

**THE EFFECTIVENESS OF REWARDS TO THE WORK PERFORMANCE OF THE CLERGY
IN BUKWO ARCHDEACONRY, DIOCESE OF SEBEI**

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DECLARATION

I, Mangusho Philip Komu declare that this Research proposal is my own work and has never been submitted to any University or Institution of Higher Learning for any Award before.

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APPROVAL

This is to certify that this research report entitled: "The effectiveness of rewards to the work performance of the clergy in Bukwo Archdeaconry, Diocese of Sebei." has been submitted and recommended with my approval as the University supervisor as part of the requirement for the award of a Master's degree in Divinity.

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Date 2/10/2023

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DEDICATION

I Dedicate this dissertation to the Diocese of Sebei who accepted to send me to the seminary, secondly to St Andrew's Suam Church of Uganda.

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ABSTRACT

The study assessed the effectiveness of rewards of the clergy to the work performance in Bukwo Archdeaconry Diocese of Sebei. The research particularly examined how the rewards can lead to better performance of the clergy. The researcher used sampling methods and self-administered questionnaires to a sample of 38 respondents whom all responded. The findings revealed that 21% of the respondents accepted that rewards are given and clergy their clergy perform well while 79% showed that they do not reward their clergy and so performance so poor. In conclusion the researcher observed that rewards contribute to work performance.

CHAPTER ONE

INTRODUCTION

1.1.1. Introduction

This chapter gives the background of the research topic, the research problem, objectives of the research, the research questions, scope of the study, justifications and significance of the study, limitations of the study, literature review and the methods used. The research aimed at examining the effectiveness of rewards to the work performance of the clergy in Bukwo archdeaconry, Diocese of Sebei church of Uganda.

1.1.2 Background to the study

Many of the Anglican clergy after being trained and ordained are appointed and posted to work in their dioceses, by the Bishop who is mandated to carry out that function. The provincial canons of the church of the province of Uganda, canon 3:9 states that, “No priest shall exercise his/her ministry until the Bishop of a Diocese confers such authority either by instituting him/her to a benefice or by admitting him/her to serve within his/her Diocese under his/her hand and seal, or by giving him/her written permission to officiate within the same”¹. The clergy rewards are the incentives given to them in order to effectively perform their functions well. The provincial canons of the church of Uganda further considers the rewards or the motivation of the clergy which can be the Bishop, priests, lay readers and the church teachers, canon 3:21 states, “The amount of the salary to be paid to the parish priest shall be arranged by the bishop and the church wardens, and the lay members of synod who are members of the congregation of the parish at a

¹ The provincial canons (1997), the church of the province of Uganda.

conference, at, or prior to, the time of appointment. The sources from which the salary is to be derived, and the various amounts''.²

From the above background, it becomes clear that the church of Uganda considers the motivation of the clergy which can be in form of salary, wages, education and fringe benefits like housing, food, health and other allowances if done effectively can improve on the work performance of the clergy. The church as an organized institution has guidelines for determine clergy rewards, these guidelines include the structure of the finance administration which can be like the church council or the parish council. The grass root churches are levied quota which they pay to the parish headquarters, parish headquarters pay to the archdeaconry headquarters, archdeaconry pay to the Diocese and the Diocese pays quota to the province of the church of Uganda Headquarters in Kampala. In some churches the amount to be paid by each grass root church is determined by the parish councils, and what the parish pays is determined by the finance board and what the Diocese pays is determined by the provincial finance board.

It should however be noted that, each clergy is supposed to be rewarded by the church or parish he/she serves in and yet in practice, many churches (parishes and grass root churches) are not capable of paying their clergy or motivating them promptly. Christians in the church are encouraged to raise quota, and this system varies from church to church. Other churches do not

² Ibid, pg.72.

give quota to Christians but they teach people to give freely and thanksgiving in the service and offertory is encouraged.

The church of Uganda is not uniform in rewarding or motivating the clergy, different dioceses have different ways of meeting the welfare of their clergy; Mukono diocese for example motivates their clergy by paying them fairly. In Kigezi diocese, the parish priest and the lay reader reside in the church and paid monthly. Some churches have other sources of income that the church relies on in sustaining her workers. This includes thanks giving, tithe, baptism fee, marriage fees, however although some churches have tried to make ways of raising the funds to support its workers, their finance bases are still low, this cuts across all churches in Uganda.

Diocese of Sebei as one of the dioceses in Uganda is also struggling to reward or motivate the clergy, by encouraging individual churches to increase on their giving as it is the only way of rewarding the priests and lay readers, quota payments like other diocese's in Uganda are also levied on yearly basis, but the outcome is always low. The church therefore pays little money to the clergy as reward and when some of these reverends realize that they are living difficult situations of failing to cater for the education of their children and even to develop their homes, they vacate their posts or apply for leave and join other organizations. Michael Hinton supports this saying, "even before the days of pensions from the church commissioners some clergy vacated their posts instead of using them as sine cures".³ Bukwo archdeaconry as our case study experience low level of motivation or rewards for the clergy and yet churches have the capacity to motivate their

priests and lay readers, the ministry in some churches is a voluntary venture with no reward attached to it, lay readers willingly sacrifice to take care of the flock entrusted to them. Quota payments are levied in groups comprising of the parishes in group. A., B and Parishes in group A.B and C. and the payments are spread across the year, it's the duty of the parish priests and the lay readers to mobilize the Christians to raise the amount allocated to their individual churches and its alarming that Bukwo archdeaconry hardly complete their quota and yet the clergy has to get something out of it, this in a way affects Pastors' motivation to work though driven by the call of God to serve. Some Christians have a negative attitude towards quota payment, and would prefer using their money for church development than to pay quota or reward the priest or lay reader, and yet if the pastor is rewarded, he/she will be encouraged to go for pastoria and people will be blessed, the researcher therefore intended to examine the effectiveness of rewards to the work performance of the clergy in Bukwo Archdeaconry, Diocese of Sebei.

1.1.3. Problem statement

The Diocese of Sebei is composed of the Bishop, Diocesan Secretary, priests, Lay readers, church teachers, head of laity and all the Christians. The role of the clergy is to shepherd God's flock entrusted to them by the Bishop who has the authority to appoint and transfer them to any part of the Diocese, motivation therefore is one way of appreciating the service of somebody who is working in any office. Bukwo Archdeaconry though gifted by nature however has not rewarded their clergy to enable them fully effect the ministry and this is evidenced by their inability to live a decent way, dress well, feed their children well and take them to good schools, they also

receive less respect from the public, the clergy further are engaged in private work in order to take care of their families, this affects them in a way as they may not effectively carry out ministry work, The archdeaconry at the same time has never received any support from other church partners and yet, when you study the Christians within the Archdeaconry, they have the potential to reward their clergy. It is from this background that the researcher needed to investigate on the effectiveness of rewards to the work performance of the clergy in Bukwo archdeaconry, Diocese of Sebei church of Uganda.

1.1.4 Main objectives (Purpose of study)

The main purpose of the study was to examine the effectiveness of Rewards to the work performance of the clergy in Bukwo Archdeaconry, Sebei Diocese.

1.1.5 Specific objectives of the study.

(i.) To establish the rewards that the church in Bukwo Archdeaconry, Sebei Diocese gives their workers.

(ii.) To investigate on how the rewards can improve on the effectiveness of the clergy work in Bukwo Archdeaconry, Sebei Diocese.

(iii.) To assess the challenges involved in sustaining the rewards for the clergy performance in Bukwo Archdeaconry, Sebei Diocese.

1.1.6. Research Questions.

(i.) What rewards does the church in Bukwo archdeaconry give their workers?

(ii.) How does the rewards given to the clergy improve on the work performance?

