A Knowledge-Sharing Practices Perspective for Poverty Eradication Among Rural Women

Baaba Bonuedie and Madeleine C. Fombad
University of South Africa Department of Information Science, South Africa

67122523@mylife.unisa.ac.za
fombamc@unisa.ac.za

https://doi.org/10.34190/ejkm.24.1.4010

Abstract: Knowledge-sharing practices is crucial for communities striving to combat poverty. The paper explores knowledge-sharing practices for poverty eradication among rural women in Ghana and makes recommendations to improve knowledge sharing. It adopted the interpretive paradigm and a qualitative research approach. The primary data were obtained from 111 rural women in the Northern region, Ghana. Face-to-face interviews, focus-group discussions and observations were used to collect data. The study was guided by the following question: "What are the knowledge-sharing practices for poverty eradication among rural women in the northern region of Ghana?" Thematic analysis was conducted based on Braun and Clarke's (2006) framework. The findings revealed that rural women engage in a variety of knowledge-sharing practices such as social interactions with extension officers, interactions between family and friends, interactions with social cliques and self-proclaimed experts, village meetings, religious leaders and institutions meetings, Communities of Practice and knowledge sharing programmes. The study recommends the need for rural women to seek professional knowledge from established knowledge centers. A dedicated mobile phone helpline project is also recommended, as well as the training and motivation of extension officers to improve the quality of extension services provided to rural women. Additionally, elements such as literacy programs, appropriate leadership, stakeholder participation, trust and respect for culture, ICT technology, gender-equity campaigns, behavioral change, social amenities and resource availability and ongoing knowledge-sharing programmes were also considered crucial for enhancing knowledge sharing practices. The study contributes to knowledge management by demonstrating how tacit knowledge flows are sustained through informal networks, trust, and reciprocity in rural contexts. By foregrounding these socially embedded and community-driven practices, it broadens knowledge management theory beyond corporate settings and highlights their relevance for poverty eradication and women's empowerment. The study is timely as it seeks to leverage knowledge management practices to eradicate poverty, empower women, and address gender inequality in line with Goals 1 and 5 of the Sustainable Development Goals.

Keywords: Knowledge management, Knowledge-Sharing practices, Rural women, Poverty eradication, Ghana

1. Introduction

Poverty is currently one of the most pressing global challenges, and knowledge sharing (KS) practices are central to achieving equality and poverty eradication (Qureshi, Sutter & Bhatt, 2017:1). Goal 1 of the 2030 Sustainable Development Goals (SDGs) outlined by the United Nations (UN) aim to eradicate poverty, while Goal 5 strives to empower women and combat gender inequality (UN, 2017:3-5). Rural women account for a great proportion of the world's agricultural labour force. According to the Committee for Economic Development (CED) (2003), 70% of the world's agricultural labour force comprises women. KS practices may alleviate poverty among women in rural areas (Bishop, 2019:22; FAO, 2011:2; Fox et al., 2018:52; Taylor & Ramos, 2016). Access to knowledge by rural women on various crucial aspects such as health, agriculture, nutrition, water management and education will enable these women to gain greater control over their lives and make informed decisions that positively impact their families and communities, thereby enhancing their socio-economic standing and addressing the underlying causes of poverty (FAO, 2011:24; Mchombu & Mchombu, 2014:5; Upali, 2013:190; Taylor & Ramos, 2016).

From a theoretical standpoint, this study is anchored in Knowledge Management (KM) frameworks that conceptualise knowledge as a process involving creation, storage, transfer, and application **(**Igbinovia & Ikenwe, 2017:30; Chatti, 2012:831)**.** Within these frameworks, KS is understood as the most critical process that enables the movement of tacit and explicit knowledge across individuals and communities (Kucharska & Bedford, 2024:21; Manamela 2018:20). Additionally, drawing on intellectual capital perspectives (Bardy, Rubens & Eberle, 2017; Christensen, 2018; Agndal & Nilsson, 2006), the study positions rural women's informal knowledge systems as vital intangible assets that generate social and economic value when shared effectively. These frameworks collectively provide the lens through which the study examines how community-based KS practices can contribute to poverty alleviation.

Cite this article: Bonuedie, B. and Fombad, M. 2026. "A Knowledge-Sharing Practices Perspective for Poverty Eradication Among Rural Women", *The Electronic Journal of Knowledge Management,* 24(1), pp 43-66, https://doi.org/10.34190/ejkm.24.1.4010

In the 2021 Population and Housing Census (PHC), women accounted for 50.7% of the rural population in Ghana and 31.2% of households across the country were headed by females (Ghana Statistical Service, 2021). International communities and non-profit organisations acknowledge the pivotal role of rural women, leading to the ratification of various conventions, treaties, and interventions aimed at championing women's rights and empowering them in rural settings (Ofosu-Baadu, 2012:3). For example, in 2016, ministers from the Economic Community of West African States (ECOWAS) responsible for gender and women's affairs made a commitment in New York, during the official launch of the ECOWAS-FAO (Food and Agriculture Organization of the United Nations) technical cooperation program, to pursue the zero-hunger vision for ECOWAS member states. Similarly, the African Union (AU) Heads of States consecutively designated 2015 as the year of women's empowerment and 2016 as the year focused on development and women's human rights (FAO & ECOWAS, 2018:11). Likewise, the Ghanaian government has enacted various legislations and implemented programs to promote women's rights and empower rural women for poverty eradication (Ofosu-Baadu, 2012:3). These initiatives include the Convention on Eliminating any act of Discrimination against Women (CEDAW), the Livelihood Empowerment Against Poverty Programme (LEAP), the Structural Adjustment Programme (SAP), the Women in Development Fund (WDF), the Microfinance and Small Loans Centre (MASLOC), and the Millennium Development Authority (MiDA) (Rabiu, 2018:23). Additionally, Article 17 of the 1992 Constitution of Ghana prohibits discrimination against women.

Despite these initiatives, a critical research gap remains. While prior studies in Ghana and other developing contexts have explored women's empowerment, civil rights to land, credit access, markets, and agricultural production, they have not sufficiently examined how informal, community-based knowledge systems contribute to poverty alleviation (FAO, 2011:2; Taylor & Ramos, 2016). In particular, little is known about how rural women access, share, and apply knowledge within socio-cultural and infrastructural constraints such as low literacy, limited mobile networks, and traditional gender roles (GSS, 2014:61; Mchombu & Mchombu, 2014:5). Addressing this gap is central to understanding how knowledge as intellectual and social capital can be mobilised for poverty reduction.

Against this backdrop, the study aims to explore the knowledge-sharing practices for poverty eradication among rural women and make recommendations to improve KS practices for poverty eradication among rural women. Specifically, the following research question guided the study;

RQ1: What are the knowledge-sharing practices for poverty eradication among rural women in the northern region of Ghana?

The study contributes theoretically by extending KM frameworks to under-researched, low-literacy contexts, offering insights into how informal knowledge systems can be leveraged for community-driven poverty reduction and women's empowerment.

2. Literature Review

2.1 Knowledge Sharing and Knowledge-Sharing Practices

Knowledge sharing is a vital process within the broader framework of KM (Valdés et al., 2024:68; Varamezov, 2024:73). KS is the act of exchanging knowledge or engaging in behaviors that assist others in acquiring knowledge (Hendricks, 2021). It is the transfer of both implicit and explicit knowledge from those who possess it to those who seek it (Varamezov, 2024:76). Knowledge sharing is generally conceptualised through two main types of knowledge: tacit knowledge embedded in individual experience and challenging to articulate (Xue, 2017:33; Gamble, 2020) and explicit (documented and easily transferable knowledge) (Panahi, Watson & Partridge, 2012: 648). Practices to manage these different knowledge types require specific strategies: explicit knowledge often relies on technological systems like databases and documentation (Bloodgood & Salisbury, 2001; Hajric, 2018:12) while tacit knowledge sharing benefits more from relational methods, such as mentorships and informal networks (Argote & Ingram, 2000). Researchers noted that knowledge sharing should be a voluntary endeavor (Osei, Ato-Mensah & Affum, 2015:158; Varamezov, 2024:76). It aids members within a community in performing their activities more efficiently (Mtega, Dulle & Benard, 2013:206). However, achieving this requires motivation, a supportive environment, a sense of security, a robust reward system, and a platform for sharing (Frimpong, Williams, Akinbobola, Kyeremeh & Kwarteng, 2018:39; Varamezov, 2024:76).

Knowledge sharing is delineated in this paper as a deliberate and reciprocal process among community stakeholders, where they share past experiences, expertise and insights on a particular subject to collectively generate fresh knowledge for sustainable development. Within this context, information, learning, community involvement, curiosity and discernment of right and wrong decisions are regarded as the wellsprings of this

knowledge (Aji, Binowo, Sensuse & Lusa, 2024:467; Xue, 2017:32). Knowledge sharing practice embodies the critical success factors that determine the success or failure of KM initiatives in a firm (Aji, et al., 2024:480). Scholars have conceptualised the term KM practice differently (Aji, et al., 2024:480; Onofre & Teixeira 2022:94). Ali & Avdic (2015:113) propose a KM framework for sustainable rural development that emphasises contextualised processes and stakeholder participation, which is directly relevant to rural women's KS practices.

Effective knowledge sharing practices play a crucial role in enabling the reuse and revitalisation of knowledge at the individual level (Asiedu, Abah & Dei, 2022:3). Knowledge-sharing practices occur within social interactions and involve personal experiences casual conversations, interpersonal relationships and day-to-day activities (Asiedu, Abah & Dei, 2022:6; Panahi et al., 2012:1098). Communities of Practice and knowledge-sharing systems are designed by organisations that foster learning and subsequently contribute to the creation of new knowledge (Asiedu, Abah & Dei, 2022:3; Davenport & Prusak, 1998).

2.2 Formal vs. Informal Knowledge Sharing

Knowledge is typically shared either formally via training, workshops and the use of digital platforms or informally through storytelling, apprenticeships, and social bonding. Both forms of knowledge are essential for effective KM, but their effectiveness can vary based on context and the nature of knowledge being shared (Asiedu, Abah & Dei, 2022:6; Wendo, Duncan & Bosire, 2025:8). Rural development literature stresses the power of informal knowledge channels in marginalised communities where formal systems are weak or distrusted (Bonuedie & Fombad, 2024:63; Hlongwane, Slotow & Munyai, 2021:1). Recent studies further emphasise that digital platforms have expanded the reach of formal knowledge sharing, but digital literacy and trust issues often limit their effectiveness in rural settings (Zamiri & Esmaeili, 2024:7). Conversely, informal mechanisms such as peer-to-peer exchanges and community gatherings remain resilient and adaptive, especially among women in low-resource environments (Frias-Navarro & Montoya-Restrepo, 2020:235). Kommey (2020) illustrates how community KM systems can be designed to support informal knowledge in rural settings. For example, studies on smallholder and artisanal communities document practical strategies for farmer knowledge sharing and show how mixed-methods and community-based KM frameworks can be applied in Ghana. In Ghana, rural women's informal networks often serve as primary channels for sharing agricultural practices, health advice and economic strategies, yet such mechanisms are underrepresented in academic frameworks (Osei & Zhuang, 2020: 1; Dadzie, Ndebugri, Inkoom & Akuamoah-Boateng, 2022:10). This study aims to highlight and systematise these often-overlooked informal practices.

