

**ORGANISATIONAL PSYCHO-SOCIAL ENVIRONMENT AND WORK
PERFORMANCE OF THE CLERGY IN DIOCESES OF THE CHURCH OF
UGANDA: A CASE OF THE DIOCESE OF NAMIREMBE**

ESMOND SERUNJOJI

RM14/M03/761

**A DISSERTATION SUBMITTED TO THE SCHOOL OF SOCIAL SCIENCES IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER
OF ARTS IN COUNSELING PSYCHOLOGY OF UGANDA CHRISTIAN UNIVERSITY**

June, 2026



**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

DECLARATION

I, Serunjoji Esmond (Reg. No. RM14/M03/761), hereby declare that this dissertation is my original work and has not been submitted to any institution for academic credit or any other purpose. I submit this study to Uganda Christian University in partial fulfillment of the requirements for the award of a Master's Degree in Arts in Counseling Psychology.

Signature.......... Date.....10/6/2026.....

APPROVAL

The research on “Organisational psycho-social environment and work performance of the Clergy in the Dioceses of the Church of Uganda” was carried out under my supervision as a university supervisor and is hereby submitted for examination.

Signature.......... Date.....10/06/2026.....

Rev. Prof. Omona Andrew David

ACKNOWLEDGEMENT

I am deeply grateful to the Almighty for His guidance, strength, and blessings throughout this research journey. His divine wisdom and providence have been my constant source of inspiration and fortitude, enabling me to persevere through challenges and uncertainties.

I would like to extend my heartfelt gratitude to the leadership of the Diocese of Namirembe for their cooperation and support throughout the research process. Their willingness to provide access to resources, as well as their valuable insights into the organisational dynamics within the diocese, has been instrumental in shaping this study.

I am indebted to my supervisor, The Rev. Can. Prof. David Andrew Omona, for his guidance, expertise, and constructive feedback throughout the research process. His mentorship has been pivotal in refining my ideas and navigating the complexities of academic inquiry.

I am grateful to my workmates for their camaraderie, encouragement, and understanding during the demanding periods of balancing work and academic commitments. Their support has been valuable in maintaining balance and focus.

I also wish to acknowledge the support and camaraderie of my fellow students, whose shared experiences and collaborative spirit enriched my academic journey.

To all those who have contributed to this research endeavour, whether through direct assistance or moral support, I extend my deepest gratitude, especially to the Reverend Canon Captain Titus Baraka, my spiritual mentor. Your encouragement and support have been indispensable, and I am truly grateful for your contributions to this endeavour.

DEDICATION

This work is dedicated to you, my beloved family, especially my Wife, Rachael, my sons, Samuel and Shawn, and my daughter, Shalom, whose love and support have made a tremendous contribution to this cause. Your patience, understanding, and unwavering faith have sustained me through every trial and triumph. Your unwavering support and love have been my anchor, and I am forever grateful for your presence in my life, a blessing beyond measure. To my respected Uncle Pr Samuel Mutyaba and Aunties Deborah and Rebecca Magala, I am grateful for the wisdom, guidance, and unwavering support that have always been such great inspiration. Your encouragement and belief in my abilities have instilled in me the confidence to pursue my dreams.

TABLE OF CONTENTS

DECLARATION.....	i
APPROVAL	i
ACKNOWLEDGEMENT.....	ii
DEDICATION.....	iii
LIST OF APPENDICES.....	x
LIST OF TABLES	xi
LIST OF FIGURES.....	xii
LIST OF ACRONYMS AND ABBREVIATIONS	xiii
DEFINITION OF TERMS.....	xiv
ABSTRACT	xvii
 CHAPTER ONE: GENERAL INTRODUCTION	1
1.1 Introduction	1
1.2 Background to the Study.....	1
1.3 Statement of the Problem.....	6
1.4 Objectives of the Study.....	6
1.4.1 General Objective	6
1.4.2 Specific Objectives	7
1.5 Research Questions	7
1.5.1 Hypothesis	7
1.6 Scope of the Study	7
1.6.1 Content Scope	8
1.6.2 Geographical Scope	8
1.6.2 Time Scope	8

1.7	Assumptions of the Study	9
1.8	Justification of the Study	9
1.9	Significance of the Study	10
	1.10 Conceptual Framework	12
	1.9.1 Psychosocial work environment	13
	1.9.2 Work Performance of Clergy	16
1.11	Limitations of the Study	17
	1.11.1 Delimitations of the Study	18
1.12	Summary of Chapters of the Research Report	18
CHAPTER TWO : LITERATURE REVIEW		20
2.1	Introduction	20
2.2	Theoretical Framework	20
	2.2.1 Transactional Theory of Stress and Coping	20
2.3	Empirical Literature Review	22
	2.3.1 Ecclesiastical Culture and Work Performance of Clergy in the Dioceses	23
	2.3.2 Communication Patterns and Work Performance of Clergy in the Dioceses	30
	2.3.3 Support Systems and Work Performance of Clergy in the Dioceses	36
2.4	Summary of the Literature	43
CHAPTER THREE: METHODOLOGY		45
3.1	Introduction	45
3.2	Research Design	45
3.3	Area of Study	46
3.4	Study Population	46
	3.4.1 Inclusion Criteria	47

3.4.2	Exclusion Criteria	47
3.5	Study Sample	47
3.5.1	Sampling Techniques / Design.....	47
3.5.2	Sampling Procedure	48
3.5.3	Sample Size Determination.....	49
3.6	Data Collection Sources (Sources of information)	51
3.6.1	Primary Data Sources.....	51
3.6.2	Secondary Data Sources	51
3.7	Response Rate	52
3.8	Study Variables.....	53
3.8.1	Independent Variables	53
3.8.2	Dependent Variables	53
3.9	Measurement Levels	54
3.10	Data Collection Methods	54
3.10.1	Questionnaires	54
3.10.2	Interviews.....	55
3.10.3	Focus Group Discussions.....	55
3.11	Data Collection Tools	56
3.11.1	Self-Administered Questionnaires	56
3.11.2	Interview Guides.....	57
3.11.3	Focus Group Discussion Protocols	57
3.12	Data Quality Control	57
3.12.1	Validity of the Instruments	57
3.12.2	Reliability of the Instruments	58
3.12.2.1	Quality Control Measures.....	59

3.12.2.2	Quality Control for the Qualitative Phase	60
3.13	Data Collection Procedure	60
3.14	Data Processing	61
3.15	Data Analysis	61
3.16	Data Presentation	62
3.17	Ethical Consideration	62
3.18	Methodological Constraints	63
 CHAPTER FOUR: DATA ANALYSIS, PRESENTATION AND INTERPRETATION OF FINDINGS.....		64
4.1	Introduction	64
4.2	Respondents' Bio-Data Characteristics	64
4.3	Organizational Psycho-Social Environment and Work Performance of The Clergy	67
4.3.1	Ecclesiastical Culture and Work Performance of Clergy	67
4.3.1.1	Key Cultural Elements	69
4.3.1.2	Cultural Influence on Duties	70
4.3.1.3	Findings on Adaptation to Culture	74
4.3.1.4	Overall Cultural Influence.....	74
4.3.1.5	Suggested Cultural Improvements	75
4.3.1.6	Testing the Relationship Ecclesiastical Culture and Work Performance of Clergy...	78
4.3.1.7	Regression Analysis of Ecclesiastical Culture on Work Performance of Clergy ...	79
4.3.2	Communication patterns and work performance of clergy in the Diocese of Namirembe .	80
4.3.2.1	Communication Methods Used	81
4.3.2.2	Effect on Work Performance.....	82
4.3.2.3	Improvement of Communication	85

4.3.2.4 Findings on Overall Influence of Communication.....	85
4.3.2.5 Enhancement Strategies.....	85
4.3.2.6 Testing the Correlation Between Communication Patterns and Work Performance of Clergy	88
4.3.2.7 Regression Analysis of Communication Patterns on Work Performance of Clergy..	89
4.3.3 Support Systems and Work Performance of Clergy.	90
4.3.3.1 Types of Support Systems.....	92
4.3.3.2 Impact on Work Performance.....	93
4.3.3.3 Most Helpful Support Systems and Reasons.....	95
4.3.3.4 Effectiveness of Support Systems.....	98
4.3.3.5 Suggested Improvements	99
4.3.3.6 Testing the Correlation Between Support Systems and Work Performance of Clergy	100
4.4 Regression Analysis of Support Systems and Work Performance of Clergy	101
4.4 Linear Multiple Regression Analysis	102
4.5 Effect of Psycho-Social Environment	104
4.6 Effectiveness of Work Environment.	105
4.7 Improvement Strategies	105
4.8 Efficiency of Duty Performance.....	105
4.9 Quality of Work Output	106
CHAPTER FIVE: DISCUSSION OF FINDINGS.....	107
5.1 Introduction	107
5.2 Ecclesiastical Culture and Work Performance of Clergy in the Diocese of Namirembe	107
5.3 Communication Patterns and Work Performance of Clergy in the Diocese Of Namirembe	110
5.4 Support Systems and Work Performance of Clergy in the Diocese Of Namirembe.....	112