(iii.) What are the challenges involved in sustaining the clergy rewards?

1.1.7 Scope of the study.

The research was conducted in four parishes and ten sub-parishes of Bukwo Archdeaconry; Sebei Diocese. Bukwa archdeaconry is located in Bukwo District in the extreme Eastern part of Uganda. It is boarded by Kween District in the west, Amudat district and Kenya to the North, Mt Elgon National Park in the south and Kenya in the East. Bukwo Districts has two archdeaconries, the Archdeaconry of Bukwo and the recently created archdeaconry of Chesower. This research covered a period of Six years, from 2016-2021. 2016 is the time when Bukwo archdeaconry conducted lay readers training and transferred them to different churches. This period was also chosen because the church experienced new archdeaconry leadership.

1.1.8 Justification of the Study.

This research on examining the effectiveness of the clergy rewards on work performance has come at the time when Christians should know that a church without a pastor is like cow without a shepherd, the clergy should benefit from the Christians as they get blessings from him.

1.1.9 Significance of the study

The study created a sense of responsibility among the Christian community as regards the motivation of the clergy and erased the knowledge gaps that existed in the understanding of the effective rewarding of the clergy and the misconception that the rest of the society had about clergy welfare.

The study provided information that helped the Diocese plan for their clergy by identifying other partners.

It helped the church finance team to always give the clergy priority when quota contributions were raised in the church. The research also created a good relationship between the Christians and the clergy.

1.2.0 Limitations of study.

The following were limitations that I encountered;

The researcher collected the data at a time when finances were limited and this hindered the exercise.

Secondly the respondents' feared to reveal the information which was needed during the collection of the data.

The other limitation was poor transport to other parish churches and sub-parishes during rainy seasons, since the terrain of Bukwo was not good.

CHAPTER TWO

LITERATURE REVIEW

1.2.1 Introduction.

This chapter examined the review of the related literature of what others had written and therefore the research topic does not stand isolated. The researcher aimed at studying other people's views in relation to the effectiveness of rewards to the work performance of the clergy in Bukwo Archdeaconry, though the problem looked new in Bukwo, some investigations could have been carried out in some other places. This was done with the help of the following objectives.

1.2.2 Rewards that the church give to their workers.

A reward refers to a return for a service, an act performed to strengthen approved behavior and equates to achievement, it may also refer to something given or done in return for good received; it may refer to something obstruct or concrete⁴. Rewards may be monetary which covers basic need of survival, a feeling of stability and consistency and acknowledgement and this was further added by Buhler, Patricia M, (2001) in Maslow's hierarchy of needs which suggested that human behavior is first motivated by basic physiological needs of food, water and air and this are the basic biological needs, once these are fulfilled, then people are motivated by the safety needs which includes having a secure environment⁵, the some author stresses that one can provide fulfillment of these needs for your clergies by offering them a safe work environment and some degree of security. Non-monetary

benefits, however, are in most cases individual in nature and psychological rewards for self-efficiency, competence, they are associated with the feeling of enjoyment after a successful completion of a challenging task, social interactions and even enjoyment found in the work place are considered higher level needs in Maslow's needs hierarchy.

The duty of the church was to find means of raising funds which the pastor was to be paid, the finance administration should design guidelines right from the time quota payments are levied, since rewards can be in form of salary, food, housing and other allowances. The finance board determines how much the clergy should earn. The finance board in some churches sits every end of year to determine and revisit and set the salary scale for all the workers and the quota parishes should pay that particular year.

According to the provincial canons of the church of Uganda 3:21, The clergy like any other employees are entitled to getting salary and other benefits,⁶.The amount of the salary to be paid to the parish priest is arranged by the Bishop and the church wardens, and the lay members of the synod who are members of the congregation or congregation of the parish at the conference, the sources from which the salary is to be derived, and the various amounts.

Before making an appointment to a parish the Bishop shall secure evidence satisfactory to himself that such parish is able and willing to provide the necessary salary, in addition to meeting other regular financial obligations.

The parish shall pay the priest's expenses of fuel, water, electricity if any and telephone charges.

However, much as the canon is putting emphasis to the payment of salary to the clergy, the church council should move extra mile and encourage the Christians to add other incentives to supplement the meager pay. The church programs should be organized in such a way that Christians visit the clergy's home with at least some thing for him to sustain his family which should be outside his salary, and if is done effectively, pastor is motivated to do his work well.

The economic stand of some churches and the local church lies in the hands of Christians. The church gets money from Christians who contribute through giving to the church in what they have like agricultural products such as millet, beans, maize, matooke etc. Some of the Christians are business oriented and have big shops in towns, trading centers, while others are mobile and move from market to market. These earn their living on this kind of work in addition to what they have at home. Therefore, these are also important to the church and can be strong motivational force for the clergy. Since a reward is something given in exchange for good work done by someone. Though what clergy gets is little and the rewards become effective, then he/she is motivated to serve well. According to Eugene Grimm, regular church attendance does not translate into strong stewardship levels, people who attend regularly usually give more than the accessional worshippers and here the pastor plays great deal of encouraging the worshipers to generously give.

According to a book entitled, "A century of Christianity", the principle of self-support has not been applied too rigidly in the church of Uganda. In Buganda and the former Uganda Diocese, the local congregation supported its clergy and teacher; in the upper Nile Diocese the clergy were paid from a percentage of parish giving's which meant that the stronger parishes would help the weakest parishes'.⁷ Which is not the case today in our churches.

According to the New international Holy Bible, Paul's first letter to Timothy gives advice to the widows, elders and slaves as regards to giving rewards for the work that they have done, 1 Timothy 5:18, "For the scripture says, do not muzzle the ox while it is treading out the grain, the worker deserves his wages."⁸, that means that whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward, you are serving the Lord Jesus Christ.

1.2.3 How rewards can improve on clergy work performance.

Rewarding workers by the employer as a result of increased performance can give them an incentive to perform better and become more productive, according to a recent study conducted by Cornell researchers Kaitlin Woolley and Ayelet Fish Bach published in the journal of personality and social psychology, people who received immediate, frequent rewards for completing small tasks reported more interest and more enjoyment in their work compared with people who received delayed rewards only given out at the end of a long project, they also found that those other people who started receiving frequent rewards early on in their work load, remained

⁷ Ibid, pg.153.

⁸ The Holy Bible, (1984), new international version, Zondervan publishing house, Michigan USA.

interested and engaged in their tasks even after the rewards were removed, suggesting a lasting positive effect between rewards or positive reinforcement and performance or Job satisfaction⁹, As the researchers put it, people who received these frequent rewards immediately upon completion of a task will stay “intrinsically motivated” to perform well and continue completing tasks even when the rewards is no longer offered, “The idea that immediate rewards could increase intrinsic motivation sounds counter intuitive, as people often think about rewards as undermining interests in a task, but activities like work, where people are already getting paid, immediate rewards can actually increase intrinsic motivation compared with delayed or no rewards,” said Woolley, He further said frequent rewards as you work makes it a more positive experience overall, which naturally motivates one to continue with the task and perform well¹⁰.The study cites a number of experiments where immediate rewards for tasks directly led to a greater level of engagement and made people more likely to persist in their work and stay motivated even long after the reward was removed and by allowing yourself to be rewarded more frequently and right after you complete a task, the researcher suggests you will develop a more positive attitude about your work, which will in turn cause you to be more motivated, more engaged, and in general produce better results.

According to the Daily monitor of Thursday 25th/7/2019, the writer emphasized motivating employees’ key to and most valuable asset. The acknowledgment of a job well done coming from upper management will

⁹ <https://www.biospace.com>.