2.3 Knowledge Sharing and Poverty Eradication

The meaning of poverty varies across contexts; this study adopts United Nations Development Programme's (UNDP) framing of poverty as deprivation of essential resources (UNDP, 2006:5). The UN's people-centred approach highlights education, training, social protection and decent work as key to poverty eradication (UN, 1995; UN, 2017:3). Knowledge sharing contributes to these aims by improving access to information, skills, and collective problem-solving mechanisms (Qureshi, Sutter & Bhatt, 2017:1). Several studies point to KS as an enabler of livelihoods and resilience in rural contexts (e.g., Mchombu & Mchombu, 2014:5; Ingutia & Sumelius, 2022:149). Literature suggests that building community intellectual capital through the combination of local wisdom and external knowledge can sustainably enhance development outcomes, reinforcing the argument that KS is a form of social and intellectual capital that underpins poverty reduction strategies (Bardy, Rubens & Eberle, 2017; Christensen, 2018; Agndal & Nilsson, 2006)

2.4 Knowledge Sharing in Gendered-Context

The elimination of poverty among rural women involves empowering them across political, social and economic spheres, enabling them to make choices that enhance their well-being (Akhter & Cheng, 2020:1; Désilets & Fernet, 2019:3). Studies affirm that a key obstacle to disseminating expertise within local communities lies in deficient knowledge-sharing methods (Cronkleton et al., 2021:1; Lwoga, Stilwell & Ngulube, 2010:3). Improved knowledge sharing practices are intrinsically linked to advancements in health, human rights, gender equality, leadership skills, negotiation abilities and decision-making among rural women (Ingutia & Sumelius, 2022:149; Sari, Kumalasari & Zunaidah, 2021:753). Knowledge sharing practices for poverty eradication among rural women include, social interactions among family and friends, extension services officers and social cliques (Antwi-Agyei & Stringer, 2021:2; FAO, 2019a:9), Communities of Practice and village meetings (Harris-Fry, Saville, Paudel, Manandhar, Cortina-Borja & Skordis, 2022: 2; FAO, 2019a:10).

2.5 Social Capital, Intellectual Capital and KM

Theoretical background on KS draws from organisational and KM perspectives (Argote, Ingram, Levine & Moreland, 2000; Hislop, Bosua & Helms 2018). Social capital theory explains how networks, trust and reciprocity facilitate KS (Putnam, Xavier, Rohe, Vidal, Hutchinson, Gress & Woolcock, 2004), while intellectual capital (IC) frames knowledge as an asset that can be developed and mobilised for social and economic returns (Bardy, Rubens & Eberle, 2017). In this paper, tacit and explicit knowledge distinctions are used to map how KS practices in rural communities travel across social ties and informal institutions (Xue, 2017:33; Panahi et al., 2012:648). Social capital theory is therefore useful for understanding how tacit knowledge—often transmitted orally and through practice can be leveraged through community KM strategies to yield development outcomes (Sitar, Bogilović & Pahor, 2018:111). Practical KM frameworks for rural settings (Ali & Avdic, 2015; Economic Commission for Latin America and the Caribbean, 2010:13; Fombad, 2018; Parveen & Leonhäuser, 2004:9) emphasise participatory systems, locally appropriate technologies, and community knowledge stewards—elements that can guide interventions aimed at improving KS among rural women.

2.6 Barriers and Enablers to KS

The theoretical framing of KS also includes barriers at various levels—individual, organisational, and technological (Cyr & Choo, 2010:825; Wijesinghe & Kathriarachchi, 2022:60). Individual barriers include reluctance due to lack of perceived reciprocity (Khesal et al., 2013:497), low self-esteem, inadequate peer interaction, lack of confidence (Tahleho & Ngulube, 2022:4; Wijesinghe & Kathriarachchi, 2022:60; Xu & Li, 2022:36), and the tendency for knowledge shared through social interactions to remain undocumented, leading to its loss if not preserved, practised, or transmitted to future generations. Organisational barriers may arise from structural or cultural impediments, such as hierarchical rigidity, while technological barriers relate to inadequate systems or tools for knowledge transfer, particularly in contexts requiring specialised or networked resources. Social Capital Theory provides insights into overcoming these barriers by emphasising the importance of building and maintaining networks that foster trust and cooperation (Cummings, Seferiadis, Maas, Bunders & Zweekhorst, 2019). In sum, KS practices are shaped by factors such as cultural alignment, incentives for participation, and the strategic integration of technology to support both tacit and explicit knowledge exchange (Frimpong et al., 2018:39). Social Capital Theory further enriches this understanding by highlighting the critical role of social relationships and community norms in facilitating effective knowledge sharing (Mchombu, 2014:8; Liu, Qu, Huang, Chen, Yue, Zhao & Liang, 2014:190).

2.7 Synthesis and the Research Gap

Although prior research recognises the importance of KS and documents a range of formal and informal practices, there is limited studies that (a) combine KM and intellectual capital theoretical frameworks with empirical, qualitative evidence from rural women in northern Ghana (Kommey, 2020:44; Osei & Zhuang, 2020: 1; Dadzie, Ndebugri, Inkoom & Akuamoah-Boateng, 2022:10). Additionally, there is limited studies that examine how informal, community-based KS systems operate under socio-cultural and infrastructural constraints to contribute specifically to poverty eradication in Ghana (FAO, 2011:2; N-yanbini & Owusu-Ansah, 2024; Taylor & Ramos, 2016). This study fills that gap by applying KM and intellectual capital lenses to rich qualitative data from Tintang, Tongnoli and Nagbali, thereby linking KM theory to grassroots practice for poverty eradication. The study aims to provide a deeper understanding of the contextual factors that enable or hinder effective knowledge sharing for poverty eradication. The findings will inform practical recommendations for enhancing knowledge-sharing practices in rural Ghana.

3. Research Methodology

This study adopted a qualitative design within an interpretive paradigm to explore knowledge-sharing practices among rural women in the Mion district of Ghana's northern region. This approach was appropriate for the study's Knowledge Management (KM) focus, as it allowed the exploration of tacit knowledge exchanges in natural settings—insights that quantitative methods could not provide (Morgan 2016:2). A total of 111 participants took part: 32 in semi-structured interviews, 79 in focus groups, and 16 through direct observation. Data were collected over four weeks (June–July 2021), coinciding with the post-planting season when rural women had relatively fewer responsibilities. Snowball sampling was used to recruit participants, facilitated by a local assemblyman who served as the researchers' main contact. Interviews and focus groups were organised through peer-led recommendations, which proved effective given the communities' close-knit social networks and low literacy levels. The study was conducted in three farming communities—Tintang, Tongnoli, and Nagbali

characterised by agrarian livelihoods, extended family systems, patriarchal cultural structures, and communal labour practices.

Three complementary instruments were employed: semi-structured interviews, focus groups, and direct observation. Interviews enabled private and detailed exploration of personal experiences, while focus groups provided insights into shared norms, debates, and community validation. Observations complemented both methods by validating verbal accounts and capturing spontaneous acts of knowledge sharing in natural contexts. Together, these methods provided depth, breadth, and triangulation. This triangulation of data sources (interviews, focus groups, observations) was not only a methodological strength but also a key strategy to enhance credibility and dependability, ensuring that findings were supported by multiple lines of evidence. Although the researchers' gender as women could be perceived as a potential bias, this was mitigated through methodological triangulation and reflexivity. The researchers maintained a reflexive journal throughout the study to record assumptions, positionality, and decision-making, which enhanced confirmability. They had no prior personal ties to the communities, reducing the risk of bias, while reliance on local assistants for translation supported transparency.

Thirty-two participants (26 rural women and 6 stakeholders) took part in semi-structured, face-to-face individual interviews. These were held at locations chosen by participants for privacy and comfort, often under trees, in open compounds, or local community centers. The main aim of the interviews was to understand personal knowledge-sharing practices, and the potential of these practices in poverty reduction. Interview questions were guided by a semi-structured protocol (see Appendix A), with open-ended prompts such as: "In your opinion, how does knowledge sharing help eradicate poverty among women in your community?", "How often do women in your community meet to share knowledge for poverty reduction?" and "Whom do you depend on for knowledge on your health, agricultural activities, nutrition, water management, education and employment among others?" The interviews lasted between 30 to 45 minutes depending on the participant's availability and willingness to elaborate. Translations were done on-site from Dagbani to English by trained local research assistants. The interviews were audio-recorded with participants' consent. Thematic saturation was reached by the 32nd interview, when responses became repetitive and no new insights emerged.

Additionally, seventy-nine rural women participated in three separate focus group discussions, one per community. Each group included between 20 to 31 participants. The focus group aim was to understand group-level dynamics, shared perceptions of knowledge-sharing and to observe how cultural and social norms influenced interactions. Group discussions helped capture community narratives and validate individual responses from the interviews. Each focus group lasted approximately 90 minutes and followed a structured guide (see Appendix B), which included similar questions asked during the individual interviews. Moderation was done by the researchers with the assistance of a local female interpreter. Seating arrangements were informal (under a tree) to encourage open discussion. Discussions were audio-recorded with participants' consent. Focus group findings were compared with interview data to identify convergences and divergences, supporting triangulation and analytic rigor.

Sixteen key observational scenarios were recorded across all communities. These observations were conducted during both interviews and focus groups, as well as during informal village interactions and farm visits. The observations were unstructured but intentional, focused on events or behaviors relevant to the study objectives. For example, the researcher noted situations such as women gathering to process food, exchanging farming advice in the market, or performing tasks while men remained passive observers highlighting gender dynamics in knowledge sharing. Observations served as both a confirmatory and exploratory tool, helping to detect non-verbal cues, validate participant narratives and identify emerging patterns that were later probed in interviews or discussions. Where observations raised uncertainties, clarification was sought from local guides.

Data preparation involved verbatim transcription of interview recordings, translated from Dagbani to English. Coding was guided by the research questions (e.g., knowledge sources, benefits of knowledge sharing) and participant identifiers. To facilitate analysis, participants were assigned specific codes: Nagbali interviewees as N-P1 to N-P5, Tintang as TIN-P1 to TIN-P9, Tongnoli as TON-P1 to TON-P12, and stakeholders as ST-P1 to ST-P6. Focus group participants were coded by community and speaking order (e.g., TON-SP1 to TON-SP3, TIN-SP1 to TIN-SP3, N-SP1 to N-SP3). Data from interviews, focus groups and observations were all analysed thematically using Braun and Clarke's (2006) six-phase framework which consists of; familiarising with the data, generating initial codes, searching for themes, reviewing themes, defining the themes and writing up the outcome.

Analysis centred on responses to the research questions, such as the types of knowledge shared (health, agriculture, nutrition, education, water management, employment), who shared knowledge and with whom,

frequency of exchanges, and perceived benefits or limitations. This enabled identification of recurring issues and patterns, producing themes such as "social interactions as primary knowledge sources," "sporadic or irregular meetings," and "barriers including male dominance, limited mobility, or lack of trust." Observational data reinforced these themes, for instance highlighting gendered roles or spontaneous exchanges in markets and farms. The analysis further examined how such practices shaped women's access to livelihoods and essential services, clarifying their role in poverty reduction. Coding and categorisation were managed manually to ensure close engagement with the transcripts.

Trustworthiness was established through Lincoln and Guba's (1985) criteria: credibility (triangulation, member checks), transferability (thick contextual descriptions), dependability (audit trail of coding decisions), and confirmability (reflexive journal and peer debriefing). Researcher positionality was also considered. Although the researchers' gender could have introduced bias, reflexive journaling and lack of prior ties to the communities helped mitigate this. Overall, the qualitative design directly supports the KM lens by revealing how rural women's tacit knowledge flows are shaped by cultural norms, social capital, and community structures (Chatti, 2012; Onofre & Teixeira, 2022).

4. Findings and Discussions

The previous section examined the methodology of the study. In this section, the findings are presented, interpreted and discussed in relation to the research objectives. The findings are presented according to emergent thematic categories drawn from the coding of interview transcripts, using Braun and Clarke's thematic analysis framework. These themes are critically discussed in relation to Social Capital Theory and Knowledge Management (KM) literature to draw deeper insights into how knowledge-sharing (KS) practices influence poverty eradication among rural women. The article sought to explore knowledge-sharing practices for poverty eradication among rural women in the northern region of Ghana. It was guided by the following objectives:

- Explore the knowledge-sharing practices for poverty eradication among rural women
- Make recommendations to improve knowledge sharing practices for poverty eradication among rural women

The knowledge-sharing practices for poverty eradication among rural women that emerged from the study were social interactions with extension officers, interactions between family and friends, interactions with social cliques and self-proclaimed experts, village meetings, meetings called by religious leaders and institutions, Communities of Practice, knowledge-sharing programmes and promotion of knowledge-sharing benefits. Figure 1 presents a list of the findings that are explained in the following subsections.

Figure 1: Knowledge sharing practices among rural women

4.1 Social Interactions

Social interaction was a predominant knowledge sharing practice among rural women, encompassing interactions with extension officers, interactions between family and friends, and interactions with social cliques and self-proclaimed experts. Studies supports the notion that social interactions foster learning and the creation of knowledge (Boateng, 2018:46; Chua, 2002:11; Frias-Navarro & Montoya-Restrepo, 2020:235; Koloniari, Vraimaki & Fassoulis, 2019:21; Panahi et al., 2012:1098). Three different types of knowledge sources were identified, which are shared during these social interactions, as revealed in the study findings, are presented in Figure 2 and discussed in the subsequent sections. However, participants in the study highlighted several challenges associated with such interactions within their communities.