CHAPTER SIX: SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS	115
6.1 Introduction	115
6.2 Summary of Findings	115
6.2.1 Ecclesiastical Culture and Work Performance of Clergy in the Diocese Of Namirembe .	115
6.2.2 Communication Patterns and Work Performance of Clergy in the Diocese of Namirembe ..	116
6.2.3 Support Systems and Work Performance of Clergy in the Diocese of Namirembe	116
6.3 Conclusion	117
6.4 Recommendations	117
6.4.1 Ecclesiastical Culture	118
6.4.2 Communication Patterns	118
6.4.3 Support Systems	118
6.4.4 Organisational Psycho-Social Environment	119
6.5 Suggestions for Further Research.....	120
REFERENCES.....	121
APPENDICES	133
APPENDIX I : QUESTIONNAIRE.....	133
APPENDIX II : INTERVIEW GUIDE.....	139
APPENDIX III : FOCUS GROUP DISCUSSIONS	141
APPENDIX IV : INTRODUCTORY LETTER FOR RESEARCH.....	143
APPENDIX V : DATA COLLECTION ACCEPTANCE.....	144

LIST OF APPENDICES

APPENDICES	133
APPENDIX I : QUESTIONNAIRE.....	133
APPENDIX II : INTERVIEW GUIDE	139
APPENDIX III : FOCUS GROUP DISCUSSIONS.....	141
APPENDIX IV : INTRODUCTORY LETTER FOR RESEARCH.....	143
APPENDIX V : DATA COLLECTION ACCEPTANCE.....	144
APPENDIX VI : RESEARCH ETHICS COMMITTEE APPROVAL LETTER.....	145

LIST OF TABLES

Table 3.1: Validity of the Instrument.....	58
Table 3.2: Data Reliability.....	59
Table 4.1: Gender of Respondents	64
Table 4.2: Highest Level of Education	66
Table 4.3: Existence of Ecclesiastical Culture	67
Table 4.4: Challenging Cultural Practices.....	73
Table 4.5: Correlations between Ecclesiastical Culture and Work Performance of Clergy	78
Table 4.6: Regression Results of Ecclesiastical Culture on Work Performance of Clergy.....	79
Table 4.7: Existence of Communication Patterns	80
Table 4.8: Effectiveness of Communication Methods	82
Table 4.9: Correlations between Communication Patterns on Work Performance of Clergy	88
Table 4.10: Regression Results for Communication Patterns on Work Performance of Clergy in the Diocese of Namirembe.....	89
Table 4.11: Accessibility of Support Systems	96
Table 4.12: Challenges in Accessing Support	96
Table 4.13: Correlation between Support Systems and Work Performance of Clergy	100
Table 4.14: Regression Results on Support systems and work performance of clergy	101
Table 4.15: Multiple Regression Results for Combined Organisational Psycho-Social Environment on Work Performance of the Clergy.	103

LIST OF FIGURES

Figure 1.1: Conceptual Framework relating work performance of clergy in Dioceses of Church of Uganda to organisational psycho-social environment	12
Figure 3.1: Response Rate.....	52
Figure 4.1: Respondents by whether there are specific cultural practices or traditions that help them perform better.....	71
Figure 4.2: Respondents by whether there are any barriers to effective communication within the diocese	83
Figure 4.3: Whether there are any support systems available for the clergy in the Diocese of Namirembe	91

LIST OF ACRONYMS AND ABBREVIATIONS

CVI	:	Content Validity Index
e.g	:	For example
etc	:	Et cetera
FGDs	:	Focus Group Discussions
i.e	:	That is to say
INEE	:	Inter-Agency Network for Education in Emergencies
JD-R	:	Job Demands-Resources
MBI	:	Maslach Burnout Inventory
PAG	:	Pentecostal Assemblies of God
PSS	:	Psycho-social support
QWL	:	Quality of work life
SPSS	:	Statistical Package for Social Science
UGX	:	Uganda shillings
US	:	United States

DEFINITION OF TERMS

Organizational psycho-social environment: The organizational psycho-social environment refers to the social, psychological, and emotional conditions within a workplace that influence employees' well-being, attitudes, and performance. It includes how work is designed, managed, and organized, as well as the quality of social interactions and support systems. Cox & Griffiths (2005) define it as the combination of "organisational, social, and job-related factors that have the potential to cause psychological or physical harm," including leadership style, communication patterns, job demands, role clarity, and social support. Dollard & Bakker (2010) describe it as "the organisational climate of psychological safety, resources, and support that shapes employee experiences, behaviour, and health." Helgesson, Gustafsson, and Leineweber (2023) view it as organizational, social, and psychological factors, including job demands, autonomy, structure, and social support, which collectively influence health and behaviour. Mouazzen, Blomberg & Jaensson (2024) highlight the interaction of role expectations, culture, leadership, social relations, and individual perceptions of control. The University of Bergen Occupational Health Services (2025) conceptualizes it as comprising psychological work factors (employees' experiences of tasks), social work factors (interpersonal interactions), and structural conditions such as leadership quality and role clarity.

Work performance of clergy: Work performance of clergy refers to the extent to which ministers effectively carry out core pastoral tasks, including preaching, teaching, counseling, worship leadership, pastoral care, and administration. Carroll (2006) defines it as the capacity to fulfil pastoral responsibilities in ways that strengthen congregational life. Doehring (2015) emphasizes spiritually grounded and emotionally attuned care that fosters healing and resilience. Olson, Carroll, & Bruce (2006) highlight the integration of sermon quality, relational skills, leadership behaviours, and sustained congregational engagement. Burnette et al. (2023) conceptualize it as a holistic expression of spiritual leadership, emotional labour, and organizational competence in complex ministry environments. Similarly, Campbell & Wiernik (2015) defined performance as goal-relevant actions, behaviors, and outcomes that employees exhibit within their organizational roles. Work performance is a multidimensional construct that includes all the behaviors under a worker's control that impact organizational results, varying

across organizations and time (Ramos-Villagrasa et al., 2019). According to Armstrong (2014) work performance refers to how well employees carry out their assigned responsibilities, achieve targets, and meet expected standards.

Work performance for clergy, includes fulfilling pastoral duties, offering spiritual care, administering sacraments, managing church activities, and engaging with communities. However, emotional exhaustion, unrealistic community expectations, and lack of support frequently hinder clergy performance (Proeschold-Bell & LeGrand, 2021). Support from colleagues, congregants, and church leadership plays a critical role in enhancing resilience and improving performance outcomes (Smith, 2020).

Support systems: Support systems refer to formal and informal structures, networks, and resources that provide guidance, assistance, and reinforcement - emotional, professional, or spiritual to individuals within an organization. House (1981) defines social support as “verbal and nonverbal communication that helps reduce uncertainty and enhances personal control in coping with stress.” Kahn & Byosiore (1992) describe support systems as mechanisms fostering well-being, such as mentoring, counseling, and peer networks. Bakker & Demerouti (2017) view them as organizational arrangements providing resources, feedback, and assistance to manage work demands. For clergy, support systems include pastoral mentoring, peer collaboration, counseling services, professional development, and access to institutional resources that enhance resilience, reduce burnout, and strengthen performance.

Ecclesiastical culture: Ecclesiastical culture refers to the shared beliefs, values, norms, rituals, traditions, and practices that guide behavior, interactions, and decision-making within a religious organization (Van der Ven, 2016). Casanova (2009) defines it as encompassing both formal structures, such as liturgical practices and hierarchical governance, and informal elements, including interpersonal relationships, shared spiritual values, and communal expectations. Finke & Stark (2016) describe it as a framework shaping clergy behavior, influencing organizational cohesion, and guiding ministry practices. Chaves (2011) emphasizes its historical embedding and social maintenance, reflecting the collective identity, theological orientation, and mission priorities of a faith community.

Communication patterns: Communication patterns refer to the structured ways information flows within an organization, including both formal and informal channels, influencing coordination, decision-making, and interpersonal relationships. Robbins & Judge (2019) define them as “the flow of information within an organization, including formal and informal channels, which influences coordination, decision-making, and employee relationships.” Kreps (2017) describes them as “habitual methods and channels through which information, ideas, and instructions are transmitted, shaping organizational efficiency and interpersonal understanding.” Shockley-Zalabak (2012) emphasizes “structured and recurring ways in which messages move within an organization, affecting clarity, trust, and collaboration among members.” Daft & Lengel (2020) note that communication patterns are “the combination of formal and informal pathways through which information flows, influenced by organizational culture, leadership style, and technology, which in turn impacts performance and engagement.”

Diocese: A diocese is an administrative district under the jurisdiction of a bishop, responsible for overseeing congregations and clergy within a specific geographical area (Collins English Dictionary, 2012).

Clergy: Clergy are individuals ordained for religious service, including priests, ministers, pastors, or reverends, responsible for leading religious services, providing spiritual guidance, and serving congregations.

Psycho-social support: Psycho-social support refers to the provision of care, resources, and assistance that address both psychological and social aspects of well-being. For clergy, this includes counseling, pastoral care, community networks, and other resources that enhance mental health, emotional resilience, and social connectedness.

ABSTRACT

In recognition of the growing need to strengthen clergy performance, ministry effectiveness, and the organizational environment within the Church of Uganda, this study examined the influence of the organisational psycho-social environment on the work performance of clergy in the Diocese of Namirembe, Church of Uganda. The study was motivated by concerns regarding the effectiveness of clergy performance in relation to ecclesiastical culture, communication patterns, and support systems within the diocesan context. A descriptive cross-sectional survey design was adopted, using both quantitative and qualitative approaches. The study population comprised 103 active clergy members, from which a sample of 90 respondents was selected using stratified, systematic, and purposive sampling techniques. Data were collected using questionnaires, interview guides, and focus group discussions. Validity of research instruments was ensured through expert review, while reliability was tested using Cronbach's Alpha coefficient. Quantitative data were analysed using descriptive statistics and inferential analysis, while qualitative data were analysed thematically. The findings revealed that ecclesiastical culture, communication patterns, and support systems significantly influence clergy work performance in the Diocese of Namirembe. However, challenges such as inconsistent cultural practices, communication gaps, and limited access to support systems were identified as factors affecting effectiveness. The study concludes that strengthening organisational psycho-social structures is essential for improving clergy performance. It recommends the development of inclusive ecclesiastical practices, improved communication systems, and enhanced support mechanisms to promote effective ministry delivery.