¹⁰ Ibid.

mean more to an employee than you think, always remember to give credit when credit is due.¹¹ According to Mr. John Bosco Tuhairwe, the senior human resource manager infectious disease institute, in the same paper, says recognizing employees for their efforts and accomplishments has been found to be important in increasing engagement, loyalty and causing employees to do more great work, which to me can apply to pastors who sacrifice to serve the people of God.

Motivation continues to be an important aspect of every work environment. Managers everywhere want employees or teams who are efficient, effective, focused and committed to the organizational goals or mission. Employees' performance has been noted to be highly correlated to their level of motivation. Motivation is the driving force that spurns employees' eagerness to work. It is thus essential that in addition to the provision of the right work environment, employees get the right combination of motivational programs to propel them to higher performance.

Research has shown that motivation is an essential tool that managers use to attain not only higher performance, but also a form of inspiration to retain high performers in order to achieve greater productivity. Bessel asserts that 'managers use motivation in the workplace to inspire people to work, both individually and groups, to produce the best results for business in the most efficient and effective manner'.

Ajila and Abiola (2004) explained that intrinsic rewards have a positive and significant influence on the performance of the employees in an organization.

¹¹ Daily monitor, 25th/7/2019.

The results further indicate that intrinsic rewards such as career development, responsibility, recognition, and learning opportunities are less influential on the job performance of an employee as compared to extrinsic rewards like pay, bonuses, promotions and benefits. The employee prefer to get immediate monetary benefits as compared to the recognition of their work, the most significant outcome of motivation, arguably is individual performance and in this regard, intrinsic motivation leads to a higher degree of effort (Vallerand and Bissonette, 1992), Kvalay (2015), concluded that motivation enhances their performance of the employee only after escorted by performance pay, also the performance pay reduces if it is not accompanied by motivation.

1.2.4. The challenges involved in sustaining the clergy rewards.

According to the History of the church book entitled” A century of Christianity in Uganda, 1877-1977”, the finances of the church of Uganda, have always been considered to be in a precarious condition owing to the flimsy foundation upon which the superstructure of the church was built. The church unable to build up any reserves has lived on a hand to mouth basis with a continual struggle to make ends meet. Attempts have been made to improve the situation, but church finances still lack a sound footing” ·To many Christians the belief that the power of the church of Christ does not depend on money is so strong that the finance is often considered to be of secondary importance. Many of our past and present church leaders would give little consideration, if any, to monetary issues. The primary task is spiritual, the evangelization of the peoples, yet the truth is that, evangelization and Christian education depends on finance, still on the same document a church

like any other institution on earth needs money to support its Bishops, clergy and lay workers, to build and furnish its church buildings, to produce its literature and for a thousand and one demands in its daily work and life.

Basing on the above historical background, the church has challenges of paying or rewarding the clergy implying that, they will fail to meet their daily needs and also to pay fees for their children, and it's for that reason that some of the clergy resign and look for survival outside the church. Those who retire become a burden to other people and to themselves and that is how they loss respect.

According to the observer newspaper dated 8th/July/2014, it stated that church leaders have a huge demand from their flock even some receive no pay cheque, early that same year, Rev.Canon Johnson Ebong, former chaplain at St. Francis chapel, sued Makerere university for failure to pay him his salary arrears. He said the university owed him Uganda shillings 11 million, the case was in court and he could not say much about it, He told the observer.

According to Chris Howles' article on his life as a priest in Uganda, he said there is no proper salary scheme and most clergy just get a certain proportion of the weekly offertory, he further said its only in Kampala and other urban churches where the clergy can support themselves well and drive a car, send their children to good schools and eat well. He quoted one Bishop who once told him that, "a clergy here need to have a bible in one hand and a hoe in another." The financial challenges are hard to watch your children get kicked out of school because you cannot afford treatment, or to know that poverty-

stricken retirement awaits you, all you have chosen the life of ordained ministry, well “blessed are you who are poor, for your is the kingdom of God, blessed are you who hunger now, for will be satisfied, these verses are as precious to our students as they are neglected in UK¹².

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

This Chapter outlines the manner in which the study was conducted. The key components are the research design, population, sample size and sampling technique, research instruments, validity and reliability, procedure and data analysis.

3.2 Research Design

The study was conducted using a case study design which generated in-depth understanding of the factors under study. The researcher also used qualitative approach to explore the attitudes, belief, motives and behavior of respondents hence providing in depth study on the subject matter while quantitative technique was used to provide an understanding of case- effect relationship. The study took the quantitative approach because it was based on variables measured with numbers and analyzed with statistical procedures.

3.3. Study Sample and Sampling Techniques

The study sample comprised of different categories of respondents selected from parishes and sub-parishes Church of Uganda which was selected using stratified sampling technique. This method of sampling provided selection of samples from various strata of society.

The study was carried out using 38 respondents of which; 4 were the Parish Priests, 10 were Lay readers, 10 were Church council members, and 14 members of the church congregation. The above categories of respondents

were purposively selected since they were advantageously placed and provided the required information for this study.

3.1.3 Data collection methods/ Instruments

The researcher used both qualitative and quantitative method to collect data from various categories of respondents and documentation respectively. For secondary data; the researcher made reference from dissertations, print media (News Papers and Magazines), reports and books with relevant literature, policy statements, legislation and the internet.

3.1.4 Questionnaires

Kakinda (1995) argues that a questionnaire is a set of related questions that is designed to collect information from respondents. These were administered to the respondents, they helped to generate written information to the researcher through written and answered questions which were distributed to and collected from the participants respectively. The questionnaire consisted of close-ended and open-ended questions. The researcher chose the questionnaire as an instrument because the study was virtually descriptive and the tool was an easy method of data collection, as the required information was collected at once. Hence, time saving and cost effective.

3.1.5. Interviews

Devlin, A. S. (2006), asserts that an interview involves the oral or vocal questioning technique or discussion. The technique involves face to face interaction between individuals leading to self-report. The researcher becomes the interviewer and the respondent becomes the interviewee. Interviews helped to collect detailed first-hand qualitative data from the victims with low education levels. In additions they are easily adaptable and

effective since they encourage probing for deeper information on the part of the researcher

The researcher used the semi structured interview method for collecting data. The semi structured interview guides were developed and used to acquire in-depth information from the respondents about the effectiveness of rewards on the work performance of the clergy, in Bukwo archdeaconry, Sebei Diocese. The researcher used semi structured interview guide or schedule because the method was flexible, restrictions to the respondents were minimal and this gave the respondents chance to offer their own time, suggestions, ideas and opinion. This type of interview guide was applied or used for qualitative research and to compliment on the data that was got from the questionnaire method. The researcher who was the interviewer acted freely with the respondents in this context.

3.1.6. Focused Group Discussion Guide

Focused Group Discussion guide with open-ended Questions for the respondents was used. The FGD Guide was intended to get data about the relationship between effective rewards and employee performance in with particular attention to Bukwo Archdeaconry. The Questions asked in the FGD guide were in line with the three specific objectives of the study in chapter one. The three objectives guided the study. The FGD guide was advantageous to the researcher in that clergy subjected to the guide were expected to give a lot of information regarding the study variables, it was easy for the researcher to quickly identify and explore Clergy's ideas or opinions in Bukwo Archdeaconry (Mugenda & Mugenda, 1999)

3.1.7. Data collection procedures

The researcher obtained a letter of introduction from Bishop Tucker School of Divinity and Theology of Uganda Christian University, Mukono permitting the researcher to proceed with his data collection. A copy of this letter was presented to the Bishop of Sebei Diocese and the Archdeacon of Bukwo Archdeaconry where the researcher carried out the study. After securing permission from the relevant authorities, the researcher proceeded to the area of study. The researcher commenced the study with the archdeaconry headquarter in Bukwo District; formally introduced himself explaining the purpose of the study and the rationale for choosing the archdeaconry as part of the study. All the respondents were assured of confidentiality and security.