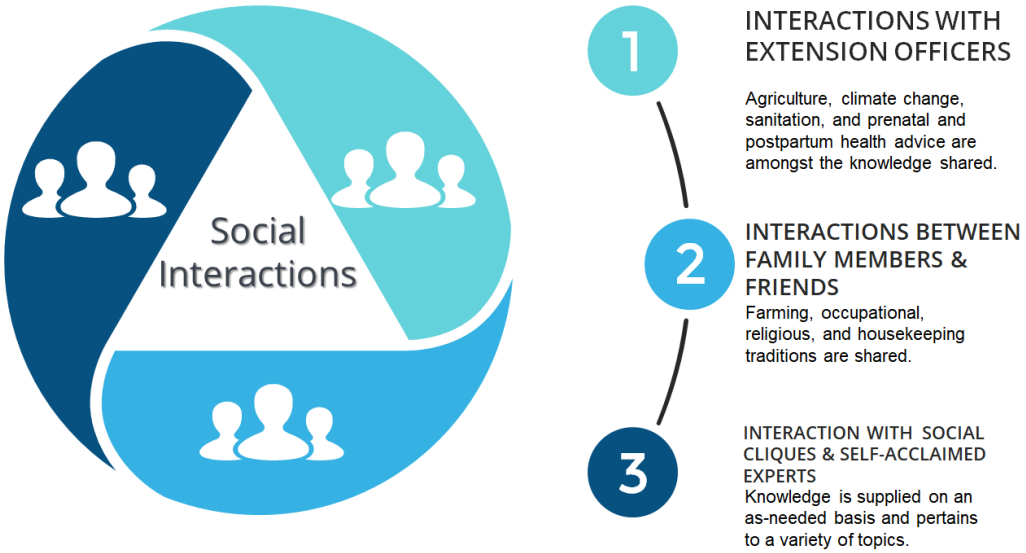

Figure 2: Three types of social interactions amongst rural women

4.1.1 Interactions with extension officers

Knowledge shared from interaction with extension officers included knowledge shared by agriculture extension officers, knowledge shared by assemblymen from the municipal assembly and knowledge shared by community health nurses tasked by the government to visit rural communities to attend to new-born babies as noted below

> *"The Agricultural officer visits occasionally. Although this season he hasn't been around. We don't have anyone to consult about our health concerns. The only time we interact with community nurses is when they come to weigh babies as required by the government. But they are here specifically for the babies so they have little patience to answer other questions. We lack a clinic. When someone falls ill, we send them to the traditional clinic at the chief's compound for assistance. If the issue surpasses them, we have to arrange for a motorbike to transport the sick person to Sang, the nearby village." - TIN-P1*

> *"At times, we struggle to find someone to discuss our health issues. However, for matters related to farming, the agricultural extension officer stops by from time to time to engage with us." - TIN-P4*

> *"When it comes to Agriculture, the agricultural extension officer makes occasional visits. However, they usually lack knowledge about many things. They sometimes delay addressing our questions, and we can visibly see that some of these extension officers disrespect us because we are economically disadvantaged. If our children were educated, we wouldn't have to rely on these individuals and endure their disrespect." - TON-P2*

> *"There is one agricultural extension officer who visits from time to time. As for health, due to my role as a birth attendant, I'm acquainted with the nurses. So, when I go to the clinic in Sang and meet them, they provide assistance." - TON-P3*

> *"Two unfamiliar individuals came, and then another person arrived from the district assembly to provide information on sanitation. For guidance on how to raise my children, I turn to my husband for insights on their upbringing." - N-P5*

These findings were corroborated with the focus-group findings, where it was clear that interactions with extension officers is a basic knowledge sharing practice among rural women but fraught with challenges. as noted below:

> "We all depend on our individual husbands for knowledge. The road is bad so the experts don't come here. Even the agricultural extension officers come only once in a *while." TON-SP1*

Many participants highlighted agricultural extension officers as important, though inconsistently available, knowledge providers. Trust in officers was mixed and often influenced by their frequency of visits and interpersonal approach. From a KM perspective, extension officers embody explicit knowledge carriers whose effectiveness depends on continuous interaction, contextualisation, and trust-building. Disruptions in their presence weaken the knowledge cycle and reduce the ability of rural women to convert new information into usable intellectual capital. According to Lwoga, Stilwell and Ngulube (2010:1), sustainable KS in rural areas requires strengthening linking social capital—connections to institutions and actors with access to external resources. The limited presence of officers reflects systemic weaknesses in institutional support and affects the capacity of rural women to access timely, actionable knowledge. Agricultural extension officers are expected to visit rural women's farms, organise group meetings and demonstrations, and provide contact information for rural women to readily reach them regarding various concerns (Antwi-Agyei & Stringer, 2021:2; FAO, 2019a:9; Kambey, Campbell, Cottier-Cook, Nor, Kassim, Sade & Lim, 2021:2). Assemblymen are also tasked with serving as a liaison between their communities and the district assembly secretariat and other development institutions. Their efforts are supported by unit committee members, who collaborate with assembly members to enforce bylaws within their communities (Ahadzie, Dinye, & King, 2021:159; Dery, 2018:3; Ghana's Decentralization Policy, 2010). The findings, revealed that community health nurses were scheduled to visit once a month. These nurses are responsible for disseminating information on maternity, neonatal and child healthcare, both preventive and curative (Abane, Mariwah, Owusu, Kasim, Robson & Hampshire, 2021:2; Bawah, Phillips, Assuming, Jackson, Walega, Kanmiki, Sheff & Oduro, 2019:6; Woods, Haruna, Konkor & Luginaah, 2019:803). As noted in the findings, some interviewed participants claimed that certain extension staff lacked patience and respect and were unable to respond appropriately to some of their inquiries. Extension officers, especially community health nurses, have been accused of displaying disrespect towards rural women (Adatara, Strumpher & Ricks, 2019:5; Nachinab, Adjei, Ziba, Asamoah & Attafuah, 2019:5). This resonates with Kommey's (2020) observation that the quality of interpersonal relations is crucial in rural KS systems, where trust is often the only currency enabling knowledge flow. Similarly, a study by Bellerose, Alva, Magalona, Awoonor-Williams, and Sacks (2021:726) found a lack of regular supervision for community health nurses. A disrespectful attitude to rural women during interactions can have a negative impact on their knowledge sharing, hindering them from seeking information on antenatal and postnatal health, as well as agricultural improvement, which are crucial for their well-being and, consequently, poverty eradication.

However, it is reasonable to assume that extension officers may face these challenges to knowledge sharing due to a lack of motivation and the remoteness of such rural communities. For instance, Bellerose et al. (2021:3) in a study of nurse motivation to accept rural postings noted that the rural location is a demotivating factor for community health nurses as it limits their career advancement. Financial, logistical and technological challenges such as a poor telecommunication network, a lack of wellington boots and bicycles, and a lack of recognition and refresher training programs are demotivating factors for community health personnel (Kweku, Manu, Amu, Aku, Adjuik, Tarkang, Komesuor, Asalu, Amuna, Boateng, & Alornyo, 2020:8). Extension officers and other relevant stakeholders who aim to share knowledge with rural women in order to eradicate poverty may be discouraged by the long distances they would have to travel, the poor road network, the lack of mobile phone networks, and other deficits in social amenities that this study found to be prevalent in rural communities where rural women reside.

4.1.2 Interactions between family members and friends

Social interactions between families were found to be the second knowledge-sharing practice among rural women. This informal network functioned as a key social capital resource, enabling trust-based knowledge flows. The rural women emphasised that they confide in their husbands, children, and other family members as the primary individuals they trust for knowledge sharing, as outlined below.

> *"We have no one else to turn to except our husbands. When our husbands attend seminars and gatherings and gain some knowledge about nutrition, they return and share that knowledge with us, advising on what type of food to provide for the children and how to manage the household." - TIN-P2*
>
> *"I rely on children in the village who have completed high school. When nurses come to the communities to weigh babies, I turn to them for knowledge. If it's something confidential, I keep it to myself and face it quietly." - N-P4*
>
> *"I've only been married for a few months, so I'm solely reliant on my husband." - TON-P8*
>
> *"I've only been married for a few months, so I haven't yet figured out who to rely on. I'm not aware that I need that knowledge." - TIN-P8*

The focus group discussions further revealed that rural women rely on their school-age children and husbands for knowledge. Also, the direct observations of individual rural women further affirmed that interactions within family and social circles play a significant role in knowledge-sharing practices among rural women.

Among the types of knowledge shared among family members and friends are farming techniques, occupational insights, housekeeping tips and religious perspectives. The findings reveal that rural women heavily rely on their families, especially their spouses and educated children, for information. The reliability of familial sources builds a trusted foundation for learning, but may also restrict the breadth of knowledge if it remains within insular circles. Most participants rated the government's extension services provided through the municipal assembly and the work of community health nurses as inadequate. However, the lower level of education among rural women's spouses and children raises concerns about the validity, authenticity and reliability of the knowledge they impart to rural women.

Rural women acquire knowledge from gatherings with family members and friends, such as communal labor, religious meetings, social events like weddings, naming ceremonies, funerals and casual conversations during everyday activities. These interactions foster the exchange of personal experiences and other sources of knowledge, offering support and guidance to one another (Amati, Meggiolaro, Rivellini & Zaccarin, 2018:3; Chua, 2002:1; Panahi et al., 2012:1098). Nevertheless, rural women trust them, which is crucial for maintaining these social interactions (Kacperska & Łukasiewicz, 2020:2; Koranteng, Wiafe, Katsriku & Apau, 2020:1; Kwon, 2019:19). For instance, in a study on cervical cancer prevention among rural women conducted by Banik, Sahu and Bhattacharjya (2022:765), some rural women were hesitant to discuss their sexual activities, with a majority of them declining to talk to outsiders. This highlights the importance of trust in such contexts. Trust emerged as a recurring motif. Rural women are more likely to share or act on knowledge when the source is trusted, particularly when it comes from spouses or children.

From a Social Capital Theory perspective, these familial and friendship networks embody bonding capital—tight-knit networks marked by trust and obligation (Putnam et al., 2004). Such networks function as knowledge nodes where tacit knowledge is stored, validated, and transmitted, effectively forming micro-reservoirs of intellectual capital (Bardy, Rubens & Eberle, 2017:167). From a KM perspective, these exchanges can also be seen as informal yet structured processes of knowledge acquisition, transfer, and application (Shongwe, 2016:144). Rural women capture knowledge through trusted family members (acquisition), adapt it to household needs (transfer), and embed it into daily livelihood practices (application). This interpretation aligns with Ahmed, Seleim and Khalil (2011:603), who argue that intellectual capital is created and sustained within social contexts that foster trust and reciprocity. Comparatively, Bardy et al. (2017) found that combining local wisdom with external knowledge flows enabled rural communities in Ghana to build community intellectual capital. This resonates with the present findings, where reliance on family strengthens trust but also risks narrowing knowledge diversity if external flows remain weak. Unlike Bardy's case, where institutional actors reinforced local knowledge, this study shows that family-based reliance without strong external linkages may reinforce silos.

For practice, these findings suggest that development agencies and KM practitioners should leverage the trust embedded in family networks while deliberately expanding bridging capital to ensure broader diffusion of knowledge. For example, knowledge-sharing interventions could embed family representatives as peer facilitators in community programmes, ensuring that trusted household knowledge nodes extend their reach beyond insular circles (Bardy et al., 2017; Shongwe, 2016).

4.1.3 Interactions with self-proclaimed experts

The last category of social interaction, occurred from social cliques with self-acclaimed knowledgeable persons. It is worth noting that while the information shared within these groups may not always be entirely accurate, the rural women often felt compelled to rely on it. Below are some of the perspectives they expressed.

