

**KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY,
KUMASI - GHANA**

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**Influence of Religious Values on Stakeholder Management: The Islamic Religious
Perspective**

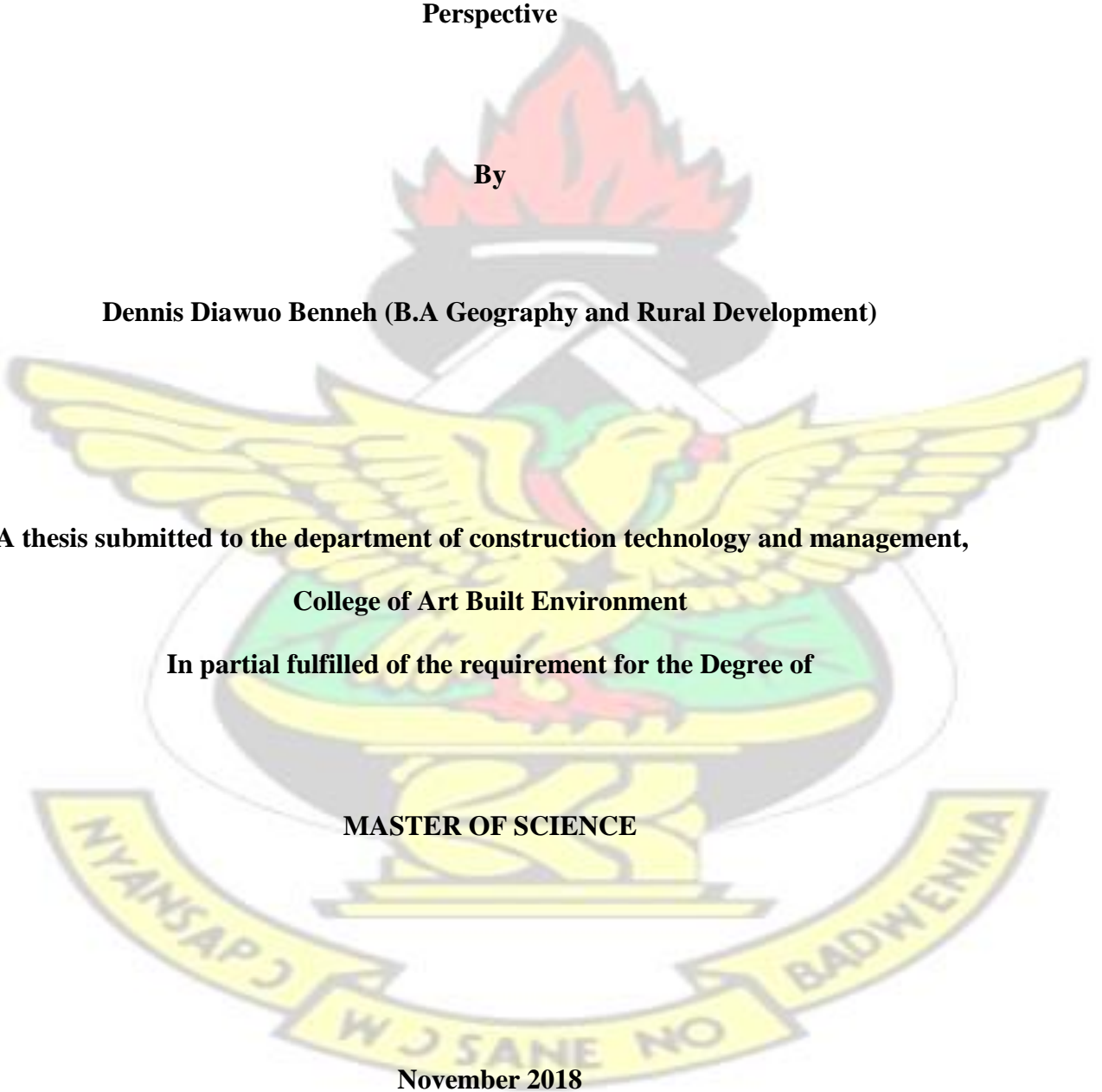
By

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College of Art Built Environment
In partial fulfilled of the requirement for the Degree of**

MASTER OF SCIENCE

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DECLARATION

I, the under-signed do hereby declare that, this research work, under the supervision of Mr. Ayirebi Dansoh is my own and that, to the best of my knowledge, it contains no material already published by someone else nor material which has been accepted for the honor of any other degree of the University, aside from where due affirmation has been made in the content.

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ABSTRACT

Corporate social responsibility (CSR) has a direct link with the concept of stakeholders. Stakeholders consist of people or individual who are affected or can affect the organisation's achievement and objectives. Again, stakeholders are crucial in project implementation success in the organization and are involved regularly in the organisation's functioning and that they raise organisation's interdependence as well as its environment. The present study identify the challenges introduced by religious values in stakeholder management in the construction industry and also finds out strategies for managing challenges from religious values in stakeholder management choosing Asokore Mampong in the Ashanti Region of Ghana as the case study. The issues the study focused on challenges introduced by religious values in managing stakeholders and strategies for managing challenges introduced by religious values in stakeholder management. The study used eighty (80) Muslims in Asokore Mampong. The instrument for the data collection was developed by the researcher, preceded by a pilot study. The pilot study was initially conducted in a similar Muslim community to ascertain its validity and reliability. The data for the study was basically from primary source in that qualitative research questions followed by closed-ended questionnaire were designed. The qualitative questions (8) sought to know how Muslims see religious values and their deep understanding of stakeholder. The quantitative questions were then designed based on the answers given during the qualitative study. The data generated was analyzed using the mean score ranking Descriptive statistics was used to test the data. The study concluded that the culture challenges emanating from religious values greatly affect stakeholder management. Further, it was concluded that communications challenges affect management of stakeholders and that the strategies to managing the challenges are project managers accommodate environmental factors, project managers consider stakeholders need, and project managers consider personal experience and aspirations and project managers include capacity building. It is therefore recommended that programme and or project implementers use their project management skills solve practical cultural and communication challenges.

Keywords: Religious Values and Stakeholder Management.