3.1.8. Data Analysis and Presentations

The researcher used both qualitative and quantitative methods. In quantitative method, the researcher used a formal, objective and systematic process where numerical data was used to obtain information. This included the use of tables, graphs and other statistical elements. While on the other hand the qualitative method, the researcher explored and gained understanding of the effectiveness of rewards to the work performance of the clergy in Bukwo Archdeaconry Sebei Diocese. The collected data was tabulated and then discussed using different tools. Hence frequency tables were used for easy understanding and interpretation of the data, which was collected by the researcher.

3.2 Reliability and Validity of the Data

3.2.1 Validity

Validity refers to the degree to which evidence and theory support interpretation of test scores entailed by use of tests. According to Mugenda

and Mugenda (1999), Validity is the accuracy and meaningfulness of inferences, which are based on research results. The research instrument was tested in terms of content and face validity. The content related technique measures the degree to which question items that are reflected in the specific areas are covered. The test helped the researcher to enhance the content of the questionnaires before they were finally administered.

3.2.2 Reliability

Reliability is the ability of a research instrument to consistently measure characteristics of interest over time. If a researcher administers a test to a subject twice and gets the same score on the second administration as the first test, then there is reliability of the instrument (Mugenda and Mugenda, 1999). Reliability is concerned with consistency, dependability or stability of a test (Nachmias and Nachmias, 1996). The researcher measured reliability of the questionnaire to determine its consistency in testing what they are intended to measure. The test re-test technique was used to estimate the reliability of the instruments. This involved administering the same test twice to the same group of respondents who had been identified for this purpose.

3.2.3 Ethical issues

Ethics is defined as use of moral ideologies in designing, conducting and writing research outcomes, with the essential moral standards focusing on the right and the wrong. In social research, ethics involves protection and respect for respondents taking part in the study (British Psychological Society, 2010). Transparency, openness privacy and honesty were the guiding principle during this research. In this study the ethical issues entailed respecting the respondents' individual rights in the data collection. The respondents were

also selected on the basis of their willingness and interest to participate in the study. Once they were briefed on what it entails, the researcher ensured that the respondents felt comfortable and had time to participate in the study.

All data collected was stored under lock and key and only accessible to research team and the researcher. To maintain the confidentiality of the study respondents, the study instruments did not bear names, addresses or any identifiers that could link the information provided to the respondents. The respondents were issued with serial numbers and the interview was also conducted in privacy to ensure that the respondent felt free and comfortable to provide truthful information. The respondents were also assured of utmost confidentiality (Kombo & Tromp, 2006). The consideration of these issues was necessary for the purpose of ensuring the privacy and the security of participants.

3.3 Limitations to the study

Acquiring inadequate information from respondents. This was as a result of the respondents not being conversant with the questions that were administered. However, the researcher went through administered questionnaires before finally picking them and checked completeness so as to get adequate information. Limited cooperation from respondents since the sample population involved clergy of Bukwo Archdeaconry who did not at times have enough time for interviews. The researcher coordinated with the respondents by making an appointment with them at an appropriate time so as to get the required data as a means of mitigating the limitation. Limited finance related with data collection. This was as a result of daily travel to

and from the field. Here, the researcher solicited for financial boost from friends and ably managed the cost.

4.2. Questionnaire return rate

The researcher administered 38 copies of questionnaires to the respondents during data collection.

The questionnaires were designed in line with the specific objectives of the study. The questionnaire were used to collect quantitative data. To enhance the quality of data obtained, Likert type questions were included whereby respondents indicated the extent to which the variables were practiced in a five-point Likert scale.

The study targeted a total of 38 respondents in the church in Bukwo Archdeaconry, Sebei Diocese out of which 38 responded and returned their questionnaires contributing to 100% response rate. This response rate was excellent and representative and conforms to Mugenda and Mugenda (1999) stipulation that a response rate of 50% is adequate for analysis and reporting; a rate of 60% is good and a response rate of 70% and over is excellent. This commendable response rate was made a reality after the researcher administered the questionnaires in person to the respondents. The respondents filled the questionnaires in the researchers' presence and returned them immediately. The response rate achieved was therefore 100% of the administered questionnaires.

4.3 Demographic Information

This section seeks to find information about gender, age, education level and number of years in clergy Bukwo Archdeaconry, Sebei Diocese.

4.3.1 Gender of the respondents

This section sought information on gender age. The respondents were able to state their age.

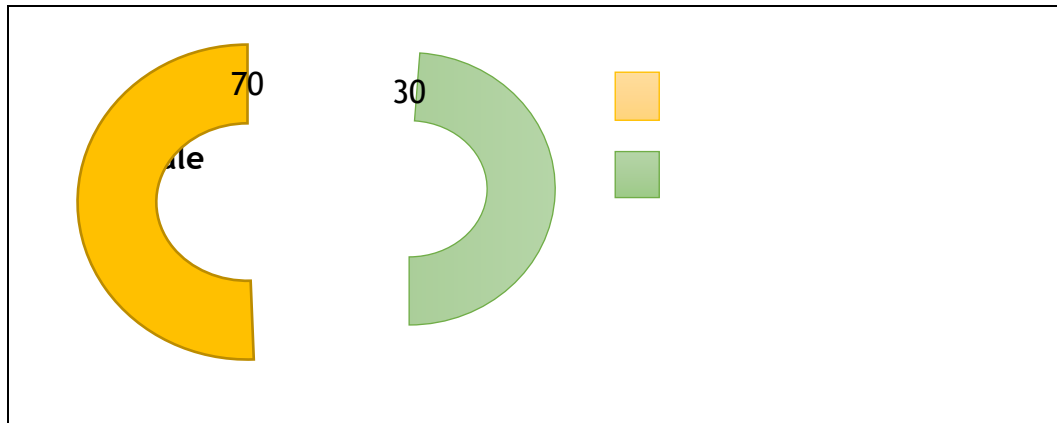


Figure 4.2: Gender of the respondents

From figure 4.2 showed that majority (70%) of the Clergy were male while 30% of the Clergy were female. This showed that the majority of Clergy were male however, the requirement of one third of gender was met. This is likely due to the fact that the nature of work in Bukwo Archdeaconry, Diocese of Sebei that has the majority population is male-based hence 30 depicting the female gender as minority as they are mainly found in the offices and non-core functions of Bukwo Archdeaconry.

4.3.2 Age bracket of the respondents.

The Clergy were also asked to respond on their ages, the findings are presented below categories of ages between 18-25, 26-35, 36-45, 46-55 and 56-60 years.

Table 4.3: Age bracket of the respondents

Age	Frequency	Percent
26-35	4	10.5
36-45	12	31.5
46-55	15	39.5
56-60	5	13.2
60 +	2	5.5
TOTAL		100

Source: Author's field data (2023)

Table 4.3 reveals that majority of Clergy interviewed were in the age bracket of 46-55 that is 15 out of the total 38 that translated to 39.5%. They were followed closely by those in the age group of 36-45 who formed the 31.5% of the respondents. The least percentage obtained was that in the age bracket of 60 + who were an insignificant 5.5 %. This showed that majority of the Clergy were above 36 and 60+ age bracket hence qualifying them to be mature to understand this field of reward system.