> *"There's a man on a motorbike who travels through the villages selling various medicines. He's the one we turn to for health advice. He brings the medicines every market day." - TON-P2*

The interviewer then inquired if he possessed formal or technical expertise for diagnosing diseases. TON-P2 replied,

> *"He lacks formal or technical expertise in dispensing medicines or diagnosing diseases. Nevertheless, in the absence of an alternative, the village relies on him for health knowledge and common remedies. He complements the work of herbalists, providing supplies to the remote areas in the Mion district. For more severe conditions, the herbalist takes charge."*
>
> *"I have no one to turn to for advice on my health concerns. When I'm unwell, I refrain from going to the farm. Instead, I purchase medicine from the mobile vendor who visits our village. I stay home for a while before returning to work on the farm. Fortunately, I rarely fall ill." - TON-P4*

The focus-group results consistently reinforced this sentiment. TIN-SP3 reiterated throughout the discussion that she believes they lack a reliable source of knowledge due to various limitations and their remote geographical location, which makes it challenging for anyone to be aware of their circumstances. For instance:

> *"We all depend on our social clicks and whoever comes around from the cities for knowledge. The road is bad so the experts don't come here. Even the agricultural extension officers come only once in a while." TON-SP1*

During visits to the rural communities, the researcher had the opportunity to observe the unlicensed drug seller navigating the villages on his motorcycle. At each stop, women eagerly purchased their required medications. Some already had a clear idea of what they needed for common issues like headaches or stomachaches. For those unsure, the vendor offered recommendations tailored to their condition. His arrival was met with enthusiasm from the local women and residents, a testament to their trust in his expertise. Given the absence of pharmacies, licensed chemical stores, and clinics in the area, the rural women held great appreciation for his services.

Some participants identified individuals known for specific expertise as informal "self-proclaimed experts." These self-proclaimed experts assert a certain level of knowledge without formal qualifications to support their claims. This could involve a local individual assuming the role of a medical practitioner or pharmacist despite lacking formal medical training. Despite the absence of official credentials, such individuals may gain credibility due to their knowledge in traditional medicine, for instance. These actors represent nodes of tacit knowledge accumulated over years of lived experience. While such sources contribute to preserving indigenous knowledge, the lack of verification can lead to misinformation (Banik, Sahu, & Bhattacharjya, 2022:765). Banik, Sahu and Bhattacharjya (2022:765) identified a similar pattern in their study, where a small subset of women exhibited poor health-seeking behavior and lacking access to an authoritative and reliable source relied on various self-proclaimed sources for knowledge. False knowledge, in such cases, can be detrimental (Talwar, Dhir, Singh, Virk & Salo, 2020). It can be particularly dangerous when sharing faulty knowledge poses a health risk or hinders efforts to combat poverty. Over time, individuals claiming expertise may be found to lack the knowledge they purport to possess. To mitigate the risk of misinformation, rural women may benefit from seeking guidance from certified professionals when available.

From a KM perspective, these self-proclaimed experts highlight the challenge of validating tacit knowledge within informal networks. Their advice circulates based on trust and social positioning rather than formal accreditation, reflecting what Shongwe (2016:144) describes as the dominance of experience-based knowledge in community contexts. While this can strengthen local resilience, it also exposes women to risks of misinformation if knowledge is not cross-validated with credible sources.

Theoretically, these actors can be viewed through Social Capital Theory as "bonding agents" whose credibility is reinforced by social ties rather than institutional legitimacy (Putnam et al., 2004). Yet, as Bonuedie and Fombad (2025:119) argue, effective poverty alleviation requires bridging local knowledge with external expertise to build community intellectual capital. The reliance on self-proclaimed experts demonstrates the consequences of weak

bridging capital, where institutional gaps are filled by informal authorities whose knowledge may not always align with best practices.

Comparatively, Ahmed, Seleim and Khalil (2011:603) argue that intellectual capital must be embedded within both structural and relational networks to be reliable. The findings of this study expand on that view by showing how, in the absence of strong institutional structures, relational trust alone drives knowledge circulation, albeit with mixed outcomes. This extends existing KM theory by demonstrating the double-edged role of trust: enabling access but not guaranteeing accuracy.

These insights suggest that KM interventions in rural areas should not seek to eliminate self-proclaimed experts, but rather to integrate and train them within structured systems (e.g., community knowledge banks or peer educator programmes). This way, their social legitimacy can be leveraged while simultaneously enhancing the accuracy and reliability of the knowledge shared (Bardy et al., 2017; Shongwe, 2016). Development agencies could, for instance, provide tailored training or certification for such informal actors, bridging indigenous authority with professional validation.

4.2 Communities of Practice

Communities of Practice also emerged as a form of knowledge-sharing practices among rural women as indicated in their responses below.

> *"We gather every Friday under the big tree. Those among us who come across new insights related to our work; they impart it. Our lives are somewhat better than those in neighboring villages because we share regularly and exchange each other's thoughts. We collaborate through communal labor. One time we focus on gathering and processing shea, ensuring it's prepared well. We also assist those engaged in farming. We've reaped numerous benefits from our gatherings." N-P2*

> *"We have three distinct groups; some consist of 20 members, others 30. Typically, we assemble on market days and Fridays. During our sessions, we discuss the challenges we've faced during the week, and fellow women offer their insights. My group comprises 40 women. Another group totals 20 members, and the third group is a mix of men and women, where they receive instruction on crafting items like sandals. A person can choose to be part of two groups. Additionally, three individuals were selected and trained by an NGO called Technosef. These three, in turn, shared their newfound knowledge with the rest of us."*
>
> *N-P3*

> *"I'm part of a group focused on charcoal production. We gather on an occasional basis, as the need arises." TIN-P5 and TIN-P8*

TON-P3 also mentioned the existence of a women's group, albeit one that seldom convenes. She elaborated that when they do gather, it is mostly for casual discussions. While the rural women in various villages have established small groups under the guidance of visiting NGOs, numerous interviewees pointed out that many of these groups prove ineffective due to the lack of follow-up from these NGOs. Nevertheless, in some communities, these groups serve alternative functions, such as coordinating communal efforts and exchanging local expertise.For example, rural women in Nagbali, emphasised their frequent assemblies and were grateful for the benefits. Figure 3 provides a visual record of yam mounds cultivated through knowledge-sharing gatherings at a communal farming initiative (an endeavor accompanied by singing, dancing, and theatrical performances).

Figure 3: Yam mounts planted in line through cooperate farming

Communities of Practice act as platforms for collective sense-making, where both tacit and explicit knowledge are exchanged in trust-based networks (Durand, Richard, Beaudet, Fortin-Pellerin, Hudon & Tremblay, 2022:2; Webber & Dunbar, 2020:1; Wenger, McDermott & Snyder, 2002:4). Communities of Practice exist among rural women in the form of women's groups led by some external stakeholders. This has become a common practice in rural communities where such groups, initiated by non-profit organisations, can help increase the sharing of nutrition, climate change, poverty eradication, and other relevant knowledge required by rural women to improve their livelihood (Harris-Fry, Saville, Paudel, Manandhar, Cortina-Borja & Skordis, 2022: 2-3). Bardy, Rubens and Eberle (2017) emphasise that such peer-based practices represent a form of "community intellectual capital" that enables groups to integrate local wisdom with external knowledge for sustainable development. The study's findings resonate with this, showing how rural women not only exchange farming knowledge but also social and cultural insights, thereby broadening the stock of collective intellectual capital.

However, attendance was irregular, with observations showing low participation in Tintang and Tongnoli. This highlights the challenge of sustaining such groups without external facilitation or embedded governance structures. Ahmed, Seleim and Khalil (2011:603) argue that intellectual capital flourishes where networks are nurtured through consistent interaction, suggesting that the limited functionality of some women's groups reflects gaps in maintaining structural and relational capital.

Ingutia & Sumelius (2022:149) observed that farmer groups elsewhere create stronger bargaining power in markets. In contrast, the groups in this study often lacked continuity and institutional reinforcement. This contrast underscores the need for KM practitioners and NGOs to support local CoPs with capacity-building and follow-up mechanisms to ensure they move beyond ad hoc gatherings to sustainable, knowledge-rich institutions.

4.3 Village Meetings

Village meetings emerged as another platform for knowledge-sharing practices for poverty eradication discerned through a combination of interviews, focus groups, and observations, as detailed below.

> *"Village meetings are held often in the communities and all community members are required to be there so I also join together with my family." TON-P5*

This was corroborated from the following focus-group discussions:

> *"We have different types of group meetings; the first is village meetings called by the heads of the community, which is compulsory. When we meet at the mosque too, various knowledge on how to live peacefully with our neighbours is shared with us and we also have various knowledge-sharing groups who meet at different times to discuss different issues."*
>
> *N-SP1, N-SP2 with other focus group participants echoing their responses.*

Village meetings are a common platform for knowledge-sharing, often used to address various community issues (FAO, 2019a:10). These gatherings, convened by chiefs and elders, are instrumental in discussing community affairs, resolving conflicts, disseminating crucial information like disease outbreaks or emergency measures, and conveying updates on government-introduced crops or upcoming events (FAO, 2019a:14).

These meetings illustrate both bonding and bridging social capital (Putnam et al., 2004). Bonding social capital refers to strong, close-knit ties within a community, while bridging social capital connects individuals across diverse groups, enabling access to broader resources and perspectives (Putnam et al., 2004). Social Capital Theory highlights how these settings foster shared norms, trust and reciprocity, which are essential for the circulation of tacit knowledge and collective action (Sitar, Bogilović & Pahor, 2018:111). In knowledge management terms, these meetings serve as socialisation spaces (Panahi et al., 2012:1098), enabling tacit knowledge exchange through storytelling and observation. However, the autocratic tendencies reported by participants show how hierarchical gatekeeping may stifle inclusive knowledge flows, reducing the community's intellectual capital (Mullin and Kotval (2022:7). Comparatively, similar gatherings in Maqiao town, China, gave villagers a platform to engage with local government on land and relocation issues (Zhang & Perkins, 2022:13), while in this study, rural women voiced limited agency in decision-making.

This finding extends earlier research by highlighting how power asymmetries constrain knowledge circulation, even in communal spaces intended for inclusivity. For practitioners, this suggests that development agencies should frame village meetings not merely as information-dissemination platforms but as participatory KM processes, where women's voices are deliberately incorporated to strengthen equity and knowledge justice.

4.4 Meetings Called by Religious Leaders and Institutions

It was observed that knowledge-sharing gatherings led by religious leaders and institutions serve as significant and effective platforms for knowledge sharing practices. This can be attributed to the religious beliefs entrenched within the study communities. Specifically, the communities exhibit strong adherence to Islamic faith, with rural women regularly attending the mosque on Friday. Given their reverence for Muslim religious figures and institutions, they readily adhere to their guidance (Anshel & Smith, 2014:11). Marriage is viewed as an act of devotion to God in the northern region of Ghana (Sarfo, Yendork & Naidoo, 2021). Consequently, families are inclined to support early marriages for their daughters. Concurring to this, the Quran and Hadith doctrines emphasise the duty of rural women to respect and obey their husbands (Afolayan, 2021:79). The prescribed role of women within the household, as outlined in the Quran, likely influences rural women's propensity to adopt certain viewpoints, including expressing themselves and contesting particular decisions put forth by their spouses. Sukadi, Ratomi, and Ningsih (2021:69) posit that gender disparities within Islamic communities may stem from misconceptions surrounding Islamic teachings pertaining to the roles of women and children in the family. Rural women are nurtured not to question the religious rules and traditional rites set forth by these leaders and institutions, as elaborated above.

Ancestors and divinities are frequently invoked to explain events and occurrences within the communities, mirroring practices in rural districts across Ghana. Various studies have highlighted how these traditional beliefs and practices can pose obstacles to knowledge-sharing initiatives aimed at poverty eradication (Ahinkorah et al., 2021:3; Alatinga, Affah, & Abiiro, 2021:6; Bakari et al., 2021:497). The study also unearthed a fascinating tradition linked to the abundant yield of shea trees in a given year—the "funeral of the shea tree's mother" rite. This ceremony involves community members gathering beneath a shea tree to offer sacrifices and share a meal. The shared stories and food consumption under the shea tree, along with specific prayers, contribute to the perception that the shea trees yielded an exceptionally bountiful harvest that year. This highlights the importance of considering the religious beliefs of rural communities and their leaders when promoting knowledge-sharing practices among rural women.

4.5 The Benefits of Knowledge Sharing

The findings from the interviews, focus groups, and observations as noted in the following responses revealed that capitalising on the advantages of knowledge-sharing will foster greater engagement in knowledge-sharing practices.

