted in action. In that sense it is visible, but the challenge is to make it explicit and to share it with others.

Based on a social constructivist worldview, we might ask, is each level and aspect of the organisation (processes, documents, conversations, relations, etc.) invisible? And do we have a delusion that individuals interpret and make sense of the visible aspects in the same manner? In the name of organisational learning and renewal, it is important to create spaces for collective sense making concerning, constructing, and sharing knowledge about the visible and invisible in organisations, as well as examining and questioning that which is taken for granted. The idea behind communities of learning is to capture these aims. In this paper, communities of learning are scrutinized in light of dialogic leadership and ICT-intensive workplaces. Preliminary results of the 'Dinnovativeness' survey are also presented. The survey aimed to make visible the aspects of dialogic leadership, learning, development, and innovativeness potential, as well as ICT's role in communication and in the work processes.

2 Dinno program and research methodology

The Dinno program (2012–2014) creates a multidisciplinary theoretical framework of dialogic leadership to be used in promoting workplace innovation. It is based on theories of creativity, innovativeness, learning, motivation, and leadership (e.g. Amabile 1988, Bass & Riggio 2006, Deci & Ryan 2000, Isaacs 1999, Wenger 1999, Whitney, Thorsten-Bloom & Rader 2010, Yankelovich 2001). The theoretical framework can be used to identify the preconditions, obstacles, and catalysts of organisational creativity and innovativeness. Dinno is a multidisciplinary consortium funded by Tekes (the Finnish Funding Agency for Technology and Innovation), the case organisations and the partner universities (Syvänen, Kasvio, Loppela, Lundell, Tappura & Tikkamäki 2012).

The research data from Dinno is generated using both quantitative and qualitative methods, such as participatory action research and case studies, an innovativeness questionnaire, thematic seminars and workshops, individual and group interviews, letters

and diaries, and reflective conversations (Syvänen, Kasvio, Loppela, Lundell, Tappura & Tikkamäki 2012). Here are presented some of the preliminary findings of the survey called the Dinnovativeness survey. The total number of respondents was over 1500, consisting of workers and managers from over 10 Finnish municipal organizations (schools, day care centres, commercial enterprises offering meals, and cleaning services), church sector organisations (e.g. parishes), a technical agency, and a company from media sector. Some of the organisations involved in this survey are taking part in or have been taking part in practically oriented participatory action research projects that are carried out alongside the actual research programme. The survey's 200 variables with a five-level Likert scaling examine the dimensions and linkages of dialogic leadership, learning, creativity, innovativeness, and work well-being. The survey was carried out as a web survey (Webropol). The results presented in this paper present 225 respondents' results (87% response rate). The sample consists of personnel and supervisors from three schools and six day care centres from the city of Tampere, Finland.

3 Communities of Learning at work

When examining learning at work, the central focus is on doing instead of being. The descriptive verbs are learning, organizing, belonging, understanding, changing, and knowing. The focus is on how people act in practice and in which kind of circumstances the action is taking place (Nicholini et al. 2003). Learning is examined as an integral and inseparable part of work processes and work practice. As mentioned earlier, making the invisible visible is based on individual and collective sense making (Weick, Sutcliffe & Obstfeld 2005) and learning at work. This calls for reflection on the framework for decision making, the context for communication, linking with others, and focusing on what is and what could be (Keefe & Pesut 2004). The knowing should also be examined and reflected in daily work practices.

Communities of learning are certain types of 'spaces for sense making and examining the sense making' inside and between organisations. The main modes of operation in communities of learning are participation, knowing, socially supporting, and reflecting. These modes of operation take place in individual, communal, and organisational contexts. The communities of learning model's theoretical roots are in theories of communities of practice (Wenger 1999, 2002), communities of knowing (Boland & Tenkasi 1995), communities of coping (Korzynsky 2003), and a practice-based theorizing/approach (Nicholini, Gherardi & Yanow 2003). Enabling participation and a commitment to participate, constructing and sharing knowledge, socially supporting and taking care of workers' well-being, as well as reflecting experiences, practices, and processes are seen as relevant tools for promoting organisational learning processes. Communities of learning promote making the invisible practices and processes of an organisation more visible by promoting processes of narrativity, interpretation, and representation of knowing (Tikkamäki 2006). A similar idea is in Professional Learning Communities (PLC) by Stoll and Louis (2007). PLCs are communities integrated to the educational world and school context focusing on professional learning and collective knowledge within the context of a cohesive group and occurring within an ethic of interpersonal caring.