Table 4.4 Years of service of respondents

Number of Years	Frequency	Percentage
0-5	8	21.0
6-10	5	13.2
11-15	8	21.0
16-20	12	31.6
21-30	5	13.2
TOTAL	38	100

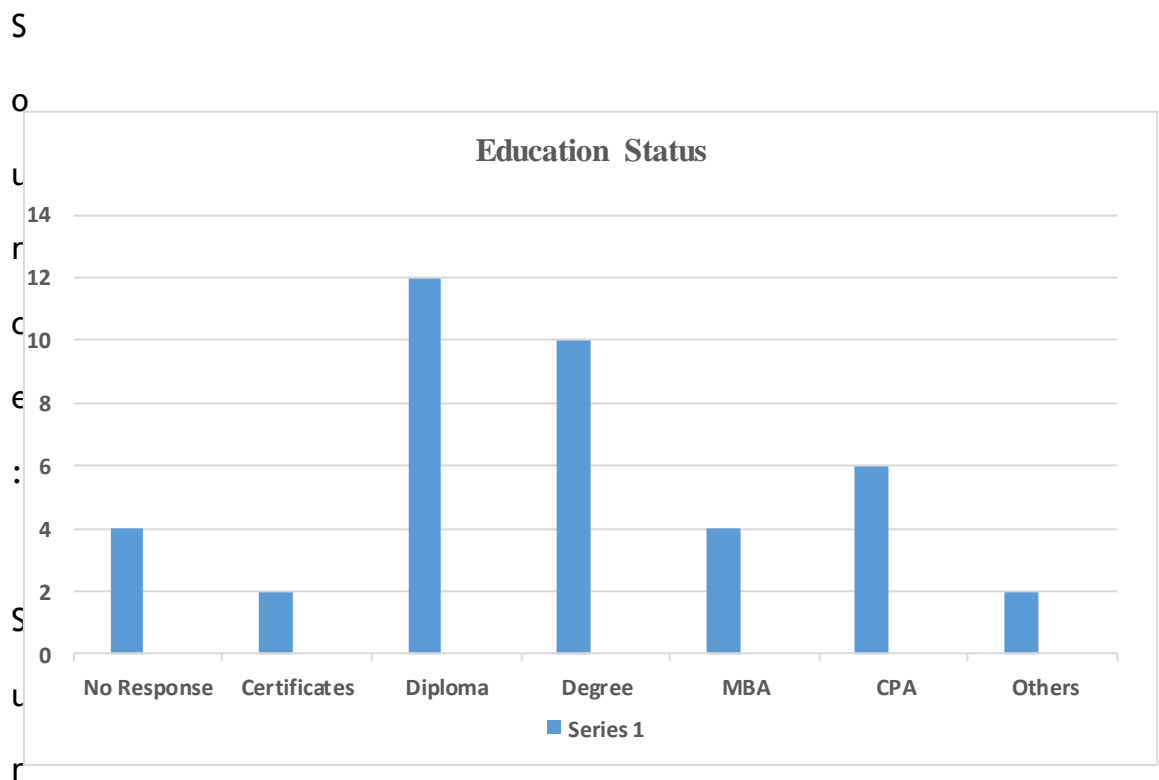
Source: Author's field data (2023)

The Parish Priests were also asked to state the numbers of years they have served Bukwo Archdeaconry. The findings are presented above

in the categories of 0-5,6-10, 11-15,16-20,21- 42 30,30-40. The findings revealed that the majority of the Priests 23 (27.06%) had served the archdeaconry shortest time. However, from Table 4.3.3 it can be revealed that both the categories of 16-20 and 21-30 have a high concentration as both obtained 20 each (23.53%)

4.5. Highest level of education achieved by the respondents.

The study required to find out the level of education achieved by the respondents. This was illustrated in Figure 4.4 below



vey Data, (2023)

Figure 4. 6: The level of education achieved by the Clergy from the findings, 10.5% of the Clergy did not answer the question. 5.3 % were Certificate holders, 31.6 % were diploma holders, 26.3% were degree holders, 10.5 % had Masters in business administration, 15.9% had CPA certificates, 2.0% CPS and 10.5% held other qualifications.

CHAPTER FOUR

PRESENTATION, INTERPRETATION AND ANALYSIS OF RESEARCH FINDINGS

4.1 Introduction

This chapter contains a detailed presentation of the results of the study which have been discussed under thematic areas and sub-sections in line with the research objectives. The thematic areas included: rewards and benefits, maintenance, communication and employer/employee relations. The information analyzed was collected from questionnaires administered to sampled respondents. Data was analyzed manually and by use of Microsoft Excel Program so as to compute various statistics. Closed-ended questions responses were grouped, analyzed and recorded on tally tables from which frequencies and percentages were computed. The interpretation and presentation of data gathered in this study was analyzed and addressed the objectives.

This chapter presents analysis and findings of the study as set out in the research methodology. The results were presented on the effectiveness of Rewards to the work performance of the clergy in Bukwo Archdeaconry, Sebei Diocese.

4.2 The rewards that the church in Bukwo Archdeaconry gives

This section sought to assess the Clergy's views about the existence of the various types of reward given to them in Bukwo Archdeaconry. Table 4.3 presents the level of agreement of Clergy on the existence of the following rewards in Bukwo Archdeaconry

Table 4.3 Responses on rewards given

S/N	Response	Frequency	%
1.	Salary	8	21
2.	Food	4	11
3.	Allowances	7	18
4.	Recognition	4	11
5.	Promotion	3	8
6.	Housing	3	8
7.	Appreciation	2	5
8.	Decision Making	1	2
9.	Financial Assistance	4	11
10.	Working Environment	2	5
	TOTAL	38	100

Source: Author's field data (2023)

This section was an open-ended question, which sought to find the perception of clergy towards the compensation and rewards in Bukwo Archdeaconry. It was observed that 21 % of the Parish Priests felt that the salary was provided. One of the reasons they gave was that they felt adequately compensated for the effort they had put in their respective roles. This explanation resonates well with the basic principle of equity theory, which proposes that rewards should at least be equal to the effort invested in a job (Sah, 2014). Another reason they gave was that the compensation and reward system had enabled them to realize some personal goals. For instance, some Parish Priests indicated that they had aspired to own a home and after some time their expectations were realized through Bukwo Archdeaconry.

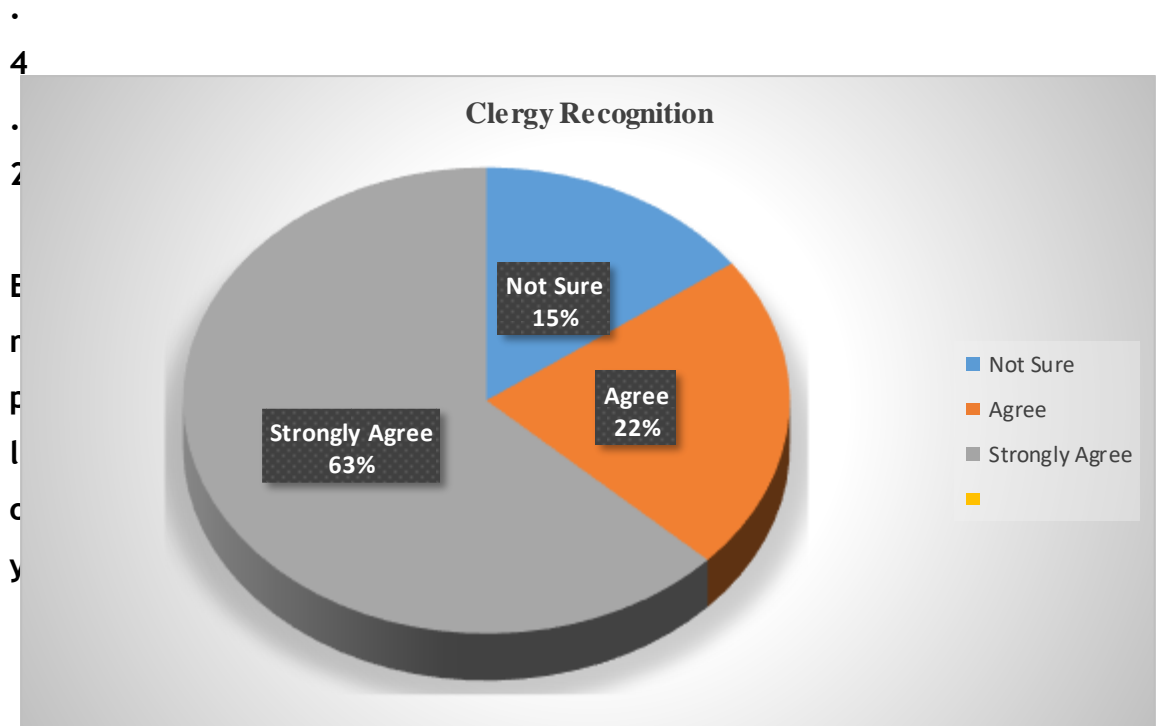
Clearly, different Parish Priests and Lay readers interpret fairness of the compensation and reward system differently depending on their needs and priorities.