> *"Knowledge sharing is very beneficial because when we get knowledge on various things, it will limit some of our challenges as women. Whenever our leaders go and learn something new and they sit idle without sharing with anyone, it doesn't benefit anyone but so far, all the knowledge that we share amongst ourselves, when we apply it, it benefits us." N-P3*

> *"When we meet and someone has knowledge on soap making, another has on new cropping, and others, we can all share and our lives will improve. Lack of knowledge sharing contributes more to our poverty. There are certain trades that we need training to be able to engage in, but there is no resource person to impart new knowledge to us, so we are always backwards." N-P4*

> *"If I had the money to make some shoes or soap with the information we had about creating them, it would have really helped. Farming alone is not enough to sustain our livelihood. Sharing knowledge helps us to have new ideas." N-P5*

Most participants acknowledged their limited exposure to external knowledge. For example, N-P1 articulated the belief that knowledgeable women not only prosper but also secure access to food. She further emphasised that withholding knowledge from others can have serious consequences. Some of the interviewees highlighted the value of financial management resulting from the knowledge provided by an NGO to the communities. whereby these women were provided with savings boxes during their Friday gatherings to encourage saving. According to N-P1, without this knowledge, they would not have been able to set aside funds to support one another in times of need. N-P2 also emphasised that shared knowledge serves as a catalyst for generating fresh ideas, inspiring individuals to embark on new endeavors.

Other benefits identified from knowledge sharing for poverty alleviation as noted in the various responses below; were fostering peace and unity through shared prosperity (TIN-P8 and TIN P3), promoting community development and enhancement (TIN-P8 and TIN-P5), leading to transformed lives (TIN-P4), reducing dependency (TON-P5) increased agricultural yields, generates employment opportunities, and ultimately contributes to poverty eradication

> *"Knowledge sharing foster social cohesion in the community as everybody shares what they know. Because we will be sharing all we have with each other, we will progress together." TIN-P3*

> *"In this community, about three households migrated to the towns due to the lack of exposure to any new thing in the community. If knowledge that can help this community existed, they wouldn't have migrated. It will be great to get some people to come and enlighten us on certain areas. Migration should not be the only way out." TIN-P1*

TON-P6 added

> *"If you give me some knowledge and I also give it to another person, the knowledge will circulate through the whole village and the whole community will benefit"*

TON-P8 also said

> *"If you are patient enough to acquire knowledge of a certain skill and someone is also patient enough to learn from you, when that knowledge is applied, it will help to eradicate poverty. However, when you have knowledge and keep it to yourself, poverty eradication cannot be reached. However, it takes time for a person to benefit from the knowledge and it takes patience to fully benefit from knowledge shared."*

TON-P10 also exclaimed.

> *"Absence of knowledge can kill you!"*

The focus group discussions and direct observations below further affirmed the significant advantages of knowledge sharing, that which motivated them to continue exchanging knowledge.

> *"We are unable to talk because we have not been exposed to discussions like this where our views seem relevant." TIN-SP2*

"We are unable to talk because we have no work or any experience." TIN-SP3

"When we meet as women, we just sit to listen while only few women talk about their successes and instruct us." TON-SP1

"The culture of our community has also trained us to be quieter than contribute on issues." TON-SP2

"During our meetings, the only people who talk are those who have some knowledge and experience in sharing knowledge, while the rest listen." N-SP1

It was observed that only a limited number of rural women actively participated in the various focus group discussions. When inquired about their level of participation, it was revealed that the majority of vocal participants were those who had previously benefited from external knowledge sources or had attended workshops and training sessions tailored for rural women.

This aligns with Social Capital Theory, where trust-based reciprocity facilitates resource pooling and resilience. From an intellectual capital lens, rural women's practices generate human capital (skills, health knowledge), structural capital (community routines and savings schemes), and relational capital (trust-based ties). Together, these intangibles underpin the community's capacity for poverty alleviation (Ahmed, Seleim & Khalil, 2011). Evidence from other studies affirms these benefits. Ingutia and Sumelius (2022:149) linked group knowledge sharing with better market access and credit, while Sari, Kumalasari & Zunaidah (2021:753) found higher agricultural productivity. This study extends these findings by showing that KS also fosters migration resilience, as some participants argued that access to knowledge could reduce rural-urban migration (TIN-P1).

5. Recommendations for Improving Knowledge-Sharing Practices for Poverty Eradication Among Rural Women

The paper explored the knowledge-sharing practices for poverty eradication among rural women in Ghana's northern region to make recommendations that will enhance knowledge sharing. Although the findings revealed that rural women engage in a variety of knowledge-sharing practices, there were several draw backs detected in the knowledge sharing practices These limitations; such as overreliance on informal family ties, misinformation from self-proclaimed experts, irregular Communities of Practice, and hierarchical gatekeeping in village meetings highlight the need for interventions that strengthen both the quality and inclusiveness of knowledge flows. The following subsections present practical recommendations grounded in the empirical findings, linked to knowledge management frameworks and informed by relevant development policy models, including the UN Sustainable Development Goals (SDGs).

5.1 Formal Mentorship Centres

The findings indicated a heavy reliance on informal sources such as spouses and self-proclaimed experts for knowledge related to health, agriculture, water management, and sanitation. While such reliance aligns with tacit knowledge sharing mechanisms highlighted in Social Capital Theory (e.g., trust and relational proximity), it also exposes women to misinformation and limits their agency. To improve this, we recommend the establishment of community-based mentorship centres, designed to function as knowledge repositories (Fombad, 2018:9) and hubs for structured tacit-to-explicit knowledge conversion (Nonaka & Takeuchi, 1995). Such centres would also embody the idea of "community intellectual capital" (Bardy, Rubens & Eberle, 2017), where local wisdom is systematically integrated with external expertise to create sustainable development outcomes.

These centres should be embedded within Ghana's local governance structures and linked to District Assemblies and the Ministry of Gender, Children and Social Protection, thereby supporting the goals of SDG 5 (Gender Equality) and SDG 1 (No Poverty). Where formal centres are not feasible, mobile helpline projects, coordinated through partnerships between NGOs and local governments can offer timely, professional knowledge support (Papageorgiou, Singh, Papageorgiou, Chudasama, Bochtis & Stamoulis 2020). This also reinforces the KM enabler framework which emphasises the importance of technological access and organisational support structures in facilitating knowledge flows (Hislop, Bosua & Helms, 2018). For this to work effectively, infrastructure like electricity and mobile network coverage must be extended to underserved areas (UN Women, 2022; Amalba, Abantanga, Scherpbier & Mook, 2018:1).

5.2 Training and Motivational Programs

A recurring issue in the data was the negative attitudes of some extension officers, who displayed impatience or dismissiveness when rural women sought clarification. To address this, capacity-building programs should be implemented that go beyond technical training and include modules on gender sensitivity, participatory communication, and ethics of knowledge facilitation (Dike & Umunnakwe, 2010:227). From a KM perspective, this recommendation aligns with people-based enablers for knowledge-sharing, such as motivation, skill development and trust (Ekström & Dagfalk, 2020:5). As Ahmed, Seleim and Khalil (2011) argue, human and relational capital are central to knowledge creation—extension officers act as intermediaries in these flows and thus require sustained investment in their professional and ethical capacities.

Extension officers, as knowledge intermediaries, require ongoing professional development and incentive structures to maintain engagement in rural areas. These incentives may include career progression opportunities, financial and logistical support, and recognition for community service. Policy-wise, this recommendation supports the Ghana National Gender Policy's call for gender-responsive extension services and is consistent with the Agricultural Extension Policy Strategy under Ghana's Ministry of Food and Agriculture (Kweku et al., 2020). These frameworks promote inclusive knowledge dissemination as a tool for rural transformation. This, in turn, will facilitate the dissemination of knowledge, ultimately aiding rural women in their pursuit to alleviate poverty.

5.3 Critical Success Factors for Knowledge Sharing

Effective knowledge sharing requires more than access to information; it requires an enabling environment that activates social, cognitive and technological capital. Drawing on the findings, we identify several critical success factors consistent with KM system thinking and Social Capital Theory. In our paper on knowledge strategies for poverty eradication, we examined these critical factors under the theme "Driving Elements for Sharing Knowledge for Poverty Eradication" (Bonuedie & Fombad, 2024:13). We stress the same points here. Leadership and emotional intelligence training can enable women to mobilise knowledge resources, lead community initiatives and develop community-level knowledge leadership. Adult literacy programs enhance the ability to articulate and exchange knowledge, improving the quality of both explicit and tacit knowledge flows. This responds to individual-level barriers to knowledge sharing, such as self-efficacy and confidence (Sitar, Bogilović & Pahor, 2018). Cultural alignment and trust are essential. KM literature shows that trust, respect and mutual obligation (key tenets of Social Capital Theory) are foundational for successful tacit knowledge exchange (Appiah, Fadiji, Wissing & Schutte, 2021:9). This study reinforces that insight by demonstrating how women's cliques and family-based exchanges serve as reservoirs of bonding capital but require deliberate integration with bridging capital to avoid knowledge silos. Thus, knowledge-sharing practices must be culturally embedded rather than externally imposed. Gender equity campaigns should not only promote inclusion but also address structural power imbalances that affect access to and control over knowledge. Such campaigns support relational knowledge access, which is critical for overcoming entrenched barriers in patriarchal societies. Inkinen (2016) emphasises that intellectual capital thrives in contexts where social, human, and structural capital interact dynamically—suggesting that KM practitioners must design interventions that link trust, skills, and systems to unlock the full potential of women's KS practices.

5.4 Contribution to Knowledge Management Theory

By exploring how rural women share knowledge informally under resource constraints, the study broadens KM's application beyond corporate and organisational settings. It confirms that tacit knowledge sharing, as theorised in Nonaka's SECI model (Nonaka & Takeuchi, 1995) and Social Capital Theory (Putnam et al., 2004), is highly relevant in non-institutionalised, community-driven environments. The study extends current understanding of KM enablers by showing how trust, reciprocity, and cultural norms identified by Hislop, Bosua and Helms (2018) as critical KM enablers, function effectively in rural Ghanaian contexts where technological and structural resources are limited. It stresses the importance of integrating KM with development policy frameworks, positioning knowledge sharing as a socio-political process, not just an operational function.

5.5 Theoretical and Practical Contribution

Theoretically, this study contributes to the KM and intellectual capital literature by foregrounding informal, socially embedded knowledge-sharing practices in rural, non-corporate contexts. It critiques the corporate bias of mainstream KM, showing that gendered and indigenous knowledge systems—rooted in bonding and bridging social capital, represent vital forms of intellectual capital that generate social and economic value when shared effectively. Drawing on Bardy, Rubens and Eberle (2017), the study highlights how combining indigenous

knowledge with external resources can strengthen community intellectual capital, reinforcing KM's role as a developmental rather than purely organisational discipline.

In practical terms, the study offers insights for KM strategies in development practice. It demonstrates that interventions designed by NGOs, governments, and agencies must prioritise social trust, cultural embeddedness, and gender sensitivity as enabling conditions for knowledge flow. By illustrating how rural women use informal networks, cliques, and Communities of Practice as knowledge nodes, the findings show how KM enablers such as leadership, motivation, and supportive structures (Inkinen, 2016) can be adapted to non-western, resource-constrained contexts. Furthermore, the study positions informal knowledge-sharing systems as critical to achieving SDG 1 (No Poverty) and SDG 5 (Gender Equality), providing a blueprint for aligning KM strategies with global development policy.

In sum, this study expands KM theory by adapting it to non-western realities, critiques the dominance of corporate KM models, and demonstrates how intellectual and social capital can be mobilised through culturally grounded, gender-responsive knowledge-sharing practices to enhance poverty eradication.