Keywords: Organisational Psycho-Social Environment, Ecclesiastical Culture, Communication Patterns, Support Systems, Work Performance of Clergy, Church of Uganda.

CHAPTER ONE: GENERAL INTRODUCTION

1.1 Introduction

The study was undertaken to examine the collective effect of the organizational psychosocial environment on the work performance of clergy within the Diocese of Namirembe. Over time, several efforts have been made by diverse stakeholders to tailor psychological and social factors within the church structure, aiming to enhance the work performance of clergy. Despite the historical endeavors, achieving an optimal alignment between the psycho-social environment and clergy performance remains an elusive challenge, presenting a paradoxical aspect to the pursuit of enhancing their professional effectiveness within the diocese. This chapter presents the background to the study, statement of the problem, objectives of the study, research questions, scope, justification, significance of the study and conceptual framework.

1.2 Background to the Study

Historically, clergy have played a pivotal role in community development and spiritual guidance. Though, the evolving demands of ministry have led to increased recognition of the challenges clergy face in maintaining their work performance. Clergy burnout has become a significant concern, strongly linked to the psycho-social factors within their working environments (Stein, 2018; Adams & Hargreaves, 2020). Studies indicate that burnout affects a substantial proportion of clergy globally, with prevalence rates reported to reach up to 45% in some countries (Jackson-Jordan, 2013). As societal expectations continue to grow, clergy face intensifying pressure from both their congregations and church institutions (Duncan et al., 2018). This growing prevalence of burnout has severely impaired clergy effectiveness and spiritual leadership (Schmid et al., 2022). Worldwide, clergy have faced enduring challenges such as high workloads, role ambiguity, emotional exhaustion, and compassion fatigue, all of which negatively affect their effectiveness in ministry (Jackson-Jordan, 2013; Proeschold-Bell et al., 2013). The multi-faceted responsibilities of clergy including pastoral care, administrative duties, and community engagement are often compounded by limited institutional support, conflicting expectations, and inadequate access to professional development resources (Velando-Soriano et al., 2018; Miles & Proeschold-Bell, 2013). Psychosocial resources, such as mentorship, emotional support, and structured interventions, are critical in mitigating burnout, enhancing well-being, and improving work performance of clergy (Smith, 2019; Lee, 2017). Shifts in clergy support structures have

underscored the growing importance of organized peer networks, formal pastoral supervision, and continuous professional development as essential mechanisms for sustaining the psycho-social wellbeing of clergy and enhancing their overall work performance (Shikanda, Kiptiony, & Ndiso, 2022).

Clergy in Africa, have served not only as spiritual leaders but also as educators, mediators, and community development agents (Magesa, 2010; Gifford, 2015). During the colonial period and post-independence eras, religious institutions significantly shaped societal norms, education, and moral governance, placing substantial responsibilities on clergy. High community expectations, limited institutional support, and emotionally demanding roles have contributed to challenging psycho-social environments that affect clergy work performance (Adogame, 2016; Kalu, 2008). Emotional labor, conflict mediation, and resource constraints remain persistent challenges, often leading to stress, burnout, and decreased effectiveness in fulfilling both spiritual and administrative duties (Gifford, 2015; Ojo, 2017). Consequently, organizational psycho-social environments in African dioceses have historically influenced clergy capacity to perform optimally, emphasizing the need for mentorship, structured training programs, and adequate support systems.

The establishment of the Church of Uganda in 1961 marked an important milestone in the development of Anglicanism in the country. During periods of political instability, especially under Idi Amin, clergy experienced immense psychological and emotional pressures, leading to widespread stress and burnout among church leaders (Mugisha, 2016; Rwakabukoza, 2021). In recent decades, dioceses have fallen short in providing clergy with consistent opportunities for training, mentoring, and personal development. This lack of investment has hindered clergy's ability to navigate complex pastoral challenges, directly affecting their performance in ministry (Rossetti & Rhoades, 2018). Clergy performance in Uganda was assessed through their role in promoting Christianity and discipling believers. The East African Revival of the 1930s greatly influenced clergy work by emphasizing personal holiness, repentance, and evangelism. These spiritual disciplines became important performance indicators and continue to shape ministry expectations today (Hughes, 2021). As the Church of Uganda expanded, clergy roles broadened to include addressing social justice, education, health, and peacebuilding. This expansion

increased the complexity of their responsibilities and required balancing Christian teachings with diverse cultural and community needs.

The Diocese of Namirembe - the oldest in the Church of Uganda, founded in 1897 - has been central to Anglican ministry in the country. From its early days under missionary leadership to its transition to indigenous Anglican bishops, clergy in Namirembe have borne growing responsibilities not only in spiritual leadership but also in social development, education, and community transformation. This expansive role, combined with limited institutional support and pastoral training in earlier decades, created a demanding psycho-social work environment for priests. Over time, as the diocese strengthened its theological education through institutions such as Uganda Martyrs' Seminary (established in 1976), clergy were better equipped but still faced high emotional and organizational pressure in fulfilling pastoral, administrative, and social duties (Eikra, 2024).

Theoretically, the study was grounded on the Job Demands-Resources (JD-R) model, developed by Arnold Bakker and Evangelia Demerouti in 2001, provides a useful framework for examining clergy work performance. The model posits that high job demands such as emotional labor, counselling, conflict mediation, and heavy workloads lead to burnout when not balanced by adequate job resources (Bakker & Demerouti, 2017). When clergy have access to resources such as mentorship, peer support, and pastoral supervision, their work performance improves significantly (Proeschold-Bell et al., 2021; Stein, 2018). Similarly, the study adopted the Transactional Theory of Stress and Coping, developed by Richard Lazarus and Susan Folkman in 1984, helps explain how clergy appraise and respond to ministry-related stressors. Effective coping strategies, such as problem-focused coping (e.g., planning, seeking support), emotion-focused coping (e.g., prayer, meditation, social networks), and adaptive coping (e.g., mindfulness, counseling), help mitigate stress and enhance work performance (Smith & Proeschold-Bell, 2020). A concerning decline in clergy well-being, which correlates with diminished effectiveness in pastoral roles. Weak diocesan support structures negatively affect clergy capacity to perform ministry duties (Wespath, 2024). Emotional and spiritual health also strongly influence clergy engagement with congregations, reinforcing the importance of a

supportive psycho-social environment (Adams & Hargreaves, 2020; Proeschold-Bell et al., 2019).

Conceptually, the organizational psycho-social environment refers to the psychological and social conditions within a workplace that influence employee well-being, engagement, and performance (Proeschold-Bell et al., 2017; McNabb, 2018; Gyllensten & Palmer, 2015). In the context of clergy work, Rugulies (2019) defines it as encompassing job demands, interpersonal relationships, communication structures, and support systems, all of which collectively shape clergy engagement, effectiveness, and overall ministry outcomes. Within a church setting, this environment is further influenced by leadership style, cultural expectations, and the quality of interactions among clergy and congregants. A positive organizational psycho-social environment enhances motivation, resilience, and work performance, whereas a negative environment contributes to stress, role conflict, and reduced effectiveness in ministry (Adams, 2019; Smith & Proeschold-Bell, 2020).

Operationally, the organizational psycho-social environment is examined through three main dimensions: ecclesiastical culture, communication patterns, and support systems. Ecclesiastical culture encompasses doctrinal alignment, adherence to church traditions, and mission focus, shaping clergy behavior, cohesion, and ministry practices. Communication patterns involve the clarity, responsiveness, and feedback mechanisms that guide information flow, collaboration, and accountability. Support systems refer to the accessibility, quality, and perceived effectiveness of formal and informal networks, mentorship, and professional guidance that sustain clergy in their duties. Weaknesses or inconsistencies in any of these dimensions can create deviations in clergy work performance, reducing efficiency and effectiveness in ministry delivery. The Rugulies' (2019) definition has been adopted to provide a comprehensive framework for understanding how the psychological and social aspects of clergy work directly influence their engagement, performance, and effectiveness within the Diocese of Namirembe.

Work performance refers to the value of behaviors that contribute to organizational goals (Colquitt et al., 2017). For clergy, this includes effectiveness in preaching, sermon quality, pastoral care impact, clarity of communication, and worship service attendance. It is a multidimensional construct that integrates spiritual leadership, relational competence, and

administrative capacity (Armstrong, 2014; Campbell & Wiernik, 2015; Ramos-Villagrasa et al., 2019). High-quality clergy performance is achieved when ecclesiastical culture is aligned with ministry needs, communication is clear and responsive, and support systems are accessible and effective. Colquitt et al. (2017) definition has been adopted for this study to provide a behavior-based and goal-oriented understanding of work performance, allowing assessment of how clergy actions and responsibilities contribute to the overall mission and objectives of the Diocese of Namirembe.