Communities of learning (CL) may be formal or informal in their structure; they may be organised for different purposes and in numerous ways. They might be based on face-to-face interaction or virtually utilise the possibilities of ICTs. Communities can be created around a specific learning task or around shared interest areas, and they may consist of

experts from the same field or be multiprofessional. They can be facilitated by a coach, or they might be based on peer mentoring. CL may be a place for problem solving or reflecting practice, as well as innovation. It should be a place for sharing half-baked ideas and thinking aloud in public. The daily meetings, developmental discussion, and different kinds of occasions for learning and development can be organised in a way that supports the principles of CL. So, it is not introducing an entirely new level of practices, separate from everyday work, but instead is developing present practices to serve by participating, knowing, socially supporting, and reflecting.

One crucial criterion is that members should experience communities as useful and valuable from the point of view of their work practice and professional growth. CL should also be in line with organisational goals and strategies. The participants should agree and make explicit the aims and goals of CL—why the CL exists. At its best, CLs are forums for improving performance, innovativeness, and renewal by reorganizing work processes and collective sense making. The four dimensions of CL—participating, knowing, social supporting, and reflecting—are not separate but are integrated and overlapping in practice.

3.1 Modes of communities of learning

Participation is a fundamental mode of communities of learning. Through participation, individuals construct their experiences and knowledge, engage in practice and social relations, as well as construct their identities. Participation is social in its nature and includes doing, talking, thinking, and feeling. Participation takes places in practice where human beings and activities are combined, and it can be defined as 'doing together'. Participating includes sharing language, artefacts, documents, symbols, roles, and rules. It includes explicit and implicit actions, things said aloud and things that are only assumed to be (Wenger 1999; Wenger 2003; Gherardi). Participation is framed in both a concrete level and mental level boundaries. Boundaries define and combine members of the community but also create possibilities for learning. Some members of the community may act as brokers between communities and, at the same time, between boundaries, offering new insights and atypical possibilities for thinking and doing (Wenger 2000). From the point of view of learning, it is crucial to ask how the participation is organised. Who are the participants, and where, how, and why are they participating? This challenges the organisation of the workplace—is the organisation of the workplace enabling or inhibiting participation?

Knowing is knowledge constructed in practice, in the processes of participation, with emphasis on the operational and the practical. Knowing is comprised of embrained, embodied, encoded, encultural, and embedded knowledge. Embrained knowledge includes only the parts of propositional knowledge which are internalized facts and principles. Embodied knowledge appears in forms of activity that include elements of tacit knowledge. Encoded knowledge is symbolic and it has usually a written nature (cf. theoretical knowledge). It can be found in instructions, handbooks, written plans or theoretical models, for example. Encultured knowledge refers to the processes of achieving shared understandings and negotiation. Embedded knowledge is found in the products, prototypes, technologies, tools and buildings in an organization (cf. practical knowledge). Knowing is also situated, mediated, temporary, and contested by nature. (Blackler 1995, Poikela, Järvinen, Heikkilä & Tikkamäki 2006.) In practice it means cocreation of knowledge where learning and doing are intertwined. Constructing, sharing,

and utilising knowledge occurs ideally through dialogue. As we know, knowledge is also heavily ICT-mediated in work contexts today.

Social supporting is one angle to participation. Supporting plays an important role in meaningful social interaction and organisational learning (Illeris 2003, Syvänen 2008; 2010, Tikkamäki 2006, Wenger 1999; 2003). Social supporting takes place through social interaction and collective learning processes at work. It includes peer support, a sense of communality, and encouragement to participate. (Tikkamäki 2006.) Individual and collective meanings are negotiated and developed in participation and call for supporting. This negotiation process might also create negative rationales for conventions and routines (Syvänen 2010). Factors promoting social support are the actors' commitment to participation and their ability to carry out dialogue. In practice, social supporting takes place in informal, and often invisible, forms of action and situations in daily work, like peer-mentoring, problem-solving situations, and formal and informal conversations with colleagues.