6. Conclusion

This paper investigated the central research question: "What are the knowledge-sharing practices for poverty eradication among rural women in the northern region of Ghana?" The study focused on rural women in the Tintang, Tongnoli, and Nagbali communities in Ghana's northern region, and employed a qualitative methodology grounded in an interpretive paradigm. This approach enabled the collection of rich, context-specific insights, allowing rural women, most of whom are illiterate to express themselves in their dialects and communicate their lived experiences. In addressing the research objectives, the study demonstrated that informal networks such as family circles, social cliques, religious gatherings, and Communities of Practice serve as vital platforms for knowledge exchange and resource access among rural women. These practices are not only critical for daily survival but also for long-term poverty reduction and community resilience. The findings revealed a diverse range of knowledge-sharing practices, including interactions with extension officers, exchanges within family and social circles, engagement with self-proclaimed experts, participation in village meetings, involvement in Communities of Practice, and attendance at knowledge sessions led by religious institutions. While these practices were largely informal and community-driven, they reflect strong social capital dynamics and underscore the importance of relational networks in facilitating knowledge exchange. The paper further identified structural and individual barriers to effective knowledge-sharing, such as limited access to expert knowledge, technological challenges, and poor attitudes among some extension officers. The study offered three major recommendations: (1) the creation of formal mentorship and knowledge centers or mobile helplines staffed by qualified professionals; (2) improved training and motivational support for extension officers; and (3) investment in critical success factors such as adult literacy, leadership development, and accessible ICT tools. These recommendations are linked to both practical development models and knowledge management theories, particularly Social Capital Theory, which explains how trust, reciprocity, and informal networks facilitate the exchange of tacit knowledge crucial to rural development.

Theoretically, the study contributes to KM literature by foregrounding informal, socially embedded knowledge-sharing practices in non-corporate, rural contexts. It demonstrates that expanding KM theory to include indigenous and gendered practices enriches our understanding of how knowledge flows operate outside organisational settings. By applying Social Capital Theory and intellectual capital perspectives, the paper highlights how trust, reciprocity, and relational networks function as intangible assets that underpin rural women's livelihoods and poverty alleviation strategies.

Like all research, this study has limitations. Its findings are geographically bound to three communities in Ghana's northern region and may not be generalisable to other rural settings. The reliance on self-reported data also introduces the possibility of recall bias or social desirability effects. Future research should explore comparative studies across different regions and cultural contexts, employ mixed-method approaches to combine qualitative depth with quantitative breadth, and assess the measurable impact of knowledge-sharing practices on specific outcomes such as maternal health, food security, climate adaptation, and women's employment.

AI Declaration: No AI tools were utilized in the creation of this paper

Ethics Declaration: This document outlines the findings of a PhD student at the University of South Africa. The study was conducted in accordance with UNISA's ethical clearance standards, ensuring that all sources were

appropriately acknowledged, complete citations were provided, and a declaration affirming the originality of the work was signed. After receiving approval from the university, the researcher sought permission from the Mion District Assembly to carry out the study in three rural communities within their jurisdiction.

References

Abane, A.M., Mariwah, S., Owusu, S.A., Kasim, A., Robson, E. and Hampshire, K. (2021) 'Mobile phone use and the welfare of community health nurses in Ghana: An analysis of unintended costs', *World Development Perspectives*, **23**, p. 100317.

Adatara, P., Strumpher, J. and Ricks, E. (2019) 'A qualitative study on rural women's experiences relating to the utilisation of birth care provided by skilled birth attendants in the rural areas of Bongo District in the Upper East Region of Ghana', *BMC Pregnancy and Childbirth*, **19**(1), pp. 1–8.

Afolayan, G.E. (2021) *Non formal education as a tool for empowering girls and women in a religiously conservative context: The case of northern Nigeria*. Doctoral thesis. Murdoch University.

Agndal, H., & Nilsson, U. (2006). Generation of human and structural capital: Lessons from knowledge management. *Electronic Journal of Knowledge Management*, *4*(2), pp. 91-99.

Ahadzie, D., Dinye, I.N. and King, R.S. (2021) 'Weathering the storm', in Reframing the Urban Challenge in Africa. New York: *Routledge*, p. 152.

Ahinkorah, B.O., Seidu, A.A., Budu, E., Agbaglo, E., Appiah, F., Adu, C., Archer, A.G. and Ameyaw, E.K. (2021) 'What influences home delivery among women who live in urban areas? Analysis of 2014 Ghana demographic and health survey data', *PLOS ONE*, **16**(1), p. e0244811.

Ahmed A.S., Seleim, O. and Khalil E.M. (2011). Understanding the knowledge management intellectual capital relationship: a two-way analysis. *Journal of Intellectual Capital*. 12 (4): pp. 586-614.https://doi.org/10.1108/14691931111181742

Aji, H.K.D., Binowo, K., Sensuse, D.I. and Lusa, J.S. (2024) 'A case study on the critical success factors for knowledge management implementation', *Journal of System and Management Sciences*, **14**(3), pp. 466–483. Available at: https://www.aasmr.org/jsms/Vol14/No.3/Vol.14.No.3.27.pdf (Accessed: 8 June 2025).

Akhter, J. and Cheng, K. (2020) 'Sustainable empowerment initiatives among rural women through microcredit borrowings in Bangladesh', *Sustainability*, **12**, p. 2275.

Al Hilali, K.S., Mughairi, A.I., Kian, B.M., M.W. and Karim, A.M. (2020) 'Coaching and mentoring**:** concepts and practices in development of competencies: a theoretical perspective', *International Journal of Academic Research in Accounting, Finance and Management Sciences*, **10**(1), pp. 41–54.

Al-Alawi, A.I., Al-Marzooqi, N.Y. and Mohammed, Y.F. (2007) 'Organizational culture and knowledge sharing: critical success factors', *Journal of Knowledge Management*, **11**(2), pp. 22–42.

Alatinga, K.A., Affah, J. and Abiiro, G.A. (2021) 'Why do women attend antenatal care but give birth at home? A qualitative study in a rural Ghanaian district', *PLOS ONE*, **16**(12), p. e0261316.

Ali, L. and Avdic, A. (2015) 'A knowledge management framework for sustainable rural development: the case of Gilgit-Baltistan, Pakistan', *The Electronic Journal of Knowledge Management*, 13(2), pp. 103–165. Available at: https://academic-publishing.org/index.php/ejkm/article/view/1048 (Accessed: 15 November 2022).

Amalba, A., Abantanga, F.A., Scherpbier, A.J. and Van Mook, W.N.K.A. (2018) 'Working among the rural communities in Ghana – why doctors choose to engage in rural practice', *BMC Medical Education*, 18(1), pp. 1–9.

Amati, V., Meggiolaro, S., Rivellini, G. and Zaccarin, S. (2018) 'Social relations and life satisfaction: the role of friends', *Genus*, 74(1), pp. 1–18.

Ampofo, A.G., Adumatta, A.D., Owusu, E. and Awuviry-Newton, K. (2020) 'A cross-sectional study of barriers to cervical cancer screening uptake in Ghana: An application of the health belief model', *PLOS ONE*, 15(4), pp. 1–16.

Anshel, M.H. and Smith, M. (2014) 'The role of religious leaders in promoting healthy habits in religious institutions', *Journal of Religion and Health*, 53(4), pp. 1046–1059.

Antwi-Agyei, P. and Stringer, L.C. (2021) 'Improving the effectiveness of agricultural extension services in supporting farmers to adapt to climate change: Insights from northeastern Ghana', *Climate Risk Management*, 32, p. 100304.

Appiah, R., Fadiji, W.A., Wissing, M.P. and Schutte, L. (2021) 'Participants' experiences and impressions of a group-based positive psychology intervention programme for rural adults in Ghana', *International Journal of Qualitative Studies on Health and Well-being*, 16(1), p. 1891760.

Argote, L., Ingram, P., Levine, J.M. and Moreland, R.L. (2000) 'Knowledge transfer in organizations: Learning from the experience of others', *Organizational Behavior and Human Decision Processes*, 82(1), pp. 1–8.

Asiedu, N.K., Abah, M. and Dei, D.G.J. (2022) 'Understanding knowledge management strategies in institutions of higher learning and the corporate world: A systematic review', *Cogent Business & Management*, 9(1).

Available at: https://www.tksi.org/JOURNAL-KSI/PAPER-PDF-2014/2014-4-08.pdf (Accessed: 10 July 2021). Kucharska, W., & Bedford, D. (2024). The KLC Cultures' Synergy Power, Trust, and Tacit Knowledge for Organizational Intelligence. *Electronic Journal of Knowledge Management*, *22*(2), 18-35.

Bakari, A., Bell, A.J., Oppong, S., Woodford, J., Kaselitz, E. and Moyer, C.A. (2021) '"Asram" is really killing us here: attribution for pregnancy losses and newborn mortality in the Ashanti Region of Ghana', *Journal of Biosocial Science*, 53(4), pp. 497–507.

Banik, S., Sahu, D.P. and Bhattacharjya, H. (2022) 'Knowledge and practice regarding cervical cancer prevention among women in a rural area of Tripura, India', *International Journal of Community Medicine and Public Health*, 9(2), pp. 763–768.

Bardy, R., Rubens, A., & Eberle, P. (2017, March). Building intellectual capital for sustainable development: combining local wisdom and advanced knowledge. In *Proceedings of the European Conference on Intellectual Capital* (Vol. 3, pp. 18-25).

Bawah, A.A., Phillips, J.F., Asuming, P.O., Jackson, E.F., Walega, P., Kanmiki, E.W., Sheff, M.C. and Oduro, A. (2019) 'Does the provision of community health services offset the effects of poverty and low maternal educational attainment on childhood mortality? An analysis of the equity effect of the Navrongo experiment in Northern Ghana', *SSM - Population Health*, 7, p. 100335.

Bellerose, M., Alva, S., Magalona, S., Awoonor-Williams, K. and Sacks, E. (2021) 'Supervision of community health nurses in Ghana: A mixed-methods study on experiences and mentorship needs', *Health Policy and Planning*, 36(5), pp. 720–727.

Bishop, C. (2019) *Enabling young rural women to participate in rural transformation in East and Southern Africa*. Rome: FAO. Available at: https://www.fao.org/3/CA3434EN/ca3434en.pdf (Accessed: 19 June 2020).

Boateng, H. (2018) *Knowledge creation and knowledge flow within Ghana's Kente industry: a social capital perspective*. Doctoral dissertation. University of Ghana, Legon, Ghana.

Bonuedie, B., & Fombad, M. (2025, August 29). *Types of knowledge shared among rural women in the Northern Region of Ghana for poverty eradication*. In *Proceedings of the 26th European Conference on Knowledge Management* (Vol. 1). https://doi.org/10.34190/eckm.26.1.3831

Bonuedie, B.M. and Fombad, M.C. (2024) 'Knowledge-sharing strategies for poverty eradication among rural women', *Libri*, 74(1), pp. 55–70.

Braun, V. and Clarke, V. (2006) 'Using thematic analysis in psychology', *Qualitative Research in Psychology*, 3(2), pp. 77–101. DOI: 10.1191/1478088706qp063oa.

Canadian International Development Agency (CIDA) (2003) *Knowledge sharing methods, meetings and tools*. Available at: http://www.km4dev.org/forum/topics/knowledge-sharing-methods-1 (Accessed: 17 May 2019).

Christensen, B. (2018). The process of creating value with intellectual capital practice as an intangible asset in communities of practice in the SME: An empirical case study. *Electronic Journal of Knowledge Management*, *16*(2), pp. 73-83.

Chua, A. (2002) 'The influence of social interaction on knowledge creation', *Journal of Intellectual Capital*, 3, pp. 375–392.

Committee for Economic Development (CED) (2003) *Reducing global poverty: the role of women in development: a statement by the research and policy committee of the Committee for Economic Development*. New York: CED. Available at: http://www.ced.org/docslrenort/reportglobalizationwomen.Pdf (Accessed: 10 July 2024).

Cronkleton, P., Evans, K., Addoah, T., Dumont, S.E., Zida, M. and Djoudi, H. (2021) 'Using participatory approaches to enhance women's engagement in natural resource management in northern Ghana', *Sustainability*, 13, 7072.

Cummings, S., Seferiadis, A.A., Maas, J., Bunders, J.F.G. and Zweekhorst, M.B.M. (2019) 'Knowledge, social capital and grassroots development: insights from rural Bangladesh', *The Journal of Development Studies*, 55(2), pp. 161–176.

Cyr, S. and Choo, C.W. (2010) 'The individual and social dynamics of knowledge sharing: an exploratory study', *Journal of Documentation*, 67(1), pp. 824–826.

Dadzie, S.K., Ndebugri, J., Inkoom, E.W. and Akuamoah-Boateng, S. (2022) 'Social networking and risk attitudes nexus: implication for technology adoption among smallholder cassava farmers in Ghana', *Agriculture & Food Security*, 11(1), p. 41.