Contextually, clergy in the Diocese of Namirembe navigate demanding roles that combine pastoral care, administrative leadership, community engagement, and conflict mediation. High job demands, inadequate support systems, mental health challenges, and limited training opportunities continue to affect clergy performance (Seruggo, 2023). Additionally, role overload, emotional labor, and constrained resources further increase stress and contribute to burnout (Kisslinger, 2017; Maslach & Leiter, 2016). Unresolved interpersonal conflicts and weak communication channels within dioceses create toxic environments that disrupt collaboration and reduce overall work effectiveness (Reyes et al., 2016; Waldenstrom et al., 2018). Low clergy performance remains common across multiple dioceses due to poor psycho-social conditions. Inadequate supervision, strained relationships, unclear expectations, and limited follow-up from church leadership prevent early identification of clergy challenges and hinder targeted support. This often results in declining morale, burnout, and discontinuation from service rather than supportive interventions (Ruiz-Prada et al., 2021; Stansfeld & Candy, 2016). Ministry professionals experience alarming levels of stress and attrition, with 91% reporting burnout and 75% identifying as highly stressed. Approximately 1,700 pastors leave ministry each month due to depression, burnout, or being overwhelmed (Gaultiere, 2018; Fia, Fosu-Ayarkwah & Kusi, 2022). Such challenges significantly undermine the ability of clergy to perform spiritual, pastoral, and administrative responsibilities effectively highlighting the urgent need to address psycho-social factors affecting clergy well-being and performance. Clergy in the Church of Uganda are reported to operate under demanding psycho-social conditions characterized by heavy workloads, emotional strain, and limited support systems, which may affect their performance (Wespath, 2024).

1.3 Statement of the Problem

The Church of Uganda relies on clergy to deliver effective pastoral services, yet concerns have been raised regarding the effectiveness of clergy work performance within some dioceses. In the Diocese of Namirembe, clergy operate within an organisational psycho-social environment characterized by demanding workloads, emotional strain, and multiple pastoral responsibilities. These conditions may affect their ability to consistently meet expected performance standards. In addition, aspects of the organisational environment such as communication processes, leadership support, and staff involvement in decision-making have been identified in literature as important factors influencing employee performance in religious and similar service-oriented institutions. However, there is limited empirical evidence on how these factors specifically interact to influence clergy work performance within the Diocese of Namirembe. Furthermore, gaps remain in understanding the extent to which ecclesiastical culture, communication patterns, and support systems contribute to clergy effectiveness in this context. While studies in other settings suggest that organisational psycho-social factors significantly influence employee performance, contextual variations within church settings in Uganda remain underexplored. It is therefore necessary to examine the influence of the organisational psycho-social environment on the work performance of clergy in the Diocese of Namirembe.

1.4 Objectives of the Study

The study was guided by one main objective and three specific objectives.

1.4.1 General Objective

The general objective of the study was to examine the effect of organizational psycho-social environment on work performance of the clergy in dioceses of the Church of Uganda, focusing on the Diocese of Namirembe as the case.

1.4.2 Specific Objectives

- i. Investigate the effect of ecclesiastical culture on work performance of clergy in the Diocese of Namirembe
- ii. Analyze how communication patterns affect work performance of clergy in the Diocese of Namirembe
- iii. Analyze the contribution of support systems on work performance of clergy in the Diocese of Namirembe.

1.5 Research Questions

- i. What is the effect of ecclesiastical culture on work performance of the clergy in the Diocese of Namirembe?
- ii. How communication patterns affect work performance of the clergy in the Diocese of Namirembe?
- iii. How contribution of support stems on work performance of the clergy in the Diocese of Namirembe?

1.5.1 Hypothesis

The study tested the following null hypotheses:

H₀₁: There is no a significant effect of ecclesiastical culture on work performance of clergy in the Diocese of Namirembe.

H₀₂: Effective communication patterns have no significant positive impact on the work performance of clergy in the Diocese of Namirembe.

H₀₃: There is no significant contribution of support systems on work performance of clergy in the Diocese of Namirembe.

1.6 Scope of the Study

The scope of the study delineated the parameters and boundaries within which the research unfolded, defining the specific aspects and dimensions that were investigated. It outlined the content scope, geographical scope, time scope, and subject scope, offering a comprehensive framework that guided the research endeavors.

1.6.1 Content Scope

The study focused on the organizational psycho-social work environment and its effect on the work performance of clergy in the Diocese of Namirembe. The study specifically examined ecclesiastical culture, communication patterns, and support systems and how these factors influence clergy work performance. Work performance was assessed in terms of effectiveness in preaching, sermon quality, clarity of communication, pastoral care impact, worship service attendance, collaboration, role effectiveness, pastoral engagement, and overall ministry efficiency.

1.6.2 Geographical Scope

The study was conducted within the boundaries of the Diocese of Namirembe, a prominent mother diocese within the Anglican Church of Uganda's Provincial structure. Geographically, the diocese spans parts of Kampala city, Wakiso, Kalangala, and extends toward Lake Victoria, bordering Tanzania. Its approximate central coordinates are 0°18'N latitude and 32°35'E longitude. The Diocese of Namirembe shares borders with the Dioceses of Mukono, Luweero, Mityana, Central Buganda, West Buganda, and Kampala.

The study specifically focused on the six Archdeaconries and one Deanery of the diocese, covering a variety of parishes, local churches, and clergy members. Overall, the diocese consists of six Archdeaconries, 60 parishes, one Cathedral Deanery, and 342 local churches, served by 103 active clergy members, including seven women and three clergy who are deaf. Clergy placements are coordinated by the overseeing Bishop. Additionally, the diocese has 342 lay readers in active service alongside 30 retired clergy (pensioners), as documented in diocesan archives from 2015. This scope was selected due to the diocese's challenge of suboptimal clergy performance, largely linked to an unsupportive organizational psycho-social environment that does not sufficiently enhance clergy effectiveness.

1.6.2 Time Scope

The study primarily concentrated on a ten-year period, spanning from 2014 to 2024, to ensure the collection of relevant and up-to-date information on the organizational psycho-social work environment and clergy performance. The period was chosen because it encompasses significant situational occurrences within the Diocese of Namirembe that affected clergy work performance.

During this time, the diocese experienced notable changes in leadership structures, implementation of new pastoral programs, shifts in communication practices, and the introduction or modification of support systems for clergy.

1.7 Assumptions of the Study

The study assumed that all respondents provided honest and accurate information regarding organisational psycho-social environment and work performance of clergy in the Diocese of Namirembe. It was also assumed that respondents had adequate knowledge and experience to give reliable responses on ecclesiastical culture, communication patterns, and support systems. Additionally, the study assumed that the research instruments used were valid and reliable in measuring the intended variables.

1.8 Justification of the Study

This study was initiated because of the ongoing challenges in maintaining clergy performance despite efforts by various dioceses to cultivate an effective organizational psycho-social environment. Declining work performance among clergy persists due to factors such as ineffective communication, inadequate support systems, poor leadership practices, favoritism, and high workloads, which contribute to stress, burnout, and reduced productivity (Pignata, Biron, & Dollard, 2014). Evidence from studies on the Diocese of Namirembe indicates weak monitoring and evaluation practices that correspond with reduced effectiveness (Katimbo, 2022), while other studies highlight persistent welfare challenges affecting clergy across Uganda (Katamba, 2024; Kiwanuka, 2011).

While literature exists on clergy performance and occupational stress in religious institutions, limited research has examined how organizational culture, leadership behavior, communication patterns, and support systems collectively influence clergy work performance. This study seeks to fill this gap by focusing on the experiences and challenges of clergy members in the Diocese of Namirembe, with the aim of identifying factors that impede their performance and providing insights to guide diocesan leaders in improving resource allocation, policy development, and support mechanisms. Understanding the interplay between workload, emotional health, and overall effectiveness is essential for creating a supportive environment that prioritizes clergy members' mental, emotional, and spiritual well-being (Coyle, 2022; Edstellar, 2020). Enhancing

the organizational psycho-social environment is critical for enabling clergy to perform their duties effectively, sustain their ministry, and contribute meaningfully to the broader mission of the church.

1.9 Significance of the Study

The significance of the study extends to various stakeholders, each of whom stands to gain valuable insights and benefits from the research findings. The breakdown of the significance for different groups was as follows:

Academia: The study would contribute to academic knowledge by examining the relationship between the organizational psycho-social environment and clergy work performance. It would provide insights into challenges within religious institutions and offer a foundation for future research in ecclesiastical management, organizational psychology, and pastoral studies. Researchers and scholars would gain updated evidence to inform theory, methodology, and practice in similar organizational contexts.

Decision Makers: Decision-makers within dioceses and religious institutions would gain evidence-based insights to guide policy formulation, resource allocation, and the design of support structures. Understanding the factors affecting clergy work performance would allow them to implement strategies that foster a more effective and supportive organizational environment. This would enhance organizational planning, staff management, and overall ministry outcomes.

Church Leaders: Leaders in the Church of Uganda would benefit by identifying how ecclesiastical culture, communication patterns, and support systems influence clergy effectiveness. This knowledge would help them improve leadership approaches, strengthen pastoral guidance, and enhance mentorship programs. Ultimately, church leaders would be better positioned to cultivate cohesive teams, boost clergy morale, and foster active engagement with congregations.

Christian Fraternity: The findings of this study will also benefit the wider Christian fraternity (non-clergy) by improving understanding of factors that influence clergy performance. Improved clergy effectiveness is likely to enhance the quality of preaching, pastoral care, spiritual

guidance, and overall service delivery to congregants. This may contribute to stronger spiritual growth, improved church participation, and better engagement between clergy and church members within the Diocese of Namirembe and the Church of Uganda at large.