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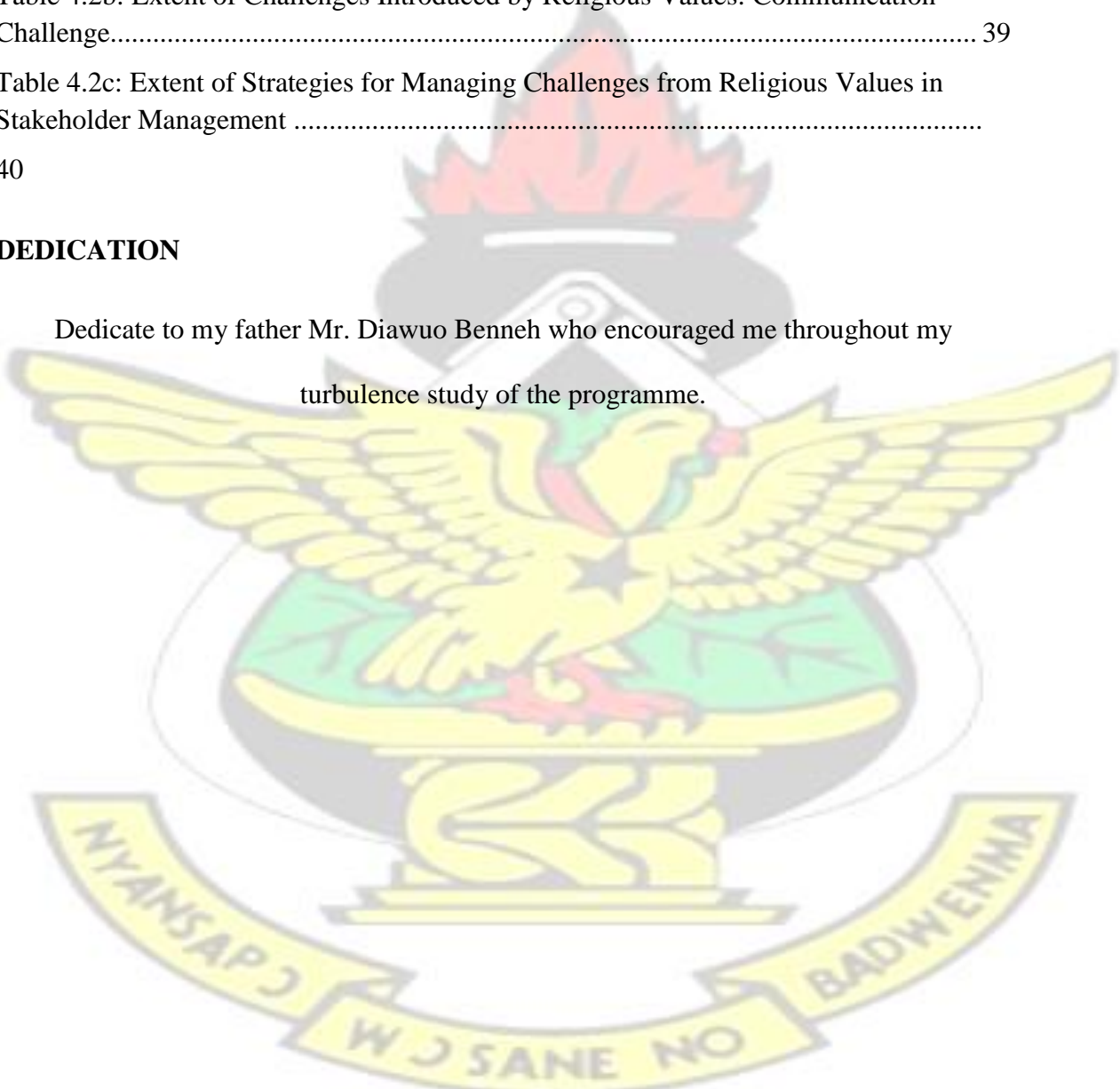
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DEDICATION

Dedicate to my father Mr. Diawuo Benneh who encouraged me throughout my turbulence study of the programme.



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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE STUDY

Corporate social obligation (CSR) has an immediate connection with the idea of partners. Partner idea emerges less routinely in overseeing decent variety setting. Jamali et al., (2014), contend that two fundamental ideas intently connected with setting of overseeing decent variety. Partners comprise of individuals or person who are influenced or can influence the association's accomplishment and targets (Freeman, 1984). Partners are critical in venture usage achievement in the association. Partners are included routinely in the association's working association and that they raise association's reliance and in addition its condition. It is vital for associations to capacity and contend to distinguish distinctive partner bunches adjusting great style of administration. In administration writing, settling on choices clarifies an array of particular models among computerized, incremental, discerning, junk can and political of surely understood (Bazerman, 2002;

Beyer, 1981.). Request and weights from an alternate sources are mounted on the individual chief who is the focal point of the basic leadership process.

Partners are spotted to play out their obligations using their capacity and power inside the association. Partners eventually settle on close to home and religious qualities, for example, his or her convictions, qualities, needs, and capability impacting how he or she responds to assignment. Individual estimations of partner trigger the general level contribution to the procedure of basic leadership (Fritzsche, 1991) and can be a results choice indicator. In such manner, religion assumes an indispensable job in the results choice of people whose individual highlights are composed by introduction of religion. Settling on basic leadership in religion is viewed as natural basic leadership. Instinctive basic leadership ends up subliminal basic leadership process in light of involvement and gathered judgment (Burke and Miller, 1999). They plot esteems or morals based choices, instinct, intellectual based influence started choices, subliminal mental programming, and knowledge based choices, and choices as contrasts in religion. A partner affected by religion-based other worldliness, have one-sided choice results.

Connecting venture administration partners in the development segment to the advertising business condition, McKinney and Moore's (2004), place that huge religious factor influence business pioneers moral settling on choice. Religiosity is found to influence advertisers' moral basic leadership process (Hunt and Vitell, 1993).

Singhapakdi et al. (2000) say that religiosity impact basic leadership morally. A more religious partner, because of the composed arrangement of significant worth, potentially

have an expansion standard of ethics than a no religious individual. Be that as it may, tensions built on a partner by trading off condition ideal choice.

1.2 PROBLEM STATEMENT

In line with DFID's approach, the German Federal Ministry for Economic Cooperation and Development (GTZ) has been the latest to come on board by convening, in February 2016, an international conference on 'Partners for Change—Religions and the 2030 Agenda for Sustainable Development' (GTZ, 2016). The initiative is based on the assumption 'that there can be no global paradigm shift toward sustainable development without the involvement of religious faiths' (GTZ, 2016, p. 26). Like other partnership initiatives, GTZ holds the view that partnerships are most successful when based on agreements between secular and religious actors, case-by-case according to local needs and contextual factors, which therefore means including all members of faith communities, and not only their representative leaders. Another key aspect of GTZ partnerships is holding faith communities accountable to their members in order to prevent (ab) uses of religion that may be detrimental to people's lives.

Despite the proliferation of partnership guidelines within the realm of international development and donor organizations, and despite the rapid expansion of academic literature on religion and development since the turn of the millennium (see, among others, Carbonnier, 2013; Clarke, 2013; Clarke et al., 2007; Deneulin & Bano 2009; Deneulin & Rakodi, 2011; Fountain, 2013; Jones & Petersen, 2011; Levy, 2013; Lunn, 2009; Marshall, 2013; Marshall & Van Saanen, 2007; Olivier 2016; Rakodi, 2012; Smith, 2017; Tomalin, 2013; Tomalin, 2015; Tyndale, 2006), the subject of the methodology for engaging development policy and practice alongside religion remains little explored. The

aim of this study is to address this, and to examine how all actors recognized as stakeholders, whether motivated by a faith or none, can cooperate to bring about sustainable and holistic development in faith communities.

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1.3 RESEARCH QUESTIONS

The study sought to answer the following questions:

1. What challenges are introduced by religious values in stakeholder management?
2. What strategies are used to manage religious values in stakeholder management?

1.4 RESEARCH AIM AND OBJECTIVES

AIM

The overall aim for the study is to examine the influence of religious values on stakeholder management.

OBJECTIVE

Specifically, the study sought to achieve the following objectives:

1. To identify the challenges introduced by religious values in stakeholder management in the construction industry.
2. To find out strategies for managing challenges from religious values in stakeholder management.

1.5 BRIEF OVERVIEW OF RESEARCH METHODS

With reference to this study, it was important to use quantitative research method. Data was be collected from primary source. Study population for the study was 90 and the sample size was 73. Purposive sampling technique was used. Instrument used to collect data was questionnaires. Data collected was analyzed quantitatively using descriptive statistics. The data collected was first edited to remove errors and then coded accordingly. The data obtained was analyzed using Statistical Package for Social Scientists (SPSS) version 23.

1.6 SCOPE OF STUDY

This examination centers on the construction sector. Given that the construction sector in creating economies is spotted for its commitment to development and advancement, and in perspective of the contention that development part execution in many creating economies, for example, Ghana is great regarding administrations gave, this investigation focuses on how religious qualities influence partner administration in the development business. The exploration will be constrained to Ghana and in this way the discoveries from the examination won't be summed up to different nations on the planet.

1.7 SIGNIFICANCE OF STUDY

With respect to prattle in writing on religious qualities and partner administration, the examination work will fill in as a helpful writing for different analysts who need to work in this field of study. The examination will contribute new learning to writing with respect to how religious qualities influence partner in the development business. The investigation

will fill in as a critical guide, wellspring of information and reference work for significant arrangement producers, academicians (standard report), honing venture administration experts, development specialists and the overall population understudies, partners, and advancement accomplices. For the most part, the examination offers both administrative and hypothetical comprehension on the connection between religious qualities and partner administration.