Participating, knowing, and social supporting are tightly connected to *reflecting*. Reflecting means becoming conscious about, analysing, questioning, narrating, and reframing experiences and assumptions constructed during participation. Reflection is defined as a core process in organisational learning (Hoyrup 2004) and communities of learning. It should pass through the individual, social, and organisational contexts (Tikkamäki 2006). Individuals' cognitive processes, such as becoming conscious, evaluating, questioning, criticizing experiences, assumptions, beliefs, or emotions (e.g. Mezirow 1981, Schön 1983) and the capability to extract knowledge from one's experiences (Jordi 2011) are all angles to reflection. However, collective reflection, like articulating the collective voice, sharing doubts, voicing passions, and collective inquiry are the tools for collectively uncovering the assumptions behind actions (Raelin 2001; 2002). Collective reflection is also a prerequisite for dialogue. Reflectivity always takes place in a certain context. It is crucial to create forums and spaces for reflection, as well as to organise reflection as an integral part of work and development processes and in management control systems (Vince 2002, Boud et al. 2006, Tikkamäki 2006, Hildén, Tikkamäki & Suomala 2012). Reflection taking place in a work context can be called a productive reflection (Boud, Cressey & Docherty 2006). It means making the kind of changes in work practice that enhance productivity together with changes to enhance personal engagement and meaning in work. It places learning and developing as central to work organisations. It is redesigning work in a way to enable reflectivity.

Some characteristics have been discovered about the preconditions of reflection in an organisational context. Reflection makes it possible to interpret faults as a source of learning and improvement, so learning from mistakes is crucial. Vision and knowledge sharing are also important. Members of the organisation should make their vision, knowing, and insights public. This means that people not only protect their own positions but are committed to the organisation's goals. Challenging groupthink and asking for feedback are crucial from the point of view of reflection and the call for critical thinking and bravery. Ideas are also important to put into practice, so experimentation is important from the point of view of reflection. (Woerkom 2003 in Hoyrup 2004.)

Communities of learning always function in a certain type of context and infrastructure and are affected by organisational structures, culture, leadership, and management practices, as well as ICT facilities. The challenge is to create meaningful forums and spaces for participating, constructing, interpreting, combining, and sharing of knowledge, social

supporting, and reflecting. What is the role of managers and ICTs in promoting or inhibiting these processes? In chapter 5, I will examine what kind of role the leadership and ICT are playing in communities of learning. In the model presented in figure 1, the modes of Communities of Learning at Work are illustrated.
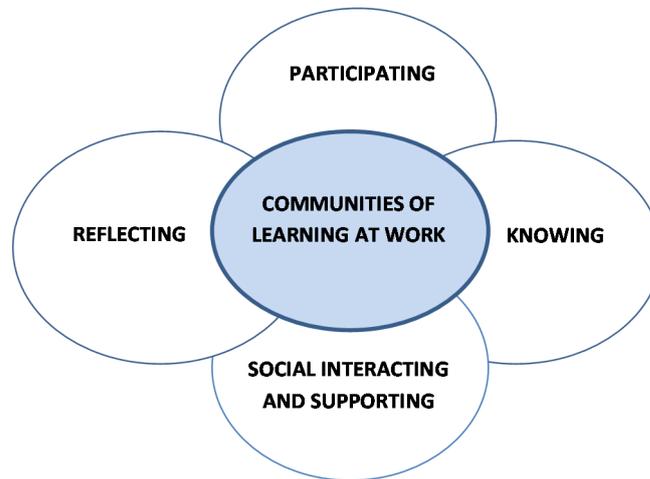
Figure 1. Modes of Communities of Learning at Work (Tikkamäki 2006)

3.2 Preliminary findings from the survey related to learning and renewal

Based on the Dinnovativeness survey's variables related to learning, developing, creating, and renewal, over 80% of respondents estimated that they have good possibilities for professional development, they often communicate and share thoughts and experiences with their colleagues, they can use their know-how in diverse ways, feedback from customers is used as a source of development, their manager encourages learning and the sharing of expertise and creativity, and they also have an open discussion culture in the work community. Over 70% of respondents saw that developmental discussions are regularly organised in the organisation, multiprofessional know-how is utilised, they have possibilities for collective ideation, and the atmosphere in meetings is inspiring. So, the majority of respondents estimated that they have good and multiple opportunities to learn at work, they get support for learning and development from their supervisors and work community, and many factors promote collective learning and shared expertise.