Clergy: As the primary beneficiaries, Clergy members would directly benefit from the study by gaining recognition of the challenges affecting their work performance. The findings would support advocacy for better support systems, access to professional development, and enhanced communication channels. This would enable clergy to perform their pastoral duties more efficiently, improve their engagement with congregations, and reduce work-related stress.

Dioceses: Dioceses, as administrative units, would use the study to assess current organizational practices and identify areas for improvement. Insights from the research would inform the design of effective structures, communication systems, and resource allocation to enhance clergy performance. This would result in a more productive, motivated, and resilient workforce within the diocesan jurisdiction.

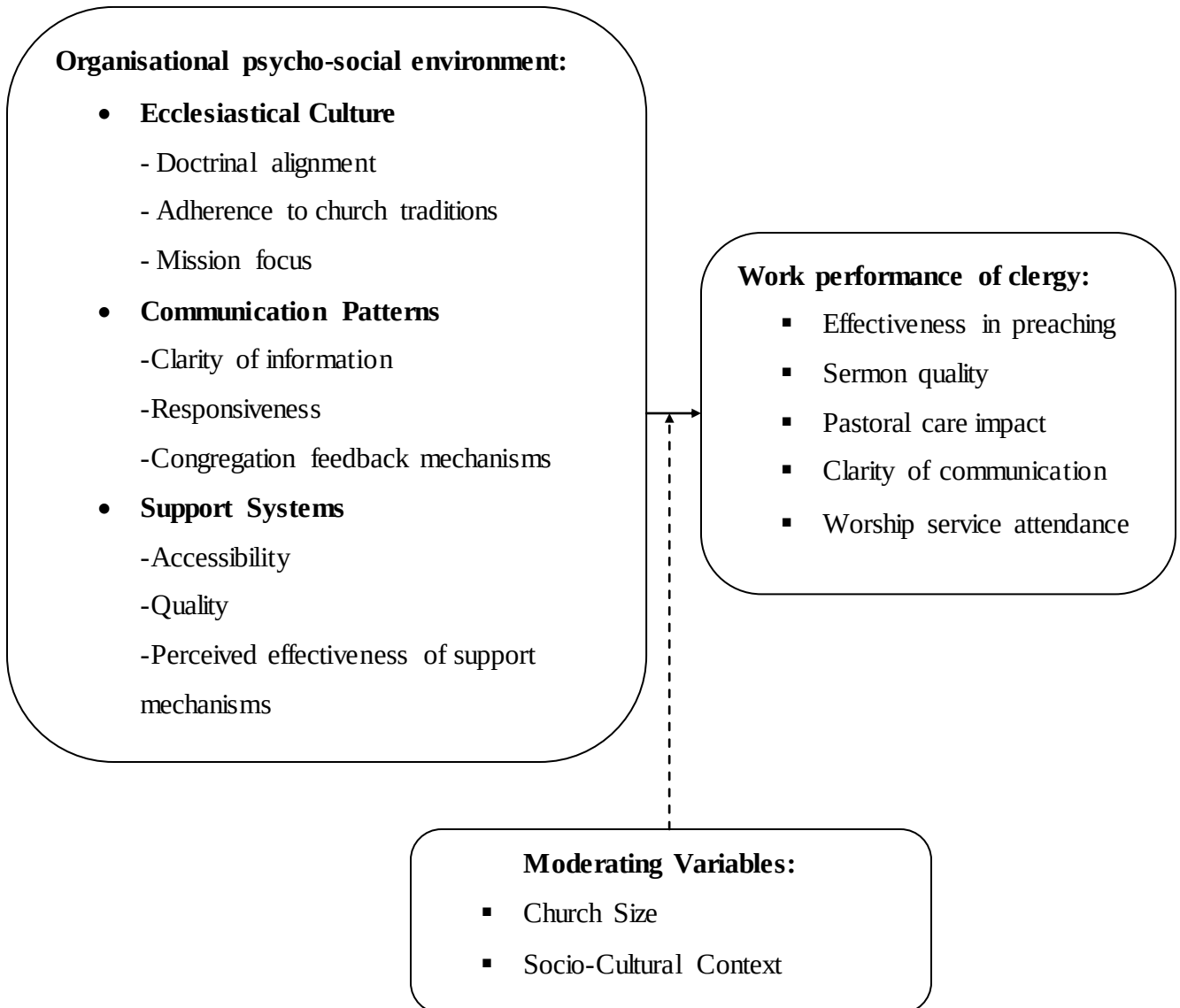
Parishes: Parishes would benefit from improved clergy work performance through enhanced pastoral care, better sermon quality, and more effective congregation engagement. Strengthened communication and support systems at the parish level would lead to more coordinated ministry activities, active participation in worship, and stronger connections between clergy and parishioners.

Policymakers: Policymakers at ecclesiastical and governmental levels would gain understanding of the factors affecting clergy work performance and organizational environments in church settings. This would inform the development of policies, guidelines, and frameworks that promote supportive work environments, improve clergy effectiveness, and strengthen the overall impact of religious institutions in society.

Researcher: Completing the study would fulfill the requirements for the award of the Master of Arts in Counseling Psychology, contributing directly to the researcher's academic qualification. The researcher would gain practical experience in designing research instruments, collecting and analyzing data, and applying research methodologies. Engaging with clergy, church leaders, and diocesan administrators would expand professional networks, deepen understanding of

organizational dynamics in religious contexts, and enhance critical thinking and analytical skills for future academic or professional pursuits.

1.10 Conceptual Framework



Source: Adopted from Luthans & Youssef, (2007) and modified by the researcher, (2025)

Figure 1.1: Relationship between Work Performance of Clergy in the Dioceses of the Church of Uganda and Organisational Psycho-Social Environment

The conceptual framework illustrates the organizational psycho-social environment as an independent variable, encompassing ecclesiastical culture, congregational dynamics, support

systems, and communication patterns. On the other hand, the Work Performance of clergy is portrayed as a dependent variable, involving effectiveness in preaching, sermon quality, pastoral care impact, clarity of communication, and worship service attendance. The organizational psycho-social environment significantly influences the work performance of the clergy. A positive psycho-social environment is likely to contribute to higher job satisfaction among the clergy. Satisfied clergy members are generally more motivated and committed to their work. Further, a supportive psycho-social environment can help prevent burnout among the clergy. This, in turn, leads to sustained high levels of work performance. More so, the psycho-social environment directly impacts the emotional well-being of the clergy. Positive emotions can enhance their ability to perform their pastoral duties effectively. Also, a conducive psychosocial environment promotes collaboration, and teamwork among the clergy, improving overall efficiency and effectiveness in their ministry.

1.9.1 Psychosocial work environment

The psychosocial work environment encompasses the psychological, social, and organizational factors that shape employees' well-being, behavior, and experiences at work (Munk, 2023; Kompier, 2015). It includes the content and organization of work, interpersonal relationships, leadership styles, communication patterns, and the overall atmosphere within an organization. For clergy, a healthy psychosocial environment is critical as it influences not only their personal well-being but also their effectiveness in fulfilling ministerial duties, which include pastoral care, leadership, community engagement, preaching, teaching, and conflict resolution (Koopmans et al., 2014).

Kompier (2015) describes the organizational psychosocial work environment as the interplay of psychological and social factors that collectively shape individuals' well-being, behaviors, and experiences. It encompasses emotional, social, and cultural aspects of the workplace, influencing how clergy interact with colleagues, perceive their roles, and engage with congregations. Ginting & Febriansyah (2020) emphasize that the psychosocial environment can trigger mental and emotional changes depending on social interactions, while Clausen et al. (2019) highlight its role as a predictor of worker well-being and sustainability of work life. Indicators of a psychosocial

work environment include workplace demands, work organization, interpersonal relationships, leadership styles, conflicts, and reactions to work situations.

Psychosocial support, including emotional, mental, and social interventions, is a crucial dimension of this environment. Such support addresses the interconnectedness of psychological and social factors, enhancing resilience and overall well-being (Kompier, 2015; INEE, 2010). In diocesan settings, effective communication channels are equally critical. Transparent communication fosters trust and ensures clergy understand expectations, access support, and perform effectively, while miscommunication or lack of dialogue generates confusion, distrust, and reduced performance (Guntupalli et al., 2014; Yardley & Markel, 2017). Hostile or unsupportive ecclesiastical cultures characterized by gossip, backstabbing, or lack of collaboration - adversely affect clergy morale and performance (Angetile, 2021). Failure to recognize or appreciate clergy contributions fosters feelings of undervaluation, low motivation, and reduced dedication. Establishing structured recognition and appreciation programs is therefore recommended. Likewise, opportunities for professional development are essential; the absence of such opportunities leads to dissatisfaction and suboptimal performance, while continuous learning fosters competence, satisfaction, and effectiveness (Coady et al., 2019).

Globally, clergy face similar psychosocial challenges. In Brazil, priests experience high levels of stress and burnout due to pastoral pressures and limited institutional support (Dias, 2019), and in Australia, nearly half of clergy are at risk of burnout, with a quarter experiencing significant emotional exhaustion (Kaldor & Bullpitt, 2011). Studies in India, Mexico, Ghana, and Nigeria further reveal clergy confronting fatigue, inner conflicts, and inadequate social support, which undermine their ministerial effectiveness (Vicente-Galindo et al., 2017; Bonsu, 2016). Conversely, strong faith, emotional well-being, and structured spiritual and psychological support mitigate burnout and enhance clergy commitment and productivity (Rossetti & Rhoades, 2013).