With regard to allowances, 18% of Lay readers indicated that they always receive while 11% revealed that the clergy receive food, recognition and financial Assistance whenever they met its targets hence motivates them. 8% of the Parish Priests indicated that housing and promotion is also provided to them by the Church Council hence motivates them with their families as the continue to deliver services to Bukwo Archdeaconry while research findings shows that 5% of Parish Priests also indicated that both appreciation and conducive working environment and housing are provided as a reward. Last but not least, the Parish Priests indicated that decision making was the list with only 2% showing that they are involved in participating.

4.4 How reward effectiveness improves on the clergy work

The main purpose of study was to examine the effectiveness of Rewards to the work performance of the clergy in Bukwo Archdeaconry, Sebei Diocese.

Figure 4.2: Recognition Factor to Clergy Performance.



Source: Field Data (2023)

Fig 4.2 represent Lay readers" recognition as a factor of clergy motivation the majority (63%) strongly agree with the statement that, recognition is among the important factor to Parish Priest, few of them were just agree, small number were not sure on the statement. This implies that recognition reward is catalyst of work performance within the Bukwo Archdeaconry.

To determine this, the study had first to determine the extent to which reward management is conducted. This was achieved by breaking down reward management into its components namely reward policy, strategic reward, equal pay, grade structure, contingent pay and market rate reward system. The analysis was done

using likert scale of 1 to 5 where five means highly important and 1 means not all important

Table 4.3 Responses on non-financial incentives

S/No	Response	Frequency	Percentage
11.	Not all important	0	0
12.	Not very important	2	5.0
13.	Neutral Important	4	10.5
14.	Important	8	21.1
15.	Highly important	24	63.4
16.	TOTAL	38	100

Source: Author's field data (2023)

The figure shows that the majority of the Parish Priests (63.4%) were of the view that non-financial incentives are very important in influencing willingness to exert more effort in the jobs. Also 21.1% of the Parish Priests consider non-financial incentives as having a positive influence on their motivation towards their job. This information illustrates that along with financial incentives non-financial incentives also play significant role in nurturing will power of the Parish Priests.

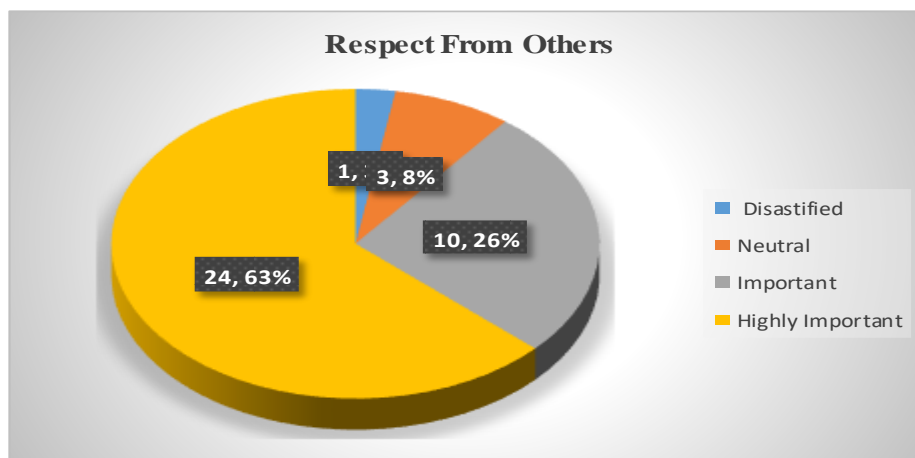
Table 4.4 Conducive working environment

S/No	Response	Frequency	Percentage
1.	Highly Dissatisfied	0	0
2.	Dissatisfied	1	2.5
3.	Neutral	3	7.8
4.	Satisfied	12	31.8
5.	Highly Satisfied	22	57.9
6.	TOTAL	38	100

Source: Author's field data (2023)

The Lay readers were asked to indicate whether the conducive working environments is important for good performance of their jobs. The results showed that 57.9% of the Lay readers agreed that good environment plays a significant role and contribute to their performance. It includes peer to peer relationship as well as boss to subordinate relationship. A friendly environment is vital for deserved performance. However, most of the respondents indicated that that they have excellent relationship with their peers and low or weak relationship with their superiors. Zero percent of the Lay readers pointed out that though conducive working environment is important for them, but it doesn't exist here in a sense of relationship between top management and lower management

Fig4.4 Respect from Others.



The results of the study depict that 63% of the Parish Priests suggested that they are receiving respects (in general terms) that lead to high motivation and the same statement is followed by 26 % who have shown the high satisfaction with the statements. Most of the Parish Priests take care of each other inside or outside Bukwo Archdeaconry.

Descriptive Analysis on Appreciation

Table 4.5: Descriptive Analysis on Appreciation

Appreciation	Frequency	Percentage
Not sure	6	15
Agree	24	63
Strongly agree	8	22
TOTAL	38	100

Source: Field Data (2023)

Table 4.5 shows the finding and the result indicates that greater number (85) of Lay readers strongly agreed that appreciation is one of the factor to motivate their performance while few of them were not sure. This imply that Bukwo Archdeaconry should keep into

consideration the factor of appreciation as one way of boosting working performance.

Descriptive Analysis on Employee Promotion

Table 4.6: Employee Promotion

Promotion	Frequency	Percentage
Not sure	4	10.5
Agree	10	26.5
Strongly agree	24	63
TOTAL	38	100

Source: Author's field data (2023)

Table 4.6 indicate that 63% Parish Priests strongly agreed that promotion is among motivation factor to perform, few agreed with the statement while others disagree as indicated above

Table 4.7: Parish Priests Equal Treatment

Equal Treatment	Frequency	Percentage
Strongly disagree	2	5.2
Disagree	6	15.8
Not sure	12	31.6
Agree	12	31.6
Strongly agree	6	15.8
TOTAL	38	100

Source: Field Data (2023)

Table 4.4 describe the same percentages for those whose agree and that are not sure with Equal Treatment to be the factor of motivation on their performance, the small number of frequencies strongly agreed with the statement.