The more critical part of the results was related to creativity, innovativeness, and renewal. Under 50% of respondents saw their work community as being invested in generating ideas, that they have time for thinking and innovating at work, that their work community is a pioneer in utilising new practices and tools, and that there is room also for 'crazy' ideas in their work community. Based on these results, the potential of creativity and innovativeness is not fully utilised in these workplaces. The challenge is to enable, promote, and facilitate organisational learning processes by integrating learning into the strategic objectives and work practices. Communities of learning might be one 'tool' for capturing and using the potential of creativity and innovativeness.

4 Actors and learning challenges in communities of learning

Assessed from the *workers'* perspective, learning at work can be examined as professional development. Workers are required to be willing and able to adapt to change implemented in the workplace and in the organisation to constantly develop their professional skills and capacity. The greatest challenge is to cope with the everyday work and adapt to organisational changes. In practice this means constantly building a knowledge base by seeking information, processing it and applying it, learning new work tasks, and reflectively assessing one's professional knowledge. Individual factors promoting and/or preventing learning at work include perceived opportunities and resources for participation, ability and inclination to participate, self-directedness, and reflective skills (Tikkamäki 2006).

In the communities/groups/teams, learning at work emerges in formal and informal groups and/or active participation in processes implemented in the form of collective learning and development. New knowledge is constructed, developed, reconstructed, and shared in common activities with other members of the work organisation. Factors promoting/preventing learning consist of modes and forms of cooperating, peer supporting, and reflecting collectively (Tikkamäki 2006).

In the organisational context, learning at work appears as organising and managing processes of change. Developing and utilising the workers' and communities' expertise and participation in developmental activities are the main challenges to the organisation's management. Factors bearing on participation and being involved are perceived opportunities for participation, feedback related to work, open and efficient sharing of information, induction to new tasks, a dialogic leadership culture, and meaningful evaluation processes (Tikkamäki 2006).

Actually, learning at work can be framed by four paradoxes: 1) Organisational changes can be experienced by workers to be both an interesting challenge and a break in monotony while, at the same time, a stressing burden. 2) Demands for participation and development at work are often high, yet the workers' experiences of opportunities to participate and develop may be inadequate. The workers are perceived as active learners and developers of new things, but in practice their roles might shrink into passive acquiescence and implementers of instructions. 3) There is a constant haste at work, but learning something new demands more time. 4) In summary, a great potential for learning and developing is realisable at work and in the organisation, but in practice, opportunities for learning and developing are limited (Tikkamäki 2006). The roles of management and leadership are crucial in legitimizing, utilising, and facilitating communities of learning at work.

5 Facilitators of Communities of Learning

5.1 Dialogic leadership

Nowadays, management theories emphasise decentralization and flattening hierarchies within organisations, and management has been described as transformative (Bass 1985; Bass et al. 1990), appreciative (Keefe & Pesut 2004; Whitney & Thorsten-Bloom & Rader 2010), and dialogic (Isaacs 1999; Yankelovich 2001). Dialogic leadership, which is

scrutinized in this paper, provides an opportunity to reconcile the needs of organisations and their employees. Its central principles are appreciative interaction, listening, and the equal participation of different groups of employees in development of activities (Isaacs 1999, Yankelovich 2001). Dialogic leadership increases an organisation's capacity for renewal and innovativeness, and simultaneously offers the necessary preconditions for employee well-being, skill development, and enhancing work capability (Syvänen, Tappura, Loppela, Kasvio, Lundell & Tikkamäki 2012). According to Isaacs (1999), dialogic leadership is carried out by listening, respecting, voicing, and suspending.

When employees are expected to be successful in their work, to engage in their work and the organisation's goals, to learn and develop, and to create and innovate, a dialogic style of leadership is needed. Members of the organisation should listen to each other, respect each others' experiences and viewpoints, suspend self-evident ways of thinking and routines, as well as listen to viewpoints of each member of the work community (Isaacs 1999, Syvänen & Tikkamäki 2012). Thus, the qualities of CL and dialogic leadership are very similar.