1.8 LIMITATIONS OF STUDY

The study had 90 stakeholders but time and money did not allow to solicit information from the entire 90 stakeholders. In this regard, the study used 73 stakeholders as respondents for analysis.

1.9 ORGANISATION OF STUDY

The study is organized into the following chapters. The first chapter gives the background to the study, statement of the problem, research questions, research objectives, brief overview of research methods, scope of study and the significance of study.

Chapter two talks about the literature. The concept of religion and religious values, stakeholder theoretical and empirical literature on religion and religious values, stakeholder management and hypothesis development.

Chapter three details the methodology of the study. Research design, target population, sample size, sampling technique, and data collection methods.

Chapter four deals with the presentation and analysis of data and finally, and chapter five contains summary of findings, conclusion and recommendations of the study.

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CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

The part concentrate on religious values and stakeholder management focusing on the logical survey that archive the recorded precursors and current issues in religious qualities in overseeing partners. Once more, the part takes a gander at the hypothetical and exact writing audit and additionally reasonable structure and theory. The section finishes up with a part rundown catching the key issues in religious qualities and partner administration.

2.1 CONTEXTUAL REVIEW

With 84% of the world's population estimated to be affiliated to a religion, 1 international institutions and governments are increasingly acknowledging the importance of religion in development policy. International development organizations have over the last decade sought to establish partnerships with faith communities and have produced sets of guidelines on how to work together. In 2012, the UK Department for International Development (DFID) launched its 'Faith Partnership Principles'. It is based on the

recognition of the prevalence of religion in the lives of people living in poverty, the trust commanded by religious leaders, and the proximity of religious organizations to the most marginalized and the effectiveness of the many services they provide (Alkire, 2006; Clarke, Jennings, & Shaw, 2007; Marshall, 2013; Marshall & Van Saanen, 2007; Narayan, Chambers, Shah, & Petesch, 2000). DFID (2012) has selected three principles to underpin its work with faith groups: transparency (being clear about one's beliefs, values and objectives); mutual respect (respecting each other despite differences and disagreements); and understanding (gaining more knowledge of the values and ways of functioning of the respective organizations). In areas of disagreement, DFID's strategy is to respect different views while working at what can be commonly agreed upon.

Similarly, UNICEF published in 2012 a document about 'Partnering with Religious Communities for Children'. Based on the common ground shared by the Convention on the Rights of the Child and the inherent dignity of every human life held in religious traditions, UNICEF works in partnership with faith communities. Like DFID, UNICEF focuses on principles such as transparency, mutual respect and understanding, while stressing the importance of cultivating certain attitudes like curiosity, openness, not being prejudiced, willingness to learn, and sensitivity toward others. But unlike DFID, UNICEF (2012) recognizes the heterogeneity of religious traditions, and the need to address areas of disagreements or sensitive issues beyond what is readily agreed upon. For example, it may be easier to agree with a Catholic organization on the care of HIV/AIDS orphans than on the distribution of condoms to prevent the spread of the virus, but this does not foreclose the need for discussion and sustained debate about the most effective means to protect human life. The equal dignity of boys and girls and access to similar opportunities is another area where disagreements between UNICEF and some faith groups may arise.

However, UNICEF's document indicates that often discriminatory and harmful practices are based on cultural traditions that contravene religious principles. Hence there is a need to engage with the religious traditions themselves to re-examine their practices in the light of their own authoritative texts.

The United Nations Development Programme and the United Nations Population Fund have also established their own sets of working guidelines for partnering with faith communities (UNDP, 2014, UNFPA, 2009). All these guidelines mirror one another and emphasize the importance of partnering with faith communities and focusing on common ground in order to make poverty reduction more effective. The World Bank has not yet published similar guidelines but has convened several events over the last two decades, starting with the World Faiths Development Dialogue in 1998 and continuing to date with organizing, in July 2015, a global conference on Religion and Sustainable Development. Since 2014, the World Bank Group has had its own in-house 'Faith-Initiative Team'.

2.1.1 Religion

Endeavoring to giving a reasonable meaning of religion call for energetic contradictions from researchers with respect to what religion really is. Durkheim (1972), a French Sociologist, characterizes religion as conviction frameworks and practices that are bound together and generally consecrated, which means things that are illegal and separate joining individuals into one single good network, called Church, every one of the individuals who cling to them. He additionally clarifies that religion is simply the approval by custom and legendary means.

Albanese (1981), declares that religion is an arrangement of images – cultus, codes, ideology on which individuals for the most part viewed as network give themselves introduction with particular reference to both remarkable and conventional qualities, forces and implications. O'Dea (1985), contends that religion is a culture that changes images of involvement.

2.1.2 Values

Values are conceptualization of built social implications or mental airs overcome socialization process and acculturation passed on starting with one age then onto the next age offering inclination to undertakings of specific states over others (Hofstede, 1980).

Researchers have arranged qualities into multifaceted esteem measurements. Hofstede (2001), contends on five measurements of culture-level: vulnerability evasion, manliness, independence, control separation and Confucian dynamism or here and now versus longintroduction. Inglehart et al., (2000), affirms two esteem measurements: introduction of common discernment versus customary and articulation of self-versus survival. Schwartz (2006), depicts two levels of individual measurements of culturally diverse contrasts in values - receptiveness to change versus preservation and self-amazing quality versus selfupgrade

2.1.3 Religious Values

Religious qualities are characterized as what individuals expect of themselves and of others in view of the convictions normal to the religions they hone. Such qualities speak profoundly rules that guide every day basic leadership. They enable individuals to figure out which moves to make, and to make judgments about set in stone and great or terrible. The world's most usually rehearsed religions frequently have comparable qualities, despite the fact that varieties exist in the manner in which a few qualities are organized over others

(Kraft, 2017). Esteem works in religion in something like three different ways: as the ground of commitment, as the encircling qualities situating society and considering, and as particular good customs.

Religion turns into the most widely recognized concern of which one is capable with hopeful inclination and certainty going to all life. It demonstrates the great one expectations or anticipates from the world. Religious qualities are of two kinds – inborn and outward qualities. Characteristic qualities do exclude reference to anything rising above itself. It is the satisfaction of enthusiasm, including objects and the odd connection between them. Extraneous qualities made up of two – quick and instrumental. These are the conditions or intends to satisfy the inborn qualities. Articles that straightforwardly satisfy enthusiasm ending interest needed or preferred are called quick qualities, instrumental qualities cause prompt qualities – responsibility for to their viability in creating interest objects. Religious qualities are either genuine or perfect. Genuine religious qualities are extreme and are considered as the subsequent from fate controlled by a solitary law while that of perfect religious qualities draw in objects made by astronomical creative ability.

2.1.4 Values as Ground of Obligation

Religion has a key capacity of clarifying profound quality and otherworldliness of individuals and how they develop fundamental human standards of living under obligation in that individuals are characterized as capable by religion (Bellah, 1972). Religion has an essential capacity of giving qualities situated to societies. Has just been said. Religious introduction encourages individuals to at last adjust and partake in positive evaluations of the estimation of life, nature, and human social affiliations. Moral failings, malady, and

otherworldly perversity are disclosed to be misattunements, not powerful obliviousness or sin. Religion mentors individuals to the world as a constructive articulation of perfect creation, yet additionally some of the time regard nature as giving compulsions to sin since individuals have an immediate connection to God (specifically, commitment) separating them from nature.

2.1.5 Values as Cultural Orientation and Thinking

Present day cooperations of the world awesome religious conventions demonstrate the blend of long chronicles of epitomes of culture. Precisely, religions are socially encapsulated and that qualities live in different societies. National interests characterize distinctive religious articulations and that the contribution call upon a similar religious convention to legitimize each side against the other, fortifying diverse translations of what the religion implies.