A positive psychosocial work environment in a diocese promotes motivation, resilience, and satisfaction. High workloads and unmet expectations, however, contribute to mental strain, depression, and reduced performance (Omungo, Kihara & Wachira, 2020). Supportive ecclesiastical cultures that encourage collaboration, trust, and recognition enhance morale,

whereas authoritarian or unsupportive leadership diminishes performance (Parker & Kulik, 2015; Carlson & Perrewe, 2018). Robust support systems, including peer networks, counseling, and pastoral care, further help clergy cope with stress, reduce burnout, and maintain effectiveness (Mauno et al., 2016). Moreover, a positive psychosocial environment is closely aligned with ethical practice and integrity. Clear ethical guidelines and resilience-building mechanisms enable clergy to navigate crises effectively and maintain high performance (Keyes, 2016; Kokkinos, 2017). Opportunities for spiritual growth, retreats, and continuous professional development, such as pastoral care or counseling training, enhance both competence and personal fulfillment (Tarurhor, 2017). Despite these measures, persistent stress and burnout remain critical threats. When job demands exceed resources, emotional exhaustion, depersonalization, and reduced accomplishment occur, significantly affecting clergy's ability to engage meaningfully with congregations (Maslach & Schaufeli, 2017). Supporting clergy through workload management, counseling, and self-care initiatives mitigates these risks and fosters sustained ministry effectiveness (Halbesleben & Wheeler, 2018). In Uganda, diocesan clergy face similar psychosocial pressures, with unsupportive church structures and lack of pastoral recognition diminishing morale, while environments that promote encouragement, development, and open communication enhance performance and personal accomplishment (Nsubuga, Oroma, & Muthoni, 2025).

From my perspective as a researcher, the organizational psycho-social environment plays a pivotal role in shaping clergy well-being and performance. The absence of supportive structures such as counseling services, open communication systems, and adequate resources can lead to stress, burnout, and job dissatisfaction among clergy. Dioceses, therefore, need to prioritize creating a positive psychosocial work climate through empathy, recognition, and adequate resource allocation. This involves providing clergy with sufficient funding, staff, facilities, and tools that facilitate effective ministry delivery. Encouraging self-care, balancing workloads, and offering opportunities for retreats or reflective spiritual direction further strengthen clergy morale. A well-structured psychosocial environment not only enhances job satisfaction but also boosts long-term commitment, engagement, and pastoral excellence.

1.9.2 Work Performance of Clergy

Koopmans et al., (2014) describes work performance of clergy as the effectiveness, productivity, and overall contribution of individuals serving in religious roles within a church or religious organization. Clergy members often ordained ministers, pastors, priests, rabbis, imams, or other religious leaders, engage in various responsibilities aimed at fulfilling the spiritual and pastoral needs of their congregation or religious community. The work performance of clergy include: pastoral care, leadership, community engagement, preaching and teaching, conflict resolution, etc. However, poor psychological health, stress, and burnout have become increasingly serious problems affecting clergy worldwide. As Lewis (2007) notes, the distinctive demands associated with spiritual and religious leadership create unique psychosocial challenges that impact performance. Furthermore, reviews of clergy health reveal that high job demands, emotional labour, and work-related stressors influence outcomes such as job satisfaction, absenteeism, and pastoral effectiveness. In contrast, resilience-building interventions, peer support, and professional training have been found to enhance capacity, well-being, and overall ministerial performance (Weems, 2009).

The effectiveness of clergy work performance is largely determined by how well clergy fulfill their spiritual, pastoral, and administrative responsibilities to meet the holistic needs of their congregations. According to Francis, Village & Robbins (2021), effective clergy exhibit a balance between spiritual leadership and organizational management, ensuring that both the pastoral and operational aspects of ministry are addressed. Effectiveness is reflected in the ability to inspire faith, nurture congregational growth, manage church resources responsibly, and maintain high moral and ethical standards.

Proeschold-Bell & Byassee (2018) emphasize that effective clergy integrate emotional intelligence, servant leadership, and self-care into their ministerial practice, thereby reducing burnout and enhancing long-term ministry sustainability. Moreover, supportive leadership environments, clear communication, and opportunities for continuous professional development positively influence clergy effectiveness (Miner, Sterland, & Dowson, 2020). Thus, the effectiveness of clergy performance is a multifaceted construct, dependent on both individual

capabilities and the quality of the organizational psycho-social environment in which clergy serve.

The work performance of clergy is significantly influenced by a variety of organizational and psychosocial factors. Excessive workloads, poor communication structures, limited role clarity, and lack of institutional support are major contributors to stress and reduced performance among clergy (Kreiner, 2013; Proeschold-Bell et al., 2013). Inadequate recognition, insufficient opportunities for professional development, and weak mentoring systems also negatively affect motivation and commitment to pastoral duties. Conversely, a supportive psycho-social environment characterized by strong collegial relationships, transparent leadership, and emotional support promotes higher job satisfaction and enhances performance effectiveness (Miner et al., 2020). In essence, clergy who experience autonomy, encouragement, and adequate spiritual and emotional resources are more likely to exhibit improved pastoral engagement, creativity, and productivity in their ministries.

The work performance of clergy encompasses their ability to deliver impactful preaching, ensuring that sermons are of high quality and resonate with congregants. Equally important is the provision of pastoral care, which significantly affects the spiritual and emotional well-being of church members. Clear and effective communication enhances understanding and engagement during worship services, while overall ministerial effectiveness is also reflected in congregational participation, including worship service attendance. These factors highlight both clergy members' ministerial proficiency and their influence on the faith community. Resilience and well-being among clergy are associated with better performance and reduced burnout (Clarke, Spurr, & Walker, 2022). Burnout, in turn, negatively impacts job satisfaction and emotional energy, and has been found to be strongly linked to role differentiation and overall ministerial functioning (Frederick, Thai, & Dunbar, 2023).

1.11 Limitations of the Study

The study was likely constrained by several factors that may have influenced data collection and interpretation of findings. Some respondents were expected to be reluctant to participate or to provide complete information due to concerns about confidentiality and sensitivity of organizational issues. In addition, time constraints may have limited the extent of interaction

with all selected participants. The study also relied on self-reported data, which may be affected by respondent bias, including the tendency to provide socially acceptable responses rather than fully objective views. Furthermore, access to some diocesan information and busy schedules of clergy members may have limited full participation in the study.

1.11.1 Delimitations of the Study

The study was geographically delimited to the Diocese of Namirembe in Uganda. It focused specifically on clergy members and diocesan leadership as the key respondents. Conceptually, the study was limited to organisational psycho-social environment and its dimensions, namely ecclesiastical culture, communication patterns, and support systems in relation to work performance of clergy. Methodologically, the study employed a mixed methods approach, using questionnaires, interviews, and focus group discussions to collect data. The study period and scope were also confined to the timeframe within which the research was conducted, and did not extend to other dioceses within the Church of Uganda.

1.12 Summary of Chapters of the Research Report

The research report was organized into six chapters. Chapter One titled General Introduction presented the background to the study, statement of the problem, purpose, objectives, research questions, hypotheses, scope, significance, justification, conceptual framework, and operational definitions of key concepts. Chapter Two titled Literature Review examined theoretical and empirical literature related to organisational psycho-social environment and work performance of clergy, focusing on ecclesiastical culture, communication patterns, and support systems, and identifying research gaps. Chapter Three titled Methodology described the research design, study population, sample size, sampling techniques, data collection methods, validity and reliability, data analysis procedures, ethical considerations, and quality control measures. Chapter Four titled Data Analysis, Presentation and Interpretation of Findings presented and analyzed both quantitative and qualitative data using descriptive statistics, correlation, regression analysis, and thematic interpretation. Chapter Five titled Discussion of Findings interpreted the results in relation to existing literature and theoretical perspectives. Chapter Six titled Summary of Findings, Conclusions and Recommendations provided the summary of key findings, conclusions, recommendations, limitations of the study, and suggestions for further research.

This chapter has presented the background, problem statement, objectives, scope, and other key elements guiding the study on organisational psycho-social environment and work performance of clergy in the Diocese of Namirembe. It has established the foundation for the study and highlighted the key variables under investigation. The next chapter presents a review of related literature relevant to the study.

CHAPTER TWO : LITERATURE REVIEW

2.1 Introduction

This chapter reviews the views of other scholars that guided the study. The researcher reviewed documents related to the organizational psycho-social environment and work performance of clergy in dioceses. Relevant literature from textbooks, journals, reports, and various publications was examined at international, regional, and national levels as presented by different writers and researchers.

2.2 Theoretical Framework

Different theories were formulated to elucidate the impact of the organizational psycho-social environment on the work performance of clergy within a diocese. Among these theories was the Transactional Theory of Stress and Coping, which contributed to and addressed the enhancement of clergy work performance by fostering a deeply enriching organizational psycho-social environment.

2.2.1 Transactional Theory of Stress and Coping

The Transactional Theory of Stress and Coping, developed by Lazarus and Folkman in 1987, emerged from psychological research on human responses to stress and the role of cognitive appraisal in shaping coping behaviors. The theory posits that stress arises from a dynamic interaction between an individual and their environment, where the perception and appraisal of a stressor determine its psychological and behavioral impact. It emphasizes that individuals actively interpret and respond to stressors using cognitive and behavioral strategies, and that personal and social resources are critical in managing stressful situations (Lazarus & Folkman, 1987; Carver, Scheier, & Weintraub, 1989).