Descriptive Analysis on Clergy Decision Making

Table 4.8: Clergy Decision Making

Clergy Decision Making	Frequency	Percentage
Strongly disagree	3	7.9
Disagree	3	7.9
Not sure	4	10.5
Agree	18	47.4
Strongly agree	10	26.3
TOTAL	38	100

Source: Field Data (2023)

Table 4.8 Indicates that 28 Lay readers strongly agreed and agreed that involving them on decision making is one of the motivation factors on performance, 4 of the Lay readers were not sure with the statement while 3 of them strongly disagreed with the statement as indicated above

Descriptive Analysis on Clergy Financial Assistance

Table 4.9: Clergy Financial Assistance

Financial Assistance	Frequency	Percentage
Strongly disagree	1	2.6
Disagree	4	10.4
Not sure	2	5.2
Agree	11	28.9
Strongly agree	20	52.6
TOTAL	38	100

Source: Author's field data (2023)

Table 4.9 Indicates that 52.6% strongly agreed that financial assistance motivates their performance in the archdeaconry, 28.9%

Parish Priests agreed that financial assistance during the hard time is factor of motivation to their performance, 5.2 % of them were not sure with the statement while 10.4% of Parish Priests disagree that it motivates their performance. This implied that Bukwo archdeaconry should set as the priority to assist their Parish Priests during the hardship period as the angle of motivation, once the internal Parish Priests were motivated will cause the high working performance.

Table 4.10 Lay Readers Social Gathering

Social Gathering	Frequency	Percentage
Disagree	2	5.3
Not sure	15	39.4
Agree	12	31.6
Strongly agree	9	23.7
TOTAL	38	100

Source: Author's field data (2023)

Table 4.12 indicates that 39.4 % as greater percentage of the Lay leaders are not sure if the their social gathering is among motivation factor, 31.6% agreed and 23.7% strongly agreed with the question while only 5.3% disagree with the statement. Therefore, the archdeaconry should provide the education concerning the important of social gathering in order for the clergy to be familiar with and to take as one of the motivation factors.

4.5 The challenges involved in sustaining rewards for the clergy performance

Some of the finding that came out as to why clergy rewards either struggled or failed to live up to the desired expectations in are as follows,

Rewards not understood by clergy. The clergy in general are not aware of the process that goes behind the plan, design and delivery of the rewards. The same are also not communicated adequately/effectively to the clergy, and the

engagement/involvement of the church counsel are also not sought in the process either. As a result, Bukwo Archdeaconry, is not able to either articulate or maximize the value of such rewards to the clergy.

Rewards not linked to Bukwo Archdeaconry. While planning and designing the clergy rewards it is often found that the church finance committee actually works in isolation or at best with only few chosen stake holders who they are 'comfortable' with, and not in overall alignment with Bukwo Archdeaconry strategies. The same results lack broad alignment between the clergy needs and the Bukwo Archdeaconry objectives.

Rewards not related to clergy performance. More often than not, it is the 'perception' around the intent and efforts of clergy, rather than the actual results or outcome delivered that drive performance measures and the rewards associated with the same. Developing clear expectations, creating a clear line of sight, setting achievable goals and establishing a credible measurement system are some of the areas that Bukwo Archdeaconry should focus on.

Rewards not linked to the job performed by the clergy. The absence of a proper job evaluation system or well-designed job descriptions often fail to differentiate between the real job at hand and its worth, as against loosely crafted designations/positions hence incorrect review of the performance appraisals

Rewards not connected to individual employee needs. Most of the time, the clergy rewards end up being flat and linear, in the name of standardization and equality. The spectrum of rewards must be flexible/adaptable, as the motivational factors are different for different clergy and their respective needs/purposes must be met. While ensuring overall fairness and equity in the system, the way to go is different strokes for different churches

Bukwo Archdeaconry will need to focus on building the internal capabilities, processes, tools and data to address the clergy reward systems in a robust and scientific manner, and ensure that fine balance between clergy expectations for retaining that competitive edge in today's working place

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary, conclusion, recommendations and areas for further study. The main objective of the study was to examine the effectiveness of Rewards to the work performance of the clergy in Bukwo Archdeaconry, Sebei Diocese.

5.2 Summary of Findings

The research examined the effectiveness of rewards to the work performance of the clergy in Bukwo Archdeaconry. According to the table one from chapter four, the researcher revealed that, 39.5 % of majority responded are between 46-55, revealed that, 15 clergy of that age are young and powerful in performing their duties with new ideas, therefore need to be motivated in order to perform compared to those with different ages that will be satisfied ease on rewards, thus affect the level of performance in the archdeaconry., the old age workers have a lowered reward drive to perform new tasks, they also have reduced reward needs for career progression and importance for job security. The results also indicated that, age have reward implications on performance.

The findings shows that males are highly needs to be rewarded in order to perform their duties than females as male are many responded to the questionnaire in the archdeaconry, in line with question number 3 on demographic factors which affecting clergy performance in the archdeaconry, the results revealed that males are

in needs to be rewarded to perform their duties effectively than females, Notwithstanding, to reward female also will bring them to the attention to perform their duties better because their mind will be settled from worrying about their family and home needs, female are taking care of their family than men although are the few. From the factor of working experience also indicated that, the majority of clergy whose have few years in the Archdeaconry they are highly rewarded with appreciation to perform their daily duties in the archdeaconry than who's with many years. Results revealed that, the majority of the Bukwo archdeaconry clergy are married.

Therefore, to reward them will make them to stay longer within the Bukwo archdeaconry and reduce the rate of turn over that imply to the cost cutting from recruitment process hence increases the level of performance. In line with question number 2 factor that determine the provision of employee performance at Bukwo archdeaconry, the findings show positive and significant recognition, good relation with management and promotion as no any respondent who she or he disagreed compared to other factors of motivation like salary, health insurance, financial assistance during the hard time and social gathering, have some of the respondents disagreed and others were not sure.

In line with how the employees at Bukwo archdeaconry are rewarded, this question answered by interviewing some of the clergy in Bukwo archdeaconry, they responded that they are very happy with the

office location as the office is located in Amanang the place where they can have their home needs as they spend more time in the office performing their duties. Also, they are motivated due to the money given on extra working hours when they prepare the Bukwo archdeaconry meetings known as lunch allowance.

This finding indicated that most of the Clergy were not very happy when they were not considered on decision making. The findings shows that majority of the respondents are more motivated when they take part in general meetings and they are given the opportunity to contribute their opinions on the overall archdeaconry policies. The findings equally illustrates that it is the responsibility of the managers to reward the employees which creates an enabling ground for high performance within employees. This view has a direct correlation with John Adair's fifty-fifty theoretical reasoning on how employees can be motivated for higher performance within a company. John Adair presupposes that fifty percent of motivation comes from within a person and the remaining fifty percent comes from the environment. To him, within these external factors; the nature and quality of leadership within a company is very important. This therefore justifies the fifty-fifty theory of John Adair. John (2006), 38-41.

The finding indicated also a healthy employee relationship with management is essential for the clergy to find their work interesting and perform their level best. It is important for everyone to

understand that one goes to his archdeaconry to work and conflicts must be avoided as it is nothing but a mere waste of time. Clergy must be comfortable with each other and work in harmony towards a common goal. An individual cannot remain silent and work for infinite hours, he needs people around to talk to and discuss his ideas.

Some of Bukwo archdeaconry Clergy have displayed negligence towards their work through offering insufficient service to their Christians and stakeholders that was geared by unplanned motivation system to its clergy. This has been manifested by the absence of motivation policy established by the responsible Ministry for long period.

5.3 Conclusion

It is clear from the study that the clergy rewards have direct effect on their performance. The empirical results of this study show that the rewarding of the clergy has advantages to them and Bukwo archdeaconry will keep the loyalty of the clergy at the high peak. Also, the clergy will trust their archdeaconry, supervisor and management. From these observations of facts, it is clear that Bukwo archdeaconry can survive and grow by taking care of their clergy.

The research finding indicates that salary, allowances, recognition and financial assistance are very vital in the clergy rewards hence improves their performance.

Recognition plays an essential part in enhancing clergy motivation towards Bukwo archdeaconry tasks. By appreciating the clergy for

their work done and giving them participation in decision-making, internally satisfies them with their job, archdeaconry and diocese environment. Thus, their enthusiasm and motivation towards accomplishment of tasks increases.