2.1.6 Values as Moral Traditions

Religions have incredible customs of good elucidation demonstrating their chronicled and social changes and areas. Custom is most occasions found in contentions that speak to different sides of essential issues treating peace and war, legitimate regard for individuals in states of birth and passing, examples of family and social life, enduring and life advances. For instance, most religions have simply war moral conventions and conservative.

2.2 STAKEHOLDER MANAGEMENT

Stakeholder administration is the ascertained methodology of overseeing associations with gatherings or people that is proprietors of business process, administrators and directors,

end-clients and venture group. Partner administration has a reason for estimating partners effect on venture execution (Bryson, 2004)

Harris (2010), gives a blueprint of sequence of partner administration. Early reports which accentuation overseeing and setting contracts, vulnerability and reliance, development industry issues, partner correspondence issues. Further, Latham (1993) contends on discussions with customers, subcontractors and customer disappointments, and contractual workers doubt.

Once more, Latham (1994) takes a gander at efficiency potential change utilizing great acquisition strategies particularly cooperation. Levene (1995), contends that enhancing administration in acquirement contain great goals of arrangement and correspondence. Egan (1998), takes a gander at the disappointment of the client, eccentrics and wastefulness. Once more, Egan (2002) contends on supply colleagues joint effort, upholding for outline and construct clarifying that all parts of the venture, its accomplices and partner are imperative.

Jergeas et al. (2000), set that productive administration needs of partners and task is an applicable perspective in effective venture. Bourne and Walker (2005), contend that successful partner administration include worries of partners that convey to shoulder solid partner relationship in troublesome venture condition. The vital method to overseeing partners is distinguishing distinctive partners for compelling conveyance of venture (Eskerod et al., 2013). Eskero et al., (2013), place that commitment appraisal, prioritization of partners, distinguishing proof and examination are the center elements of partner administration. Recommend distinguishing proof, evaluation of commitment,

partner prioritization and investigations. In overseeing partners adequately for venture finishing, sequence of the procedures and methods of overseeing partners to contain Stakeholder Circle Tool (Bourne, 2005), Stakeholder Matrix (Chinyio and Olomolaiye, 2010; Newcombe, 1996), Social Network Analysis (Bourne and Walker, 2005; Rowley, 1997) and the system for overseeing partners in created nations.

2.3 CHALLENGES INTRODUCED BY RELIGIOUS VALUES IN MANAGING STAKEHOLDERS

2.3.1 Culture Challenge

The persuasive scholar Hofstede (1980, 2001) conceptualizes culture as shared implications appointed by culture individuals to things and people around them, included in his much-referred to state, the "aggregate programming of the psyche". Herskovits (1948) favored a considerably more extensive conceptualization caught by the expression "the man-made piece of nature". The real hypotheses revolve around esteem measurements as the bases for conceptualizing society, as they can be communicated in a de-contextualized way (values are disguised and work crosswise over most or all unique circumstances). Respondents can be requested to report their qualities, without the need to determine what activities may be involved by adherence to these qualities, given unforeseen conditions. Singular reports of qualities would then be able to be utilized as backhanded markers of the social qualities that impact the numerous choices that individuals make in their life inside a general public (Schwartz, 1999). Rather than reports of qualities, practices are constantly sanctioned inside a characterized setting, and this setting will characterize one of different conceivable implications to the individuals who are dynamic in that specific situation. The contextualized nature of practices presents

issues for any individual who needs to draw down to earth suggestions from portrayals of societies as far as qualities. With a specific end goal to perceive any reason why specific practices win in a given culture, we have to more readily see how summed up values are connected to particular activities.

Lobby's first qualifications were between what he calls monochronic and polychronic time. Monochronic time, "M-time", is one-thing at any given moment, following a straight frame. Time streams from past to present to future. Monochronic societies push a high level of planning, and an intricate code of conduct worked around immediacy in meeting commitments and arrangements. Polychronic (P-time) societies are inverse, human connections and collaborations are esteemed over "self-assertive" timetables and arrangements. Numerous things may happen immediately since numerous individuals are engaged with everything, and interferences are visit. P-time, many-things-at once, is basic in Mediterranean and European Colonial-Iberian-Indian societies. Hall (1983) brings up that inside a solitary culture the capacity to show both polychronic and monochronic demeanors exist. He utilizes the case of the French who are monochronic mentally however polychronic in conduct. Hall noticed that in societies that keep the past alive (Asian for instance) there is less pressure in light of the fact that their idea of "planning what's to come" is that it is less critical (because of the significance of history and custom). This can prompt a reliance upon broadly held convictions created from the past and systematized as principles of conduct and basic leadership (Smith, Peterson and Schwartz, 2002). High and low setting society alludes to the way that when individuals convey, they influence suspicions regarding the amount to the audience thinks about the subject under talk. In low-setting correspondence, the presumption is that the audience knows next to no

and must be told essentially everything. In high-setting correspondence the audience is as of now "in setting" and does not should be given much foundation data.

2.3.2 Communication Challenge

As per Huczynski and Buchanan (2001), there are five important hindrances to viable correspondence inside the hierarchical setting which can be summed up as Power contrasts, Gender contrasts, Physical environment, Language, and Cultural decent variety. The obstructions to compelling culturally diverse correspondence have coordinate ramifications for the accomplishment of effective venture results. Distinguishing factors that encroach on powerful correspondence are basic to the administration procedure essential for achievement in a global task condition. Achievement relies upon how well professionals control the degree of impact and how they oversee contending needs and related dangers.

2.4 STRATEGIES FOR MANAGING CHALLENGES FROM RELIGIOUS VALUES IN STAKEHOLDER MANAGEMENT

2.4.1 Proactive measures to enhance culturally diverse correspondence

Reasonable proactive measures are results of involvement, and this has coordinate ramifications for the administration forms important for fruitful universal task execution which are encouraged by successful correspondence, fully expecting future assignments. There is the requirement for venture administrators to think proactively and to apply socially delicate and suitable techniques that include local people to pick up a feeling of task 'proprietorship'. There is the need to overhaul abilities and to guarantee that tasks incorporate limit building parts with the goal that information and innovation exchange isn't simply acknowledged yet in addition manageable.

There is the requirement for the correspondence administration procedure to be dynamic enough to suit ecological elements, partners' needs, authoritative destinations and individual desires and yearnings. There are specific and vital worries for development partner administration technique on universal improvement extends in which partners have a place with various societies, political dangers, and requesting neighborhood requirements. For instance, the remote administrators need to initially construct trust and make great association with the neighborhood representatives.

2.5 THEORETICAL LITERATURE REVIEW

Theoretically, the investigation is guided by regulating partner show and instrumental partner demonstrate.

2.5.1 Standardizing Stakeholder Model (1995)

The standardizing partner demonstrate was embraced by Donaldson et al., (1984). The model presumes that partners have characteristic qualities and that they have genuine stakes in exercises of corporate business in view of their corporate intrigue and inborn esteem. The model again contend that partners contain expansive range of individuals and that enlightening administrative aptitudes empower expectations and suggestions to be made.

2.5.2 Instrumental Stakeholder Model (1995)

Jones (1995), contends that instrumental partner display predicts implies closes thought of the firm conduct and seeks after firm interests through partner relationship administration. The model tends to powerful partners interests. Froomen (1999), places four classifications of partner impact and asset relationship.

Contemporaneous different partners impact and the expectation of reactions of firms concentrating on partner organization thickness was set by Rowley (1997). Partner intrigue administration augments firm execution (Agle et al., 1999; Welcomer 2003).

2.6 EMPIRICAL LITERATURE REVIEW

As highlighted in the introductory section, partnerships between development organizations and faith communities have spread over the last decade (Alkire et al., 2006). In this section present studies relevant for both development and religion, which contain both positive and negative instances of engagement and bring out critical methodological questions.

Walker, 2015; Wodon, 2015 argued non-governmental organization in Nigeria were involved Islamic leaders in eradicating the practice of child marriage. At first, the leaders were reluctant to engage with the external development intervention because they viewed ending the practice as a 'secular' agenda. However, when informed about the health issues related to child marriage, they started to make public pronouncements on the negative consequences of child marriage on girls' health, and to invite parents to make their own decision about the age of marriage, bearing in mind the long-term impact of their decision on their children.