According to Lazarus and Folkman (1987), individuals engage in primary appraisal, where they evaluate whether a situation poses a threat or challenge, and secondary appraisal, where they assess the availability of coping resources. Coping strategies are broadly classified into problem-focused coping, which addresses the source of stress, and emotion-focused coping, which manages emotional responses. The theory assumes that effective coping depends on the match between the stressor and the coping strategy, and that successful coping promotes psychological well-being over time. In this context, clergy members, who face emotional, spiritual, and

organisational challenges in their ministry, rely on both personal and institutional resources such as resilience, social support, and organisational support systems to manage stress and maintain effective performance (Schwarzer & Knoll, 2007; Folkman & Greer, 2000).

The key constructs of this theory primary appraisal, secondary appraisal, and coping strategies directly relate to the variables of this study. Ecclesiastical culture, communication patterns, and support systems function as organisational stressors within the diocesan environment. These factors influence how clergy interpret their working conditions (primary appraisal) and how they evaluate available institutional and personal resources (secondary appraisal). For example, inconsistent ecclesiastical culture, unclear communication, and limited support systems increase perceived stress and reduce effective coping, which negatively affects work performance.

While the theory provides a strong framework for understanding individual coping mechanisms, Lazarus and Folkman (1987) acknowledge its limitations when applied to broader organisational contexts. It does not fully account for the influence of leadership dynamics, institutional culture, and relational structures on stress experiences. This limitation is also supported by Moos and Schaefer (1986) and Skinner and Zimmer-Gembeck (2007), who argue that organisational environments significantly shape coping outcomes. In the context of this study, this gap highlights the importance of integrating qualitative methods such as interviews and focus group discussions with quantitative approaches to capture both lived experiences and measurable organisational influences.

The findings of this study empirically support the assumptions of the theory. Clergy experiencing weak communication systems, exclusionary ecclesiastical practices, and limited support structures reported higher levels of stress, reduced motivation, and lower performance. This confirms the theory's proposition that stress outcomes depend on the interaction between environmental demands and coping resources. However, the findings also extend the theory by demonstrating that in ecclesiastical settings, leadership practices and organisational structures play a more central role in shaping coping outcomes than the theory explicitly emphasizes.

The conceptual framework for this study was therefore informed by integrating the core assumptions of the Transactional Theory of Stress and Coping with empirical evidence from

studies on organisational psycho-social environments in religious institutions. Ecclesiastical culture, communication patterns, and support systems were selected as key constructs because they represent the main organisational conditions influencing clergy stress and work performance in the Diocese of Namirembe.

Overall, the findings of this study validate the Transactional Theory of Stress and Coping by demonstrating that clergy performance is strongly influenced by how organisational conditions are perceived, appraised, and managed. However, the study also highlights the need to extend the theory to better incorporate institutional, cultural, and leadership dynamics within religious organisations (Folkman & Lazarus, 1988; Zeidner & Endler, 1996).

2.3 Empirical Literature Review

This segment reviews existing empirical studies relevant to the organizational psycho-social environment and its impact on the work performance of clergy. Examining previous research findings, this review aims to highlight key themes, methodologies, and gaps in the literature. It also serves to situate the current study within the broader academic discourse, providing a foundation for understanding the factors that influence clergy performance and the psycho-social dynamics at play in their work environment. Research studies spanning over 30 years have consistently shown that pastors continue to struggle with stress and burnout due to the demanding nature of their work (Gee et al., 2006). Approximately 1,700 pastors leave the ministry each month, citing depression, burnout, or being overworked as primary reasons. Regarding workload, Fickel (2019) found that 90% of pastors report working between 55 and 70 hours per week, with 50% admitting they cannot meet the job's demands. Estimates of burnout prevalence vary globally, ranging from 10% to 47% based on subjective ratings or the Maslach Burnout Inventory (MBI) criteria. These high levels of stress, burnout, and attrition significantly impair clergy work performance by reducing their effectiveness in pastoral care, lowering engagement with congregations, and increasing turnover. Such challenges undermine clergy's ability to fulfill their spiritual and administrative responsibilities, underscoring the urgent need to address psycho-social factors affecting clergy well-being and performance (Gaultiere, 2018; Fia, Fosu-Ayarkwah, & Kusi, 2022).

2.3.1 Ecclesiastical Culture and Work Performance of Clergy in the Dioceses

Ecclesiastical culture plays a pivotal role in shaping the work performance of clergy, influencing their ability to fulfill both spiritual and administrative responsibilities. According to Fickel (2019), leadership styles, community support, and institutional practices within the church environment significantly affect clergy well-being and effectiveness. These dynamics provide insight into how organizational culture can either foster or hinder clergy performance (Gee et al., 2006). A positive ecclesiastical culture that emphasizes collaboration, empathy, and shared spiritual goals often enhances clergy engagement, while rigid or exclusionary cultural norms can undermine motivation and performance.

Recent institutional evidence from the Church of England's Living Ministry research programme further demonstrates that diocesan culture and organizational support systems profoundly influence clergy effectiveness, retention, and spiritual flourishing. The longitudinal study found that where clergy felt trusted, valued, and supported by their bishops and peers, they reported higher resilience and greater ministry satisfaction. Conversely, hierarchical rigidity and inconsistent communication were associated with stress and disengagement (Church of England, 2023).

A study by Karickal & Richardson (2023) explored the relationship between pastoral servant leadership and volunteer attitudes within a US Catholic diocese. The authors found a significant positive correlation between servant leadership and both workplace spirituality and affective commitment, indicating that leadership fostering emotional and spiritual support enhances organizational attachment. However, the study also noted that servant leadership did not significantly affect organizational citizenship behavior, suggesting that positive cultural influence alone may not extend to voluntary or innovative engagement beyond core roles. This limitation reveals that even supportive cultures may have boundaries in how deeply they motivate clergy and volunteers to exceed formal responsibilities.

Similarly, Wells (2017) demonstrated that ecclesiastical culture influences clergy adaptability and community engagement. Clergy attuned to local cultural norms exhibited greater flexibility in their pastoral roles, fostering stronger congregational connections and higher participation rates. In the same vein, Warner et al. (2017) found that clergy engagement in Protestant churches

in Estonia positively impacted church growth, emphasizing that culturally responsive practices directly enhance performance outcomes. But both studies were conducted in non-African settings, and their findings may not fully capture the contextual complexities such as poverty, resource scarcity, and socio-political pressures that shape clergy experiences in African dioceses.

A study of the Effects of Inspirational Motivation on Clergy Effectiveness in the Pentecostal Assemblies of God (PAG) in Uganda revealed that while inspirational motivation does correlate positively with clergy effectiveness, serious downsides tied to ecclesiastical culture were identified. Omara, Gathogo, & Chiroma (2024) found that inadequate motivation from leadership and unclear communication of vision were key impediments. Without a clearly articulated mission or vision, clergy reported confusion over expectations and priorities, leading to inefficient use of time, decrease in morale, and inability to focus on strategic ministry goals. Moreover, the study noted decline in fundamental church ministries such as poor record-keeping, falling offerings, and fewer church plants. These negative manifestations show that even with positive cultural elements like motivation, weak ecclesiastical culture (especially in vision-setting and consistent communication) can erode effectiveness and diminish output. In many Dioceses, exhaustion and depersonalization were linked to reduced ministry effectiveness (Omara, Gathogo, & Chiroma, 2024). This indicates that a church culture that does not address workload and clergy well-being diminishes performance outcomes.

Moreover, Kersteins & Muasa (2022) identified effective coping strategies for preventing burnout among Catholic clergy in Mbarara Archdiocese, Uganda. Practices such as prayer, retreats, and structured rest periods were shown to mitigate stress and sustain performance, emphasizing the role of a supportive and restorative culture in promoting clergy well-being. Historical perspectives also shed light on cultural evolution; for instance, Niringiye (1997) highlighted how the Church of Uganda's identity, shaped by the East African Revival movement, continues to influence clergy spirituality and ministerial practices. However, the persistence of hierarchical control, limited peer support systems, and inadequate recognition mechanisms has been shown to weaken morale among clergy, especially those serving in rural and resource-constrained parishes (Musana, 2025). Musana (2025) reported that inadequate remuneration and lack of financial support hinder clergy's ability to focus on ministry tasks.

Ecclesiastical culture that fails to provide sufficient material and professional support can therefore reduce clergy efficiency and motivation.

At the global level, Pew Research Center (2023) reports that declining societal trust in clergy and religious institutions has reshaped congregational expectations and increased performance pressures. The report notes that clergy who perceive their institutional culture as transparent and community-oriented are better able to maintain credibility and engagement, aligning with findings that supportive ecclesiastical cultures strengthen both morale and ministry outcomes.

Katimbo & Okoche (2022) highlighted that regular evaluation and feedback mechanisms improve project performance and clergy engagement, indicating that a culture of accountability and continuous improvement directly affects clergy productivity. Asiimire (2024) observed that the Anglican Church's promotion of environmental stewardship reflects a culture that integrates broader societal responsibilities into clergy work. This demonstrates that positive ecclesiastical culture can enhance clergy engagement beyond spiritual duties.

Nsubuga, Oroma & Muthoni (2025) examined the relationship between ecclesiastical culture and the performance of church ministers in the Namirembe Diocese, Uganda, focusing on personal accomplishment as a key factor influencing effectiveness. The study emphasizes that ecclesiastical culture including support systems, opportunities for personal and professional development, and structured organizational practices shapes how clergy perform their spiritual and administrative responsibilities. Though, the authors also highlight gaps in current church practices, noting that limited access to continuous training, career development, and formal support mechanisms can weaken clergy motivation and reduce effectiveness.