The research study has shown that management can make use of different tactics strategies and policies to motivate clergy in work settings, but different tactics, strategies and policies would have a different motivational impact on diverse people. A reward strategy may possibly have the power of enhancing rewarding in one way and diminishing it in others. To make sure the success of rewarding tools, it is important to consider the uniqueness of the situation and the diversity of the concerned group.

It is the job of management to consider different alternatives according to situation. This study highlights various aspects necessary for rewarding employees to improve their performance in the Bukwo archdeaconry. This research might assist managers and workers to realize their obligations towards the performance of Bukwo archdeaconry. This study would assist to restore the archdeaconry in better functional status and ensure the effective and smoothing existence in the purpose of increasing the performance and reputation of archdeaconry. In a nutshell, this study is useful for Bukwo archdeaconry to determine the suitable rewarding to improve and maintain their clergy job performance.

Small percentage of appreciation, lack of conducive working environment and not involving the clergy in decision making are some of the demoting factors to the clergy.

5.4 Recommendations

Clergy in Bukwo archdeaconry need to be rewarded constantly. They need to be encouraged to put their best for the archdeaconry. They need to be made comfortable to put all their efforts and achieve both Bukwo archdeaconry and personal goals. Based on the findings the following recommendations are hereby suggested:

A further effort to reward Clergy is required by the archdeaconry. Issues to be addressed include: There is a necessity to improve on some of the preconditions as stated by Herzberg, which therefore calls for improving certain specific base line factors through: The need to improve on supervision of the clergy at all levels of the archdeaconry. The need to improve on the working conditions at the archdeaconry especially for the lowest cadres.

There is need to improve on the job security of the Bukwo archdeaconry clergy. Management should also improve on the management style by guiding the clergy through regular meetings. Once all the hygiene factors are improved then the rewards as stated by Herzberg will have an increased effect than they already have. The Sebei diocese and the archdeaconry are responsible to design good policies of rewarding their clergy; the archdeaconry is very crucial organ which can facilitate quality of service in order to comply with the Nation's slogan of spiritual development. The Bukwo

archdeaconry management should have clear chain of communication with the clergy this will make it easy for them to know the various needs of the clergy and make it easy for them to cater for their needs. It would also help foster an environment of trust.

However, because human resource practice is critical to the major activities of the archdeaconry, it cannot be left entirely to personnel experts in the human resource department but also in the other departments have to be involved in the delivery and drive of human resource policies Storey, (2001:7). Human resource management in servicing the Bukwo archdeaconry should provide some incentive factors such as payment, freedom, promotion, friendly environment, recognition to motivate their workers to improve their performance. Indeed, rewards factors have an influential function on performance of workforce, as all archdeaconries opt to enhance the efficiency in terms of improving the work of clergies. Clergies usually have to work more than eight hours a day at their pastoral work. In addition, modern life impacts human's work and make them to spend more time and high physical force in workplaces so as to deal with work tasks and possible problems. Thus, for this reason, managements should identify the individual factors as they determine the drive of clergy toward achievement of archdeaconry goals. This study believes that effective rewards factors are able to motivate the clergy to increase their productivity and performance.

To ensure effective reward system put in place, it is recommended that management of the archdeaconry should ensure that effective appraisals are given annually or on regular basis to evaluate staff performance. With constant appraisals feedback, clergy performance would be increasing regularly leading to the overall archdeaconry performance.

5.5 Areas of future research

The current literature on compensation and rewards has not sufficiently dealt with the issue of diversity and the impact it could have on clergy performance. Therefore, further research on the impact of compensation and reward systems on clergy performance for diverse groups of people could be beneficial to archdeaonries. Research should focus on the broad spectrum of diversity categories including, age, gender and disability among others. The studies could also explore the element of age and tenure of clergy in that regard. The results of such studies could yield some interesting findings and could also significantly impact the delivery of meaningful compensation and rewards to diverse clergy in the archdeaconry.

Future research should seek additional performance outcomes at the job level from larger samples with increased statistical power. Measures with few items are more prone to unreliability than summated measures with greater numbers of items (Spector, 1992). Future research should seek to develop more complete measures of clergy job satisfaction tapping multiple dimensions of their job quality.

This study did not focus on all the rewards dimensions, it only focused on some selected dimensions of intrinsic and extrinsic rewards.

Further research could examine the effect of other rewards to determine whether they have any impact on clergy performance. A comparative research can also be carried out to determine the effect of reward systems on the performance of senior clergy and junior clergy of the archdeaconry or among archdeaonries as well as between Anglican archdeaconry and Catholic archdeaonries. Such findings can help consolidate reward packages to enhance management of performance in Churches.

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APPENDIX 1:

**QUESTIONNAIRE ON THE EFFECTIVENESS OF REWARDS TO THE
WORK PERFORMANCE OF THE CLERGY IN BUKWO ARCHDEACONRY,
SEBEI DIOCESE.**

Dear respondent,

I am Mangusho Phillip Komu, a student of Uganda Christian University Mukono, pursuing a Master's Degree in Divinity. As a requirement in partial fulfillment for the award of the above-mentioned course, I am to carry out a field research study on "on the effectiveness of rewards to the work performance of the clergy in Bukwo archdeaconry, Sebei diocese."'. I therefore request you to take a few minutes of your time and answer the questions below. Your responses will be used for academic purposes only and will be treated with utmost confidentiality.

SECTION A.

Please tick in as appropriate.

SECTION A: BACKGROUND INFORMATION.

Name.....optional.

1. Gender

(a) Male. (b) Female

2. AGE.

(a) 15-30 (b) 31- (c) 41 and above

3. Level of Education.

(a) 'O'level (b) Certificate (c) l

(d) Bachelor (e) Postgraduate

4. Marital status.

- (a) (b) arated
 (d) Divorced

5. Occupation.

- (a) Civil servant (b) (c)
 peasant Farmer (d) business.

6. Religious affiliation.

- (a) Anglican (b) Cath (c) M
 (d) Others (specify)

SECTION B

Rewards that the church give the clergy

7. As ministers of God, is the church effective in rewarding you

Yes.....

No.....

8. If yes, how often do they reward you as the clergy.....

.....

9. How is the church perceiving it.....

.....

10. What type of rewards do you receive from the church?

(a).Monetary.....

(b).Non-monitory.....

(c) others specify.....

11. How do the church get the resources to motivate the clergy.....

- i.
- ii.
- iii.

12. Do the church members give in the church willingly?
Yes/NO,.....

SECTION C

How rewards improve on effectiveness performance of the clergy.
(Church council)

13. As church council, why is that the clergy rewards are low and yet you have more Christians?

- (i).....
- (ii).....
- (iii).....

11. As members of the church council, what guidelines can be designed so that Christians are motivated to give in the church?

.....
.....
.....

12. Do you feel that the clergy are rewarded for the work they do?
Yes/No, and if no, why?

.....
.....

13. Briefly state how giving rewards to the clergy improve on their work.....

.....
.....

14. How should the church reward the hard working clergy men?

.....
.....

SECTION D

Challenges involved in sustaining rewards for the clergy work performance in Bukwo archdeaconry, Sebei Diocese.

15. In the process of planning to motivate the clergy, do the church experience some challenges?

Yes/No.....

16. Briefly explain the challenges involved in sustaining the clergy motivation.

(i).....

(ii).....

17. In what ways has the church solved the challenges of effective rewarding of the clergy?

(i).....

(ii).....

(iii).....

18. In your own view as a church, what do think are the strategies that you would propose to improve the rewarding of the clergy?

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Thank you for your participation