UNFPA, 2014, pp. 38–39 posited that an intervention by a nongovernmental organization aimed at stopping the environmentally harmful practice of dynamite fishing in Zanzibar. State authorities had made dynamite fishing illegal, and offenders were jailed. Yet, fishermen continued fishing that way. The intervention consisted of engaging the fishermen directly using a religious text (rather than through the religious leaders as such).

What finally ended the practice was a year-long training for fishermen that included a study of the Qur'anic verses about nature as a gift from Allah and that therefore needed to be protected.

Again, UNICEF (2012), argued that there was a gender and violence against women. In its partnership document, highlighted that, despite upholding the idea of the inherent dignity of every human being, most religions are also perpetuating patriarchy and male domination, denying women positions of leadership and authority, and even condoning or being indifferent toward violence against women. In areas where religion goes against development goals such as those of gender equality, engagement can become complex and less conducive to women's wellbeing.

There exists several initiatives aiming to reduce gender based violence in Africa, and which include both Christian and Muslim contexts. In their review of such initiatives, Le Roux et al. (2016) pointed out the central role of engagement with religious texts. Because many of these texts have been used by male religious leaders to condone violence against women, they need to be re-interpreted, especially to make male leaders aware of their own socio-cultural bias. Nonetheless, the authors concluded that these initiatives yield limited results: not all male religious leaders were willing to participate, and many did not want to question the patriarchal bias. Le Roux et al. (2016) suggest that long-term involvement and continued support and mentoring is required in order to promote the personal transformation of faith leaders, a transformation needed to make the engagement between religion and development conducive for woman's well being (Le Roux et al., 2016, p. 31).

2.7 CHAPTER SUMMARY

The chapter discussed the religious values and stakeholder management. It also reviewed the theoretical and empirical literatures on religious values and stakeholder management.



CHAPTER THREE

RESEARCH METHODOLOGY

3.0 INTRODUCTION

The chapter focuses on the research method, approach and strategy. It gives details to the study area, research methods, approach, strategy, target population, study population, sample size and technique, validity and reliability of instrument.

3.1 STUDY AREA

Ashanti Region, specifically the Asokore Mampong was chosen for this study because the area is predominantly dominated by Muslims.

3.2 RESEARCH METHODS

The methods the study adopted were the type of questions designed for respondents, data collection procedure, analysis and interpretation. The study designed closed ended questions to correctly sieve out the answers needed for analysis and interpretation. Data was collected from primary sources and the instrument used for the study was interview guide and structured questionnaire. Analysis was done using SPSS followed by qualitative and quantitative interpretations.

3.3 RESEARCH APPROACH

There are two main research approaches, which are the inductive and deductive. As per Trochim (2006), deductive thinking moves from the general to the particular in that contentions depend on standards, laws and are broadly acknowledged standards, while the inductive deals with the development of theories. The study adopted qualitative and quantitative approach to exploring and understanding religious values of stakeholders and

how these values shape the understanding of stakeholders in appreciating projects implementation.

The study used an inductive method of reasoning to understand the interpretation of religious values in the Muslim community. Regarding the quantitative nature of the study, deductive method of reasoning was used to understand the existence of relationship between religious values and stakeholder management. Deductive reasoning moves from the general to the specific in that arguments are based on rules, laws and are widely accepted principles.

3.4 RESEARCH STRATEGY

Qualitative survey question was first designed. According to Orodho, (2009a), survey helps in collecting data from individuals of a population to ascertain the recent status of the population in relation to one or more variables. Qualitative survey, for that matter was a good strategy for this study because it enabled the researcher to obtain information that explains the current situation of Ahow religious values play a role in stakeholder management. Again, the study used a questionnaire-based survey to facilitate the achievement of the main research objective. Two main characteristics describe the purposes of a survey. Firstly, surveys aim to produce some descriptions about the distribution of phenomena in a population (Ling et al., 2008). Therefore, a survey analysis may be concerned with comparing the relationship between variables, or with demonstrating the finding, descriptively (Zikmund et al., 2009). Secondly, surveys are used to collect information from research population through use of structured questions.

Additionally, a survey provides a means for collection of a large amount of data from a substantial population in a highly economical way and it also operates on a foundation of statistical sampling to protect a particular representative dataset (Liu, 2008).

3.5 TARGET POPULATION

Population, according to Mugenda and Mugenda (2003), is total number of group of individuals or items having similar characteristics and are considered under fields of inquiry. Therefore, the target population for the study were two hundred (200) composing of all Sheiks and Malams in Asokore Mampong in Ashanti Region.

3.6 STUDY POPULATION

Ruben and Babbie (2001), define study population as the sum of all elements from which the sample is actually selected. In this regard, the study population for this study was ninety (90) stakeholders composing of Muslims in Asokore Mampong.

3.7 SAMPLE SIZE

The study used seventy-three (73) respondents with an alpha level of 5% and a confidence level of 95% to gather data for analysis. This number constitute all stakeholders in Asokore Mampong. The sample size calculation by Yamane (1967) is given by:

$n = \frac{N}{1+N(e)^2}$, where n is the sample size, N is the population size, and e is the level of precision.

$$\begin{aligned} n &= \frac{90}{1 + 90(0.05)^2} \\ &= 73. \end{aligned}$$

3.8 SAMPLING TECHNIQUE

The study used convenient sampling technique to sieve information from the respondents based on two reasons: first, easy selection and identification of individuals or groups of individuals that are competent and well vexed in information with a phenomenon of interest (Cresswell et al., 2011). Second, the importance of willingness and availability to participate, and the ability to communicate experiences and opinions in an expressive, reflective manner, and articulate (Bernard, 2002; Spradley, 1979).

3.9 THEORETICAL MODEL FOR THE STUDY

The theory guiding the study is normative stakeholder model espoused by Donaldson et al., (1984). The model presumes that stakeholders have inherent values and that they have legitimate stakes in activities of corporate business based on their corporate interest and intrinsic value. The model again argue that stakeholders comprise broad spectrum of people and that descriptive managerial skills enable predictions and recommendations to be made.

3.10 VALIDITY AND RELIABILITY OF RESEARCH INSTRUMENT

Three (3) to five (5) respondents were used as pre-test to ensure increase validity, understanding, difficult questions and respondents' willingness to respond to questions (Ghauri et al., 2005; Orodho, 2012). Pre-testing made language clearer and tested accuracy and sustainability of instrument. Pre-test respondents were selected randomly from the targeted population. Questionnaire were given to project stakeholder management experts and Muslim religious leaders to cross check whether or not programmed issues were outlined to ensure content validity. Their corrections together with those from the pre-test were incorporated in the final questionnaire.

3.11 CHAPTER SUMMARY

This chapter described the procedures by which data required for the study is collected. Specifically, it covered the research approach, research design, population, sample and sampling techniques, and research instruments and data collection procedure. Both theoretical and empirical models for the study have been estimated to achieve the intended objectives of the study.



CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION OF FINDINGS

4.0 INTRODUCTION

This chapter presents the study's results and the discussions of the findings. The key sections of the chapter includes: respondent profile, descriptive results, measurement assessment, and discussions, and chapter conclusion.

4.1 RESPONDENTS' PROFILE

The study sought to explore the role of stakeholders in the delivery of project in the financial services sector. The study administered 80 questionnaires and all the 75 were retrieved. Preliminary checks for incompleteness however revealed that all the 73 could be considered usable for the study. As shown in Table 4.1 shows that majority of the respondents had ages between 30 to 39 years (46.0%) and 0 to 29 (34.0%) and. Also, majority of them were male (54.0%) or female (46.00%). Moreover, regarding educational background, majority of them were either bachelor degree holders (50.0%) or masters' degree holders (22.0%). Further, majority of them were businessman/women (26%) followed by security officers (25%), teachers (22%), nurse (9%), bankers and network marketers (7%) and receptionists (4%).