Davenport, T. and Prusak, L. (1998) *Working knowledge: how organizations manage what they know*. Boston, MA: Harvard University Press.

Dery, J.D. (2018) 'Assessing the role of the assembly member in promoting local level development in the Lawra district of Upper West Region, Ghana', MA term paper, University for Development Studies, Ghana.

Désilets, L. and Fernet, M. (2019) *Exploring the impacts of women's economic empowerment initiatives on domestic violence*. Oxfam Research Reports.

Dike, C. and Umunnakwe, G. (2010) 'Role of academic seminars, conferences & workshops in the professional development of librarians'. Available at: https://www.researchgate.net/publication/334537714_Role_of_academic_seminars_Conferences_workshops_in_the_professional_Development_of_Librarians (Accessed: 19 May 2019).

Dixon, N.M. (2000) *Common knowledge: how companies thrive by sharing what they know*. Boston, MA: Harvard Business School Press.

Durand, F., Richard, L., Beaudet, N., Fortin-Pellerin, L., Hudon, A.M. and Tremblay, M.C. (2022) 'Healthcare professionals' longitudinal perceptions of group phenomena as determinants of self-assessed learning in organizational communities of practice', *BMC Medical Education*, 22(1), pp. 1–11.

Economic Commission for Latin America and the Caribbean (ECLAC). (2010). Knowledge management for development: towards a practical approach for the Caribbean. https://repositorio.cepal.org/bitstream/handle/11362/38264/1/LCCARL234Rev1_en.pdf (Accessed 17 May 2025).

Eger, C., Miller, G. and Scarles, C. (2018) 'Gender and capacity building: a multi-layered study of empowerment', *World Development*, 106, pp. 207–219.

Eldo, D.H.A.P., Habibullah, A., Zainudin, A. and Tasirin, T. (2022) 'Good village governance: analysis implementation good governance in the village Kupu, Brebes Regency', in *2nd International Conference on Social Science, Humanities, Education and Society Development (ICONS 2021)*, pp. 212–219. Atlantis Press.

Ewen, H.H., Dassel, K.B., Chahal, J.K., Roberts, A.R. and Azugbene, E. (2019) 'Social lives and cliques within senior housing communities', *Housing and Society*, 46(3), pp. 129–143.

Food and Agriculture Organization (FAO) (2011) *Communicating gender for rural development: integrating gender in communication for development*. Belgium. Available at: http://www.fao.org/3/am319e/am319e00.pdf (Accessed: 7 July 2019).

Food and Agriculture Organization (FAO) (2019a) *Agricultural extension manual*, Khalid, S.M.N. and Sherzad, S. (eds). Apia.

Food and Agriculture Organization (FAO) (2019b) *Legal measures to eradicate rural poverty. Legal Brief for Parliamentarians in Africa No. 7*. Available at: https://www.fao.org/3/ca3524en/ca3524en.pdf (Accessed: 17 July 2020).

Food and Agriculture Organization (FAO) and ECOWAS (2018) *National gender profile of agriculture and rural livelihoods – Ghana*. Country gender assessment series, Accra. Available at: http://www.fao.org/3/am307e/am307e00.pdf (Accessed: 24 June 2019).

Fox, L., Wiggins, S., Ludi, E. and Mdee, A. (2018) *The lives of rural women and girls: what does an inclusive agricultural transformation that empowers women look like?* ODI Report, pp. 1–145. Available at: https://www.odi.org/sites/odi.org.uk/files/resource-documents/12466.pdf (Accessed: 15 July 2019).

Frias-Navarro, R. and Montoya-Restrepo, L.A. (2020) 'Understanding knowledge creation processes among rural communities in post-conflict settings in Colombia', *Knowledge Management & E-Learning: An International Journal*, 12(2), pp. 231–255.

Frimpong, A.A., Williams, K.A., Akinbobola, B.A., Kyeremeh, E.A. and Kwarteng, N.A. (2018) 'Organizational performance: a case of Techiman Municipal Assembly, Ghana', *European Journal of Business and Management*, 10(29), pp. 37–50.

Gamble, J. (2020) 'Tacit vs explicit knowledge as antecedents for organizational change', *Journal of Organizational Change Management*. Ahead-of-print. Available at: https://www.researchgate.net/publication/344842754_Tacit_vs_explicit_knowledge_as_antecedents_for_organizational_change (Accessed: 15 July 2020).

Gassara, G. and Chen, J. (2021) 'Household food insecurity, dietary diversity, and stunting in Sub-Saharan Africa: a systematic review', *Nutrients*, 13(12), p. 4401.

Ghana Living Standards Survey Round 7 (GLSS 7) (2018) *Poverty trends in Ghana 2005-2017*. Ghana Statistical Service. Available at: http://www2.statsghana.gov.gh/docfiles/publications/GLSS7/Poverty%20Profile%20Report_2005%20-%202017.pdf (Accessed: 27 April 2019).

Ghana Statistical Service (2021) *2021 Population and Housing Census: Summary Report of Final Results*. Available at: https://statsbank.statsghana.gov.gh

Ghana Statistical Service (GSS) (2014) *District analytical report, Mion district*. Available at: http://www2.statsghana.gov.gh/docfiles/2010_District_Report/Northern/Mion.pdf (Accessed: 2 August 2019).

Ghana's Decentralization Policy (2010). Ministry of Local Government and Rural Development, Government of Ghana.

Harris-Fry, H., Saville, N.M., Paudel, P., Manandhar, D.S., Cortina-Borja, M. and Skordis, J. (2022) 'Relative power: explaining the effects of food and cash transfers on allocative behaviour in rural Nepalese households', *Journal of Development Economics*, 154, p. 102784.

Hendricks, B. (2021) 'Knowledge sharing: definition & process'. Available at: https://study.com/academy/lesson/knowledge-sharing-definition-process.html (Accessed: 20 April 2021).

Hislop, D., Bosua, R. and Helms, R. (2018) *Knowledge management in organizations: a critical introduction*. Oxford: Oxford University Press.

Hlongwane, Z.T., Slotow, R. and Munyai, T.C. (2021) 'Indigenous knowledge about consumption of edible insects in South Africa', *Insects*, 12(1), p. 22.

Hooff, B. and Ridder, J. (2004) 'Knowledge sharing in context: the influence of organizational commitment, communication climate and CMC use on knowledge sharing', *Journal of Knowledge Management*, 8(6), pp. 117–130. https://doi.org/10.1108/13673270410567675.

Igbinovia, MO, Ikenwe IJ. (2017). 'Knowledge management: processes and systems. *Information impact: Africans Journal Online,* 8(3), pp.26-38.

Ingutia, R. and Sumelius, J. (2022) 'Do farmer groups improve the situation of women in agriculture in rural Kenya?', *International Food and Agribusiness Management Review*, 25(1), pp. 135–156.

Inkinen, H. (2016). Review of empirical research on knowledge management practices and firm performance. *Journal of knowledge management*, *20*(2), pp. 230-257.

International Institute for Sustainable Development (IISD) (2014) *Rural women, partner in the development process*. Available at: https://www.iisd.org/system/files/publications/rural_women_partner_developmentprocess.pdf (Accessed: 16 April 2021).

Jabeen, S., Haq, S., Jameel, A., Hussain, A., Asif, M., Hwang, J. and Jabeen, A. (2020) 'Impacts of rural women's traditional economic activities on household economy: changing economic contributions through empowered women in rural Pakistan', *Sustainability*, 12(7), p. 2731.

Kacperska, E. and Łukasiewicz, L. (2020) 'The importance of trust in knowledge sharing and the efficiency of doing business on the example of tourism', *Information*, 11(311), pp. 1–18.

Kambey, C.S., Campbell, I., Cottier-Cook, E.J., Nor, A.R., Kassim, A., Sade, A. and Lim, P.E. (2021) 'Evaluating biosecurity policy implementation in the seaweed aquaculture industry of Malaysia, using the quantitative knowledge, attitude, and practices (KAP) survey technique', *Marine Policy*, 134, p. 104800.

Khesal, S., Samadi, B., Andira, H., Musram, M. and Zohoori, M. (2013) 'The impact of trust on knowledge sharing', *Interdisciplinary Journal of Contemporary Research in Business*, 5, pp. 147–180.

Koloniari, M., Vraimaki, E. and Fassoulis, K. (2019) 'Factors affecting knowledge creation in academic libraries', *Journal of Librarianship and Information Science*, 51(1), pp. 20–33.

Kommey, R.E. (2020) *Knowledge sharing practices among rice farmers in the Eastern Region of Ghana*. Doctoral dissertation. Pretoria: University of South Africa.

Koranteng, F.N., Wiafe, I., Katsriku, F.A. and Apau, R. (2020) 'Understanding trust on social networking sites among tertiary students: an empirical study in Ghana', *Applied Computing and Informatics*. Emerald Publishing Limited.

Krumova, M.Y. and Milanezi, B.D. (2014) *Knowledge Sharing & Collaboration 2.0*.

Kweku, M., Manu, E., Amu, H., Aku, F.Y., Adjuik, M., Tarkang, E.E., Komesuor, J., Asalu, G.A., Amuna, N.N., Boateng, L.A. and Alornyo, J.S. (2020) 'Volunteer responsibilities, motivations and challenges in implementation of the community-based health planning and services (CHPS) initiative in Ghana: qualitative evidence from two systems learning districts of the CHPS+ project', *BMC Health Services Research*, 20(1), pp. 1–13.

Kwon, O.Y. (2019) 'Social trust: its concepts, determinants, roles, and raising ways', in *Social Trust and Economic Development: the case of South Korea*. Cheltenham: Edward Elgar Publishing Limited, pp. 19–49.

Liu, J., Qu, H., Huang, D., Chen, G., Yue, X., Zhao, X. and Liang, Z. (2014) 'The role of social capital in encouraging residents' pro-environmental behaviors in community-based ecotourism', *Tourism Management*, 41, pp. 190–201.

Lwoga, E.T., Stilwell, C. and Ngulube, P. (2010) 'The management of indigenous knowledge with other knowledge systems for agricultural development: challenges and opportunities for developing countries'. Available at: https://www.researchgate.net/publication/228789003 (Accessed: 3 July 2019).

Manamela, B.E. (2018) *Knowledge-sharing practices by legal information professionals at Hogan Lovells: law firm in South Africa and England*. Thesis. Pretoria: University of South Africa.

Mchombu, K.J. and Mchombu, C.M. (2014) 'The role of information and knowledge in poverty eradication in Africa: a case study of Namibia', *International Federation of Library Associations (IFLA)*, Lyon, France. Available at: http://library.ifla.org/id/eprint/996 (Accessed: 15 June 2019). DOI: 10.13140/2.1.3116.6244.

Morgan, F. 2016. Geometric measure theory: a beginner's guide. Academic press.

Mtega, W.P., Dulle, F.W. and Benard, R. (2013) 'Understanding the knowledge sharing process among rural communities in Tanzania: a review of selected studies', *Knowledge Management and E-learning*, 5(2), pp. 205–217. Available at: http://41.73.194.142/bitstream/handle/123456789/1159/Benard%201.pdf?sequence=1&isAllowed=y (Accessed: 16 June 2019).

Mullin, J.R. and Kotval, Z. (2022) 'William Wood, the American woolen company and the creation of a model mill village in Shawsheen, Massachusetts', *Journal of Urban History*. DOI: 00961442221076875.

Nachinab, G.T.E., Adjei, C.A., Ziba, F.A., Asamoah, R. and Attafuah, P.A. (2019) 'Exploring the determinants of antenatal care services uptake: a qualitative study among women in a rural community in northern Ghana', *Journal of Pregnancy*, p. 353274.

Nonaka, I, & Takeuchi H. 1995. *The Knowledge-Creating Company*, Oxford University .Press.

N-yanbini, N.N. and Owusu-Ansah, J.K. (2024) 'Women's land access and gendered outcomes in Northern Ghana', *Journal of Land and Rural Studies*, 12(2), pp. 198–218.

Ofori, D., Osei, A., Ato-Mensah, S. and Affum, E.K. (2015) 'Innovation and knowledge sharing: a new competitive advantage in the mobile telecommunication industry in Ghana', *Science Journal of Business and Management*, 3(5), pp. 157–163.

Ofosu-Baadu, B. (2012) 'Women in rural Ghana', 4th Global Forum on Gender Statistics, Dead Sea, Jordan, March 25–29.