The challenge for management is to use the vast learning potential of personnel and the work community to create value. Several factors either promote or prevent the functioning of communities of learning. It is crucial to enable participation, create involvement, secure commitment to participation and learning processes, and likewise to reflect on that participation by creating practices conducive to reflective processes (Tikkamäki 2006).

Referring to the dimensions of learning communities described above, it is possible to promote active participation and a permissive culture through dialogic leadership. Dialogic leadership, or managing in a dialogic way, also plays a crucial role in promoting cooperation and in supporting organisational cultures (Isaacs 1999, Syvänen &Tikkamäki 2012). The managers' challenge is to understand the role of management control in promoting organisational learning, thus sense-making and reflective practice (Hildén, Tikkamäki & Suomala 2012). Communities of learning should be legitimated, nurtured, and cared for (MacDermott 2000).

The results of the Dinnovativeness survey showed that 70% or more of employees from schools and day care centres evaluated their managers' and leaders' style of management to be dialogic. Over 90% of respondents saw that their supervisor trusts them, discusses issues when needed, is committed to leadership, has a high work moral, encourages idea generation, and promotes a positive atmosphere in the work community. And 80% or more of respondents feel they can trust their supervisor, he/she gives positive feedback, solves conflicts regarding inappropriate behaviour, has clear expectations, gives positive and constructive feedback, is equal and fair, and takes care of workers' work well-being. The results of dialogic leadership were, overall, surprisingly good. But, when comparing between professions, personnel were more satisfied in day care centres than in schools. We also need more detailed analyses and other types of data to find out which factors account for these results. So, participants were very satisfied with their leadership but not with their opportunities to have influence on work load, work pressure, or working hours. The other critical result was in dealing with rewarding principles and practices. However, these positive results related to dialogic leadership indicate that these organisations have good opportunities to develop and utilise communities of learning, and their leaders have expertise in facilitating the communities.

5.2 ICT – A possibility or a threat for Communities of Learning?

> *"For the first time in history, information technology has made a global community possible, but it takes acts of the human heart to make it real". (McDermott 2000)*

Working, communicating, and learning processes are facilitated to a great extent by information and communication technology (ICT) in contemporary workplaces. Today, cocreation and sharing of knowledge is heavily ICT-mediated. Social technologies especially create new, interesting possibilities for organisational learning. Social technologies can be defined as: *'the products and services that enable social interactions in the digital realm, and thus allow people to connect and interact virtually'* (McKinsey report 2012)*. Technical applications and programmes have speeded up the exchange of information, created easier access to information, and allowed many people to access information simultaneously (Chui, Manyika, Bughin, Dobbs, Roxburgh, Sarrazin, Sands & Westergren 2012). Technical applications and social technologies offer possibilities, such as breaking up old routines and building new ones, linking organisations to customers through customer-driven innovation, generating new ideas and processing them on the community level, connecting dispersed people, finding answers quickly, and allowing openness (Tikkamäki & Mavengere 2013). Employees' and managers' preconceptions, attitudes, and reactions should be transparent and open to discussion. Utilization of social technologies calls for transparency of agreements and practices. ICT creates possibilities for narrating, interpreting, and representing knowledge in organisations (Boland & Tenkasi 1995). Utilising social media in a work context is an example of the new possibilities of creating communities of learning and enabling the processes of organisational learning.

When implementing and using new technologies, the challenge is to recognise, coordinate, and develop these modes of learning potentials. From the point of view of dialogic leadership and learning, participation is not even possible if the solution, programmes, connections, or devices do not work, or if the employees do not have the relevant skills, instructions, and equipment to use them. Meaningful participation calls for the creation of collective principles of using social technologies as a part of work processes in organisations. Collective negotiation processes and discussion forums ensure added value for utilising new technology as part of work processes, as well as creation of collective principles concerning the new work practices (Syvänen & Tikkamäki 2013).

Employees also need to have enough skills for utilising social technologies that can be reached through facilitated peer learning and internal training. It has been found that employees choose to learn how to use ICT systems in informal learning situations by asking peers and solving problems together with colleagues while working (Korpelainen 2011). Thus the role of social supporting and collective reflecting is crucial.