Table 4.1 Breakdown Respondent profile

Variable	Category	% of n
Age	0 – 29	46.0
	30 – 39	34.0
	40 – 49	10.0
	50 +	10.0
Gender	Male	54.0
	Female	46.0
Academic Qualification	SSCE/WASSCE/O LEVEL	14.0
	Bachelor’s Degree	50.0
	Professional Certificate	10.0
	Master’s Degree	22.0
Occupation	Teacher	4.0
	Banker	22
	Businessman/woman	7
	Network marketer	26
	Security officer	7
	Nurse	25
	Receptionist	9
		4

Source: (Field Survey, 2018)

4.2 DESCRIPTIVE RESULTS

This section presents descriptive results on the study’s constructs – that is work environment and triple constraints of project. A 4-point scale that ranged from strongly disagree (=1) to strongly agree (=4) was used to measure all items.

4.2.1 Challenges Introduced by Religious Values: Culture Challenge

Nine items (22) items were adopted from Hall (1983) to measure the culture challenge introduced by religious values. To make the results easily interpretable, the scores obtained were recoded to reflect culture challenge. Respectively, the study rephrased the dimensions of culture challenge introduced by religious values as Stakeholders do many things at once, Stakeholders are highly distractible and subject to attending to interruptions before the issue at hand, Stakeholders focus on an objective to be achieved, but may not

be concerned about creating plans to achieve it, Stakeholders are high-context and already have information, Stakeholders are committed to people and human relationships, Stakeholders change plans often and easily, Stakeholders are more concerned with those who are closely related (family, friends, close business associates) than with privacy, Stakeholders base promptness on the relationship, and Stakeholders have a strong tendency to build lifetime relationships. The descriptive statistics of the items and their overall average score are shown in Tables 4.3a. Across the nine dimensions, an average participant scored 4.04 (standard deviation = .469), 3.98 (standard deviation = 1.408), 3.95 (standard deviation = 1.428), 3.89 (standard deviation = 1.471), 3.89 (standard deviation = 1.460), 3.83 (standard deviation = 1.420), 3.81 (standard deviation = 1.513), 3.62 (standard deviation = 1.436) and 3.37 (standard deviation = 1.559) mean scores were obtained on culture challenge. Given a scale of 1 to 4 used to measure the items, these results suggest that an average participant demonstrates slightly above average strong culture challenge in engaging stakeholders.

Table 4.2a: Extent of Challenges Introduced by Religious Values: Culture Challenge

<i>Item code</i>	<i>Item statement¹</i>	<i>Mean</i>	<i>Std. Dev.</i>	<i>Rank</i>
CU C1	Stakeholders do many things at once	4.04	1.469	1 st
CU C2	Stakeholders are highly distractible and subject to attending to interruptions before the issue at hand	3.98	1.408	2 nd
CU C3	Stakeholders focus on an objective to be achieved, but may not be concerned about creating plans to achieve it	3.95	1.428	3 rd
CU C4	Stakeholders are high-context and already have Information	3.89	1.471	4 th

CU C5	Stakeholders are committed to people and human relationships	3.89	1.460	4 th
CU C6	Stakeholders change plans often and easily	3.83	1.420	5 th
CU C7	Stakeholders are more concerned with those who are closely related (family, friends, close business associates) than with privacy	3.81	1.513	6 th
CU C8	Stakeholders base promptness on the relationship	3.62	1.436	7 th
CU C9	Stakeholders have a strong tendency to build lifetime relationships	3.37	1.559	8 th

Source: (Field Survey, 2018)

4.2.2 Challenges Introduced by Religious Values: Communication Challenge

Three (3) items were adopted from Huczynski and Buchanan to measure communication challenge introduced by religious values. To make the results easily interpretable, the scores obtained were recoded to reflect communication challenge. Respectively, the study rephrased the dimensions of the communication challenge introduced by religious values as Stakeholders have different and competing values, Flexibility in communication is affected by stakeholders beliefs and expectations, and Communication is affected by the power difference of stakeholders. The descriptive statistics of the items and their overall average score are shown in Tables 4.3b. Across the three dimensions, an average participant scored 4.04 (standard deviation = .469) and 3.98 (standard deviation = 1.408), 3.95 (standard deviation = 1.428) mean scores were obtained on communication challenge. Given a scale of 1 to 4 used to measure the items, these results suggest that an average participant demonstrates slightly above average communication challenge in engaging stakeholders.

Table 4.2b: Extent of Challenges Introduced by Religious Values: Communication Challenge

<i>Item code</i>	<i>Item statement¹</i>	<i>Mean</i>	<i>Std. Dev.</i>	<i>Rank</i>
CC1	Stakeholders have different and competing values	4.04	1.469	1 st
CC2	Flexibility in communication is affected by stakeholders beliefs and expectations	3.98	1.408	2 nd
CC3	Communication is affected by the power difference of stakeholders	3.95	1.428	3 rd
Composite (average) score		3.82	1.234	

Source: (Field Survey, 2018)

4.2.3 Strategies for Managing Challenges from Religious Values in Stakeholder

Management Four (4) items were adopted from Tone et al., (2009) to measure strategies for managing challenges from religious values in managing stakeholders. To make the results easily interpretable, the scores obtained were recoded to reflect the strategies for managing challenges from religious values in managing stakeholders. Respectively, the study rephrased the dimensions of the strategies as Project managers accommodate environmental factors, Project managers consider stakeholder needs, Project consider personal expectations and aspiration, and Project managers include capacity building. The descriptive statistics of the items and their overall average score are shown in Tables 4.3c. Across the three dimensions, an average participant scored 4.04 (standard deviation = .469), 3.98 (standard deviation = 1.408), 3.95 (standard deviation = 1.428) and 3.98 (standard deviation = 1.471) mean scores were obtained on the strategies for challenges from religious values in managing stakeholders respectively. Given a scale of 1 to 5 used to measure the items, these results suggest that an average participant demonstrates slightly above average strategies for managing stakeholders.

Table 4.2c: Extent of Strategies for Managing Challenges from Religious Values in

Stakeholder Management

<i>Item code</i>	<i>Item statement¹</i>	<i>Mean</i>	<i>Std. Dev.</i>	<i>Ran k</i>
SMC1	Project managers accommodate environmental factors	4.04	1.469	1st
SMC2	Project managers consider stakeholder needs	3.98	1.408	2 nd
SMC3	Project consider personal expectations and aspiration	3.95	1.428	3 rd
SMC	Project managers include capacity building	3.89	1.471	4 th
Composite (average) score		3.82	1.234	

Source: (Field Survey, 2018)

4.3 MEASUREMENT ASSESSMENT

To examine the reliability and validity of the study's scales, the study relied on Cronbach alpha test. Cronbach alpha test is a suitable technique for assessing the internal consistency of scales (Hair et al. 2014; Field 2009). The Cronbach alpha test conducted revealed that each scale in the study had strong internal consistency and was reliable given that the alpha values were above .70 (Field 2009). Religiosity, selflessness, positive work environment, honesty, internal whistle-blowing, and external whistle-blowing had alpha values of .899, .906, .949, .954, .803, and .777 respectively.