Onofre, I. and Teixeira, L. (2022) 'Critical factors for a successful knowledge management implementation: evidence based on a systematic literature review', *Electronic Journal of Knowledge Management*, 20(2), pp. 1–93.

Osei, C.D. and Zhuang, J. (2020) 'Rural poverty alleviation strategies and social capital link: the mediation role of women entrepreneurship and social innovation', *Sage Open*, 10(2), p. 2158244020925504.

Panahi, S., Watson, J. and Partridge, H. (2012) 'Social media and tacit knowledge sharing: developing a conceptual model', *International Journal of Humanities and Social Sciences*, 6(4), pp. 648–655.

Papageorgiou, K., Singh, P.K., Papageorgiou, E., Chudasama, H., Bochtis, D. and Stamoulis, G. (2020) 'Fuzzy cognitive map-based sustainable socio-economic development planning for rural communities', *Sustainability*, 12(1), p. 305.

Plutshack, V., Merck, A. and Free, J. (2022) '"Women work particularly well in community organizations": cultivating community and consumerism in the Comanche County REA Women's Club, 1939–1940'.

PMA (Performance Monitoring for Action) (2015) *PMA 2020 SDG indicator brief, Ghana – Round 4*. Available at: https://www.pma2020.org/sites/default/files/SDG-Indicator%20brief%20ghana-v5-2017-04-17.pdf (Accessed: 27 May 2019).

Putnam, R., Ivan, L., Xavier, D.B., William, M.R., Avis, C.V., Hutchinson, J., Gress, J. and Woolcock, M. (2004) 'Using social capital to help integrate planning theory, research, and practice: preface', *Journal of the American Planning Association*, 70(2), pp. 142–192.

Qureshi, I., Sutter, C. and Bhatt, B. (2017) 'The transformative power of knowledge sharing in settings of poverty and social inequality', *Organization Studies*, 39(11), pp. 1575–1599. https://doi.org/10.1177/0170840617727777.

Rani, P. and Narang, H.S. (2022) 'Role of women in entrepreneurship and business management', *New Horizons in Business World*, 35.
Rusuli, M.S.C. and Tasmin, R. (2010) 'Knowledge sharing practice in organization', *International Conference on Ethics and Professionalism (ICEP 2010)*.
Sarfo, E.A., Yendork, J.S. and Naidoo, A.V. (2021) 'Examining the intersection between marriage, perceived maturity and child marriage: perspectives of community elders in the Northern region of Ghana', *Culture, Health & Sexuality*, 23(7), pp. 991–1005.
Sari, Y.K.P., Kumalasari, R.D. and Zunaidah, A. (2021) 'Social economic impact of communication network pattern of rural women community in Malang Regency', *Proceedings of the International Conference on Industrial Engineering and Operations Management Bangalore, India*, August 16–18, 2021.
Sayyadi, M. (2019) 'How effective leadership of knowledge management impacts organizational performance', *Business Information Review*, 36(1), pp. 30–38.
Serrat, O. (2017) 'Conducting peer assists', in *Knowledge Solutions*, pp. 815–821. Available at: https://www.adb.org/sites/default/files/publication/27574/conducting-peer-assists.pdf.
Shongwe, M. M. (2016). An analysis of knowledge management lifecycle frameworks: Towards a unified framework. *Electronic Journal of Knowledge Management*, *14*(3), pp140-153.
Sitar, A.S., Bogilović, S. and Pahor, M. (2018) 'The relationship between informal knowledge sharing network and individual learning in organizations: does the structuring of activities matter?'. Available at: https://hrcak.srce.hr/file/317168 (Accessed: 20 September 2021).
Sukadi, I., Ratomi, A. and Ningsih, M.R. (2021) 'Legal interpretation: critical reasoning for the development of an Islamic paradigm that is friendly to women and children', in *International Conference on Law, Technology, Spirituality and Society (ICOLESS)*, September 1, pp. 67–80.
Sumadi, S., Ardhiarisca, O., Wijayanti, R.R. and Putra, R. (2022) 'Evaluation of development planning in Kemuning Lor village, Arjasa District, Jember Regency', in *2nd International Conference on Social Science, Humanity and Public Health (ICOSHIP 2021)*, pp. 33–39. Atlantis Press.
Tahleho, T.E. and Ngulube, P. (2022) 'Knowledge sharing and the improvement of service delivery in an academic library', *International Journal of Knowledge Management (IJKM)*, 18(1), pp. 1–13.
Talwar, S., Dhir, A., Singh, D., Virk, G.S. and Salo, J. (2020) 'Sharing of fake news on social media: application of the honeycomb framework and the third-person effect hypothesis', *Journal of Retailing and Consumer Services*, 57, p. 102197.
Taylor, G.G. and Ramos, I.L. (2016) 'Women at the forefront of knowledge sharing', *ICT Update*, (81), p. 8. Available at: http://ictupdate.cta.int/2016/01/22/women-at-the-forefront-of-knowledge-sharing/ (Accessed: 10 May 2019).
UN Women (2022) 'In focus: international women's day'. Available at: https://www.unwomen.org/en/news-stories/in-focus/2022/03/in-focus-international-womens-day (Accessed: 14 March 2022).
United Nations (1995) *Report of the World Summit for Social Development*. Copenhagen, 6–12 March 1995. Available at: https://www.un.org/development/desa/socialperspectiveondevelopment/issues/poverty-eradication.html (Accessed: 16 September 2019).
United Nations (UN) (2017) *The sustainable development goals report 2017*. New York. Available at: https://reliefweb.int/report/world/sustainable-development-goals-report-2017 (Accessed: 11 May 2019).
United Nations Development Programme (UNDP) (2006) *Poverty in focus*. International Poverty Centre. Available at: https://ipcig.org/pub/IPCPovertyInFocus9.pdf (Accessed: 16 September 2019).
Upali, P. (2013) *Role of women in rural development*. Colombo, Sri Lanka. Available at: https://www.researchgate.net/publication/284887895 (Accessed: 14 June 2019).
USAID (2020) *USAID/Ghana gender analysis report 2020*. Available at: https://banyanglobal.com/wp-content/uploads/2020/05/USAID-Ghana-Gender-Analysis-Report.pdf (Accessed: 16 October 2021).
Valdés, J.H., Muñoz, E.M., Ruíz, G.B., Lirios, C.G., Crespo, J.E. and Sepúlveda, J.G.M. (2024) 'Knowledge management in the literature from 2021 to 2024', *International Journal Linguistics of Sumatra and Malay*, 2(2), pp. 67–75. https://doi.org/10.32734/ijlsm.v2i2.15544.
van Coller-Peter, S. and Cronjé, J. (2020) 'The contribution of coaching and mentoring to the development of participants in entrepreneurial development programmes', *International Journal of Evidence Based Coaching and Mentoring*, 18(2), pp. 51–67. DOI: 10.24384/bg74-fc70.
Varamezov, L. (2024) 'Knowledge sharing barriers in Bulgarian companies – an empirical study', *Strategies for Policy in Science and Education*, 32(3s), pp. 72–85. https://doi.org/10.53656/str2024-3s-7-kno.
Wang, K. and Ko, N. (2012) 'Knowledge sharing practices of project teams when encountering changes in project scope: a contingency approach', *Journal of Information Science*, 38(5), pp. 423–441. DOI: 10.1177/0165551512445240.
Webber, E. and Dunbar, R. (2020) 'The fractal structure of communities of practice: implications for business organization', *PLoS ONE*, 15(4), pp. 1–15.
Wendo, D.R., Duncan, A. and Bosire, E. (2025) 'Effectiveness of knowledge sharing practices among youth entrepreneurs engaged in small and medium enterprise (SMEs) in Kenya', *Information Development*. DOI: 02666669251330874.
Wijesinghe, P.R.D. and Kathriarachchi, R.P.S. (2022) 'Employee knowledge sharing behaviour: the role of workplace cyber incivility and personality traits', *IJRC*, pp. 59–68.Woods, H., Haruna, U., Konkor, I. and Luginaah, I. (2019) 'The influence of the Community-based Health Planning and Services (CHPS) program on community health sustainability

in the Upper West Region of Ghana', *The International Journal of Health Planning and Management*, 34(1), pp. e802–e816.

Xu, L. and Li, Z. (2022) 'Factors affecting the knowledge sharing behaviors of university teachers: an empirical study in China', *International Journal of Information and Education Technology*, 12(1), pp. 36–42.

Xue, C.T.S. (2017) 'Literature review on knowledge management in organizations', *Research in Business and Management*, 4(1), p. 30. Available at: http://dx.doi.org/10.5296/rbm.v4i1.10786 (Accessed: [insert access date]).

Zamiri, M. and Esmaeili, A. (2024) 'Methods and technologies for supporting knowledge sharing within learning communities: a systematic literature review', *Administrative Sciences*, 14(1), p. 17.

Zhang, Y. and Perkins, D.D. (2022) 'Toward an empowerment model of community education in China', *Adult Education Quarterly*. DOI: 07417136211062252.

Appendix A: Interview Guide

INTERVIEW GUIDE

Name of Interviewer	
Interview Date	
Place of Interview	
Category of Interviewee (Rural woman/Stakeholder)	
Age of Interviewee	

PURPOSE OF THE STUDY

To investigate knowledge sharing practices for poverty eradication amongst rural women in the northern region of Ghana.

Subject		**Question**
Introduction		Name and introduction of the researcher Can you please tell me about yourself; age, occupation, marital status, educational level and number of children?
Poverty assessment (measuring the level of poverty)		**When you hear the word poverty, what comes to mind?** Who provides for your family? Is your family able to spend an average of GHS10.92 Ghana cedis on each family member per day? What are the effects of you or your provider not being able to provide such daily needs for the family? What would you say are major factors that contribute to poverty amongst women in your community? What social amenities or resources are available in your District? e.g. safe drinking water, sanitary facilities, health facilities, jobs, schools/informal training institutes, credit access, electricity, information and access to services. Would you say you and other women in your community have been denied certain choicaes and resources or had your rights violated in ways that contributes to a life of poverty?
"Knowledge sharing" knowledge		What does knowledge sharing means to you?
Main Research Questions		
5.	**Knowledge sharing practices amongst rural women**	**What are the knowledge sharing practices for poverty eradication amongst women here?** Whom do you depend on for knowledge on your health, agricultural activities, nutrition, water management, migration, education and employment amongst others? In your opinion, how does knowledge sharing help eradicate poverty amongst women in your community? How often do women in your community meet to share knowledge for poverty reduction? In what way does knowledge sharing benefit women in your community in terms of poverty eradication?

		Would you say a lack of knowledge sharing has contributed to increased poverty amongst women in your community? How will knowledge sharing help in eradicating poverty amongst women in your community?

Thank You!

7. Appendix B: Focus Group Guide

FGD GUIDE

Name of Interviewer	
FGD Date	
Place of FGD	
Category of Interviewee (Rural woman/Stakeholder)	
Number of Participants	

PURPOSE OF THE STUDY

To investigate knowledge sharing practices for poverty eradication amongst rural women in the Northern region of Ghana.

Topic Focus	Core Questions	Prompts and Expansion material
Opening	Name and introduction of the researcher as well as a round introduction of participants. Can each of you please tell me your name and occupation?	
Poverty assessment (measuring the level of poverty)	**When you hear the word poverty, what comes to mind?** What would you say are major factors that contribute to poverty amongst women in this community? What social amenities or resources are available in this community? e.g. safe drinking water, sanitary facilities, health facilities, jobs, schools/informal training institutes, credit access, electricity, information and access to services.	Denied choices and resources as well as violated rights? Role of parents, siblings, relations, friends, government, NGOs, church leaders
"Knowledge sharing" knowledge	What does knowledge sharing means to you?	Formal and informal knowledge
Main Research Questions		
Knowledge sharing practices amongst rural women	**What are the knowledge sharing practices for poverty eradication amongst women here?** Whom do you depend on for knowledge on your health, agricultural activities, nutrition, water management, migration, education and employment amongst others? In your opinion, how does knowledge sharing help eradicate poverty amongst women in your community? How often do women in your community meet to share knowledge for poverty reduction? In what way does knowledge sharing benefit women in your community in terms of poverty eradication? Would you say a lack of knowledge sharing has contributed to increased poverty amongst women in your community? How will knowledge sharing help in eradicating poverty amongst women in your community?	