When examining the results of the Dinnovativeness survey related to the role of the ICT in communicating, 68% of respondents estimated that communication in their workplace is mainly ICT mediated (e.g. email). 49% of respondents reported that communication with their manager is mostly ICT mediated, and 78% of respondents answered that communication with upper management takes place mostly through the ICT. 53% of the respondents agreed that their ICTs and applications work well and that communication in

their work community is transparent. 77% estimated that the communication taking place at their work community is open, and 68% estimated it to be efficient. Results also showed that ICT was mainly used for communicating, reporting, scheduling, and searching for information. But ICTs were not used for networking, constructing, applying new knowledge, testing new ideas, or problem solving. This raises the question, do ICT systems and technological applications promote active and meaningful participation? How could they be better in promoting learning and innovation? Reflection is crucial when applying and using new technical solutions, but do ICT systems promote or inhibit reflective processes? What are the spaces and forms of reflection in virtual worlds? In figure 2, is presented the modes of communities of learning at work and dialogic leadership in ICT-intensive work contexts.
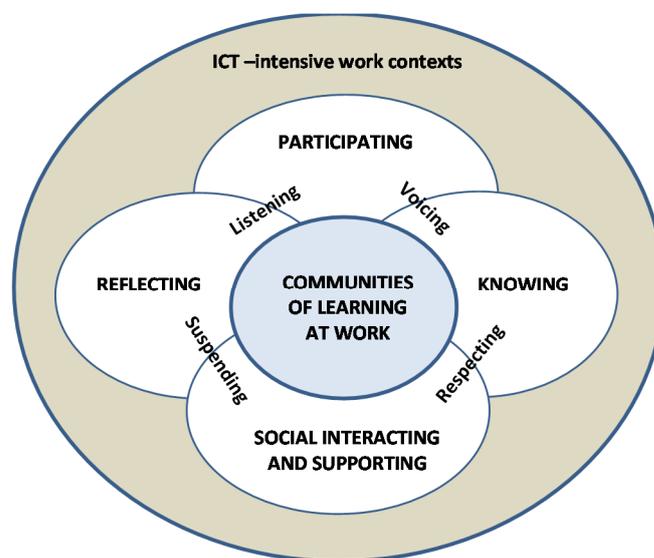

Figure 2. Modes of communities of learning at work and dialogic leadership in ICT-intensive work contexts [modified from Tikkamäki 2006; Syvänen & Tikkamäki 2012].

6 Conclusions

Workplaces and organisations are considered to be potential and versatile learning contexts—a great potential for learning and development is identified at work and in the organisation, but in practice, opportunities for learning and development are limited (Tikkamäki 2006). The challenge is to create possibilities for communities of learning that, in addition to realizing the learning and development needs of the workers and groups of workers, also realises the organisation's strategic objectives.

Communities of learning were examined here as a tool for making the invisible more visible, as well as constructing new awareness of the visible. These learning and development processes take place through processes of participation, knowing, reflecting, and social supporting. When making something visible, there is a potential to expand the

understanding and consciousness, to break up routines and routinised ways of thinking and acting—to define and create a preferred organisational future. A dialogic style of leadership is a critical facilitator of the communities of learning. Dialogic leadership and learning allows the opportunity to open awareness and to negotiate and construct the invisible part of the organisation, like values, assumptions, and beliefs. ICT instead may be the enabler or inhibitor of communities of learning, depending on how it is used and applied. In general, the benefits of social technologies include quick exchange of experiences and knowledge, easy access to information, allowing many people to access information simultaneously, and making it easier to reach people. But the impact of social technologies on organisational learning is limited if employees do not have the skills and motivation to use social technologies (Syvänen & Tikkamäki 2012). The potential of the ICT in promoting organisational learning and communities of learning is still a mystery.

It is obvious that in the field of the workplace, learning values pertaining to human development and growth come face to face with hard economic values. The rise in the appreciation of learning and improving the preconditions for it are seen at best also to have a positive effect on the coping of the personnel and on the well-being of the work organisation. Nowadays, managing calls for dialogic leadership and competence in facilitating organisational learning and developmental processes. On the other hand, employees are expected to learn, develop, and participate in dialogue. But, do the members of the organisation have the courage to start the unknown journey when facing the invisible and exposing themselves to dialogue?

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