4.4 DISCUSSIONS

The argument of managing stakeholders' needs leads to project success is plausible. Thus, understanding its antecedents and outcomes has been a forefront research agenda over the years. Project stakeholders are to be monitored during the development stage of the

project. Mitchel et al., (1997), argue that classification of stakeholders is to base on salience taking into consideration **urgency, legitimacy and power**. The conflictive nature of religious values and stakeholder engagement make project in the construction sector difficult. Regular religious services attendants report solidified social networks and deep social support than irregular attendants (Bradley 1995; Ellison and George 1994; Idler and Kasl 1997a). Religious thoughts and feelings enhance good well-being. Religious groups furnish complex set of beliefs about God, human relationships, death, life and ethics important to well-being and health. Religious belief systems, according to Berger (1967), are symbolic universes that provide events of death and life spiritual relevance. Studies show that religious practices and beliefs appear to be linked with higher feelings and self-esteem of self-worth, specifically among older adults (Krause 1995); individuals describing themselves strong religious faith report themselves to be happier and more satisfied with their lives (Ellison, 1991). In an attempt to contribute to answering some of the challenges that religious values bring in managing stakeholders, the present study relied on a sample of 80 Muslim respondents from Asokore Mampong in the Ashanti Region of Ghana. The results obtained are discussed below:

4.4.1 Challenges Introduced by Religious Values: Culture Challenges

Descriptive results obtained show that the culture challenge of religious values greatly affect stakeholder management. On a scale of 1 to 4 a participant in the study, on the average, scored 3.14 on the 9-item (adopted from Hall 1983) used to measure the culture challenge in managing stakeholders. In his study of culture he found that cultures keep the past alive (Asian for example) and that there is less stress because their concept of “scheduling the future” is that it is less important. This can lead to a dependence upon widely held beliefs developed from the past and institutionalised as rules of behaviour and

decision-making. In consonance with the argument raised by Walker, 2015; Wodon, 2015, the current study found that culture poses a great challenge in stakeholder management, particularly stakeholders having too many religious values flooding their minds.

4.4.2 Challenges Introduced by Religious Values: Communication Challenges

Descriptive results obtained show that the culture challenge of religious values greatly affect stakeholder management. On a scale of 1 to 4 a participant in the study, on the average, scored 3.82 on the 3-item (adopted from Huczynski and Buchanan 2001) used to measure the communication challenge in managing stakeholders. In their study of effective communication barriers they found that cultural differences affect communication and that different and competing values, beliefs and expectations affect the flexibility and application of appropriate management strategies (Laroche, 2003). Again, the study by Le Roux et al. (2016) suggest that long-term involvement and continued support and mentoring is required in order to promote the personal transformation of faith leaders, a transformation needed to make the engagement between religion and development conducive for women's wellbeing.

The argument put forward by Le Roux et al. (2016) concurs with the current study's findings that religious values brings about communication barriers between and among project stakeholders the make management of project stakeholders complex.

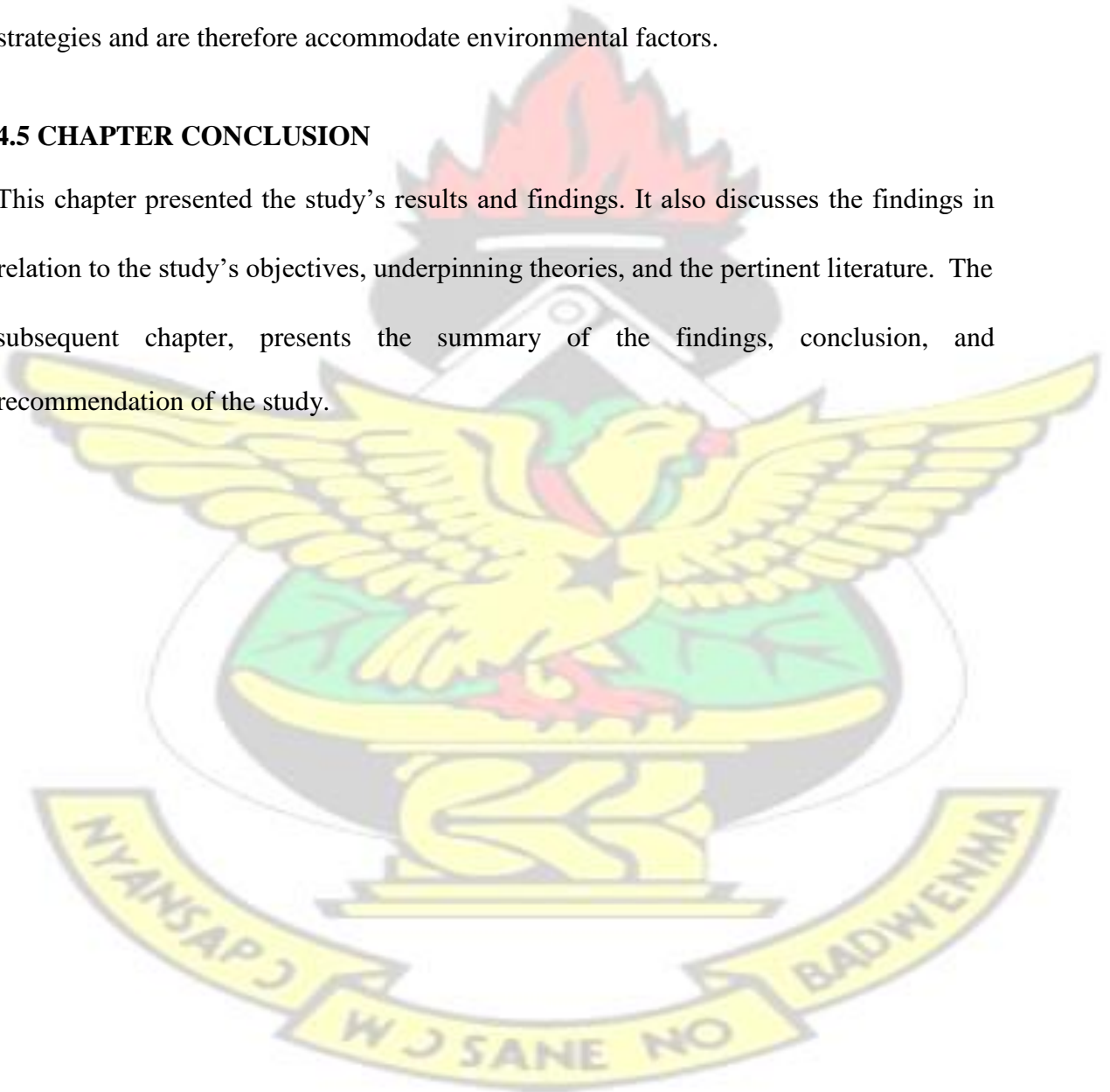
4.4.3 Strategies for Managing Challenges from Religious Values in Stakeholder Management

Descriptive results obtained show that the culture challenge of religious values greatly affect stakeholder management. On a scale of 1 to 4 a participant in the study, on the

average, scored 3.82 on the 4-item (adopted from Tone et al., 2009) to measure strategies for managing challenges from religious values in managing stakeholders. In their study they found that strategies for managing the religious values challenges in managing stakeholders are that project managers are proactive and to apply culturally sensitive and appropriate strategies that involve locals to gain a sense of project ownership. This study commensurate the findings of the current study in that project managers have good strategies and are therefore accommodate environmental factors.

4.5 CHAPTER CONCLUSION

This chapter presented the study's results and findings. It also discusses the findings in relation to the study's objectives, underpinning theories, and the pertinent literature. The subsequent chapter, presents the summary of the findings, conclusion, and recommendation of the study.



CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

The study had two purposes: to identify the challenges introduced by religious values in stakeholder management in the construction industry and to find out strategies for managing challenges from religious values in stakeholder management. This chapter of the study provides summary of the study findings in congruence with the slated research objectives. The chapter also presents thorough conclusion and recommendations based on the findings discovered by the study. The recommendations of the study covered two broad areas namely policy or practical recommendations and future research recommendations. Whilst the practical recommendations cover steps to improve stakeholder management in the face of unflinching religious values, future research recommendations cover information for future researchers on the topic understudy.

5.2 SUMMARY OF FINDINGS

Stakeholders are spotted to perform their duties utilising their capability and power within the organisation. Stakeholders ultimately decide on personal and religious characteristics such as his or her beliefs, values, needs, and proficiency influencing how he or she reacts to task. Personal values of stakeholder trigger the overall level input into the process of decision-making (Fritzsche, 1991) and can be an outcomes decision predictor (Barnett and Karson, 1987).

In the light of this the purpose of the study was to identify the challenges introduced by religious values in stakeholder management in the construction industry and to find out strategies for managing challenges from religious values in stakeholder management.

5.2.1 Review of The Challenges Introduced by Religious Values

The first objective of the study was to identify the challenges introduced by religious values in stakeholder management in the construction industry. The study identified two religious values challenges – the culture challenge and the communication challenge and found that both culture and communication challenges seriously affect stakeholder management.

5.2.2 Review of Strategies for Managing Challenges from Religious Values

The second objective of the study was to find out strategies for managing challenges from religious values in stakeholder management. The study found out four strategies – project managers accommodate environmental factors, project consider personal experiences and aspirations, project managers consider stakeholder needs, and project managers include capacity building. It was found by the study that these factors are effective and good strategies for managing challenges from religious values in stakeholder management.

5.3 CONCLUSION

Religious values and stakeholder management and that project managers must employ various strategies to manage stakeholders with deep religious beliefs for successful project implementation. In this regard, encouraging more research in such concepts ultimately influences project implementation success. It is clear that the two concepts are of great concern to project and or programme managers.

5.4 RECOMMENDATIONS

Based on the findings the following recommendations are provided;

The study found that culture and communication are the two religious values that influence stakeholder management. Therefore, it is recommended that programme and or project managers use their project management skills to solve practical religious values - cultural and communication challenges for successful project implementation.

5.5 RECOMMENDATIONS FOR FUTURE RESEARCH

The following future research recommendations are provided;

Future researchers can examine the other aspect of the religious values and how these affect stakeholder management and project success. Future researchers can explore other religious groups and how their religious values influence stakeholder management and project implementation success.



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APPENDIX

Questionnaire

Give your expert opinion on the information provided by ticking (✓) on a scale of 1 to 4

	1	2	3	4
	<i>Strongly Disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly Agree</i>
<i>Item code</i>		<i>Culture Challenge</i>		1 2 3 4
CUC1	Stakeholders do many things at once			
CUC2	Stakeholders are highly distractible and subject to attending to interruptions before the issue at hand			

- CUC3 Stakeholders focus on an objective to be achieved, but may not be concerned about creating plans to achieve it
- CUC4 Stakeholders are high-context and already have Information
- CUC5 Stakeholders are committed to people and human relationships
- CUC6 Stakeholders change plans often and easily
- CUC7 Stakeholders are more concerned with those who are closely related (family, friends, close business associates) than with privacy
- CUC8 Stakeholders base promptness on the relationship
- CUC9 Stakeholders have a strong tendency to build lifetime relationships

Give your expert opinion on the information provided by ticking (✓) on a scale of 1 to 4

	1	2	3	4
	<i>Strongly Disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly Agree</i>

Item Communication Challenge 1 2 3 4 code

- CC1 Stakeholders have different and competing values CC2
Flexibility in communication is affected by stakeholders beliefs and expectations
- CC3 Communication is affected by the power difference of stakeholders

Strategies



Give your expert opinion on the information provided by ticking (✓) on a scale of 1 to 4

1	2	3	4
<i>Strongly Disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Strongly Agree</i>

- | <i>Item Strategies</i> | <i>1</i> | <i>2</i> | <i>3</i> | <i>4</i> | <i>code</i> |
|--|----------|----------|----------|----------|-------------|
| SMC1 Project managers accommodate environmental factors | | | | | |
| SMC2 Project managers consider stakeholder needs | | | | | |
| SMC3 Project consider personal expectations and aspiration | | | | | |
| SMC4 Project managers include capacity building | | | | | |

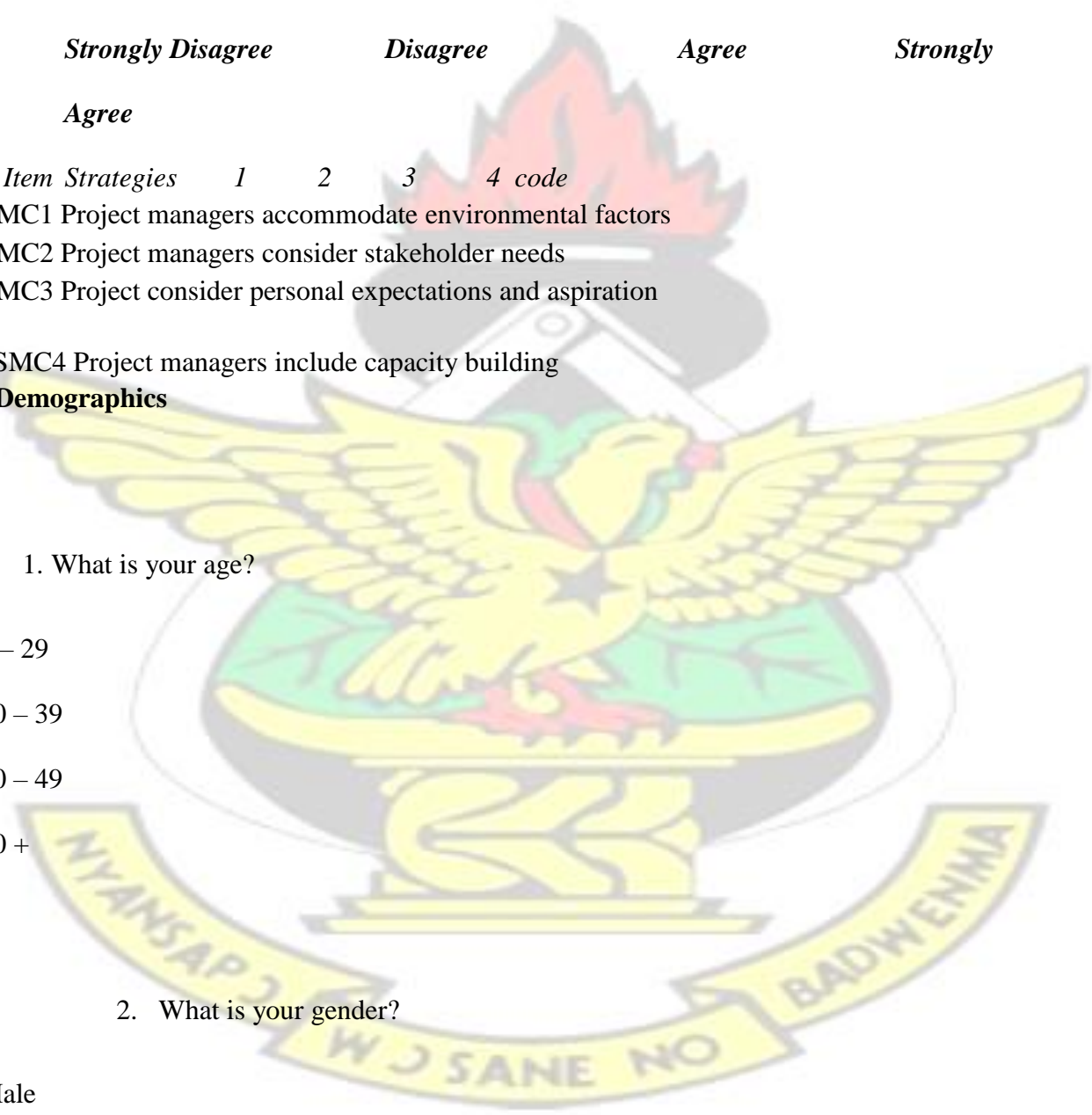
Demographics

1. What is your age?

- 0 – 29
- 30 – 39
- 40 – 49
- 50 +

2. What is your gender?

- Male
- Female



3. What is your education level?

SSCE/WASSCE/O LEVEL

Bachelor's Degree

Professional Certificate

Master's Degree

KNUST

4. What is your occupation?

Teacher

Banker

Businessman/woman

Network marketer

Security officer

Nurse

Receptionist