Clergy who experiences a strong sense of achievement are more effective and efficient in fulfilling their spiritual and administrative duties. Nsubuga, Oroma & Muthoni (2025) also highlighted that burnout manifested through emotional exhaustion, depersonalization, and diminished personal accomplishment negatively impacts clergy performance, underscoring the importance of ecclesiastical culture in shaping work outcomes. Importantly, the Nsubuga, Oroma, & Muthoni (2025) emphasized that organizational interventions such as training, goal setting, career development, and refresher courses can enhance personal accomplishment and

thereby improve overall performance. A supportive and well-structured ecclesiastical culture is crucial for sustaining clergy effectiveness and addressing the challenges of burnout within diocesan contexts.

Conversely, Jufrizen et al. (2021) and Hersey et al. (2017) observed that internal conflicts, unrealistic expectations of moral perfection, and resistance to diversity within church cultures create chronic stress and reduce clergy effectiveness. Similarly, Leavitt & Bass (2014) found that insufficient training and support for newly ordained clergy undermines their confidence and capacity to adapt to pastoral demands. Ott (2015) emphasized that ecclesiastical cultures prioritizing conformity stifle creativity and flexibility, thereby limiting clergy's ability to innovate in ministry. Kotter & Heskett (2012) also noted that unhealthy competition among clergy fosters tension, stress, and reduced teamwork, all of which hinder performance. Such cultures of comparison and judgment rather than mentorship and collaboration - erode trust and weaken institutional cohesion.

The Challenges Facing the Clergy of Church of Uganda: Case Study Mukono Diocese (1984 - 2010) (Kiwanuka, 2011) documents how ecclesiastical culture, as mediated through organizational and administrative norms, can be a drag on clergy performance. The study reveals that ambiguous criteria for deployment (moving clergy between parishes), unclear role definitions, and poor administrative accountability generate conflict, duplication of duties, and waste of time and resources. Additionally, clergy in rural or less well-resourced parishes face poor remuneration, lack of benefits, and inadequate logistical support, making it difficult to sustain ministry efforts (Kiwanuka, 2011). Such negative features of ecclesiastical culture hinder clergy's ability to plan, collaborate, or engage meaningfully with their congregations, reducing effectiveness and contributing to burnout.

Despite the growing body of literature, significant research gaps remain. First, much of the existing empirical work has been conducted in Western contexts, focusing on leadership and organizational behavior, with limited attention to the socio-cultural realities of African or Ugandan dioceses. Second, few studies have examined how ecclesiastical culture interacts with psycho-social support systems such as counseling, peer mentorship, and welfare programs to influence clergy performance. Third, while the role of leadership and culture has been

documented, insufficient empirical evidence exists on how clergy in traditional Anglican structures navigate the tension between institutional expectations and personal well-being. Lastly, existing studies often focus on individual or psychological factors, overlooking how institutional culture and systemic practices either exacerbate or alleviate burnout and disengagement (Liu et al., 2017).

The ecclesiastical culture within a religious institution defined by its values, beliefs, and practices significantly shapes clergy motivation, satisfaction, and performance. A positive culture rooted in collaboration, inclusivity, and ethical integrity fosters a supportive environment that enhances clergy commitment and morale (Rediger, 2017). Conversely, a toxic culture characterized by distrust, competition, and favoritism diminishes clergy motivation and effectiveness (Proeschold-Bell, 2015). The presence of shared values promoting teamwork and mutual respect enhances unity and productivity, while hierarchical rigidity and resistance to change stifle innovation and lead to burnout (McDonald et al., 2016). Organizational cultures that value diversity, professional development, and open communication empower clergy to serve their congregations more effectively (Traynor, 2018). In contrast, discriminatory or exclusionary practices reduce clergy's sense of belonging and diminish morale (Liu et al., 2017). Hence, cultivating a culture that promotes collaboration, inclusivity, ethical conduct, and continuous growth is vital to sustaining high clergy performance and well-being.

Diocesan leaders should foster a positive organizational climate that promotes teamwork, collaboration, and mutual respect among clergy and staff. As Maslach (2017) suggests, cultivating an environment that values cooperation while discouraging negative behaviors such as gossip enhances emotional well-being and job satisfaction, leading to improved performance. Furthermore, leadership within the diocese should be strengthened through structured training programs aimed at developing effective communication, guidance, and support systems. According to Kaladjian (2018), establishing clear expectations for leadership conduct and maintaining an open-door policy encourages transparency, trust, and feedback, all of which contribute to a healthy ecclesiastical culture and optimal clergy performance.

A strong ecclesiastical culture requires deliberate efforts by diocesan leaders to foster collaboration, emotional support, and continuous professional growth among clergy. Turton &

Francis (2012) emphasize that top leaders and other stakeholders within the dioceses should facilitate community-building initiatives such as support networks, mentorship programs, and regular interactive sessions to minimize feelings of isolation among clergy. Strengthening interpersonal connections through teamwork and communication not only enhances morale but also promotes collective commitment to pastoral duties. Similarly, Raj & Dean (2015) propose that dioceses should provide adequate resources and support systems for clergy experiencing personal or professional challenges. Such support may include access to healthcare, counseling, and financial assistance, coupled with confidential channels for seeking help. Promoting a culture of empathy and understanding within the diocese encourages openness, psychological safety, and well-being among clergy members. In the same vein, Javaid et al. (2018) assert that diocesan leadership should invest in structured training programs covering essential skills, pastoral care techniques, and contemporary issues relevant to ministry. Ensuring that these programs are well-organized, accessible, and tailored to both individual and institutional needs contributes significantly to clergy competence, satisfaction, and overall performance.

The Church of Uganda is experiencing a measurable decline in clergy work performance, largely linked to weaknesses in the organizational psycho-social environment. In the Diocese of Namirembe, clergy face heavy workloads, conflicting demands, and emotional strain from pastoral responsibilities, which lead to burnout and reduce their capacity to serve effectively (Wespath, 2024). Insufficient support from church leadership, poor communication, and limited involvement in decision-making further undermine their performance (Christophersen et al., 2024). There are subtle reports of clergy being stopped or restricted from performing their duties on grounds of poor work performance, often without clear or constructive reasons (Machogu et al., 2022). Such actions lower morale, increase feelings of uncertainty, and diminish clergy effectiveness. In many cases, diocesan leadership does not provide structured follow-up, mentorship, or capacity-building to address performance concerns. Instead, favoritism and non-transparent decision-making sometimes influence clergy assignments. Cases have been noted where clergy who revitalized struggling parishes were transferred abruptly under the pretext of poor performance, undermining both clergy morale and parish development (Umunakwe & Nwoko, 2025).

Chandler (2023) emphasizes that recognizing and celebrating achievements fosters a culture of appreciation and affirmation within the religious community. Such recognition enhances clergy morale, motivation, and overall job satisfaction, contributing to improved performance. Similarly, fostering a culture that values professional growth demonstrates institutional commitment to the holistic development of clergy members. Providing opportunities for continuous learning, mentorship, and spiritual enrichment aligns with the goal of building a dynamic and supportive ecclesiastical culture that motivates excellence in ministry. Furthermore, creating a comfortable and safe workspace that meets both physical and psychological needs supports clergy well-being, aligning with strategies that promote a positive psycho-social work environment. Munk (2023) further adds that celebrating successes and fostering an inclusive and welcoming atmosphere reinforce clergy members' sense of belonging and worth, which are crucial components of a positive ecclesiastical culture and enhanced ministerial effectiveness.

In addition, continuous learning is an integral part of a strong ecclesiastical culture. Miles & Proeschold-Bell (2013) emphasize that providing ongoing training, education, and resources equips clergy members with the skills and knowledge necessary to perform pastoral duties effectively. Such initiatives not only enhance professional competence but also foster a culture of growth, excellence, and commitment within the diocese. Continuous professional development affirms the value of clergy members, motivating them to perform their ministerial roles with dedication and confidence. *From my perspective as a researcher*, ecclesiastical culture - the shared values, beliefs, and practices within the Church - fundamentally shapes clergy behavior and work performance. A culture rooted in collaboration, inclusivity, integrity, and spiritual discipline promotes unity and moral commitment among clergy. When dioceses such as Namirembe embrace cultures that value accountability, teamwork, and mutual respect, clergy are more likely to demonstrate higher motivation and commitment to pastoral duties. Conversely, rigid or hierarchical cultures that limit innovation and open dialogue may stifle creativity and lead to burnout or disengagement. Thus, fostering a culture of openness, servant leadership, and recognition enhances both the spiritual and organizational performance of clergy, aligning their individual efforts with the broader mission of the Church.

2.3.2 Communication Patterns and Work Performance of Clergy in the Dioceses

Empirical studies on the effect of communication patterns on clergy work performance reveal that clear, structured, and open communication significantly impacts job satisfaction and effectiveness. The studies consistently demonstrate the critical role of effective communication patterns in enhancing the work performance of clergy. Research highlights that clear and structured communication fosters clergy well-being and job satisfaction, while inadequate channels contribute to stress, burnout, and decreased performance (Hydinger et al. 2024). Poor communication between church leadership and clergy often leads to increased psychological distress, further hindering clergy's ability to perform their duties effectively. On the contrary, when regular communication protocols, including structured feedback mechanisms, are in place, clergy report feeling more supported and experience improved collaboration within their communities. These systems allow for greater inclusivity in decision-making, reducing burnout and creating a more cohesive work environment (Crea & Francis, 2020).

Furthermore, the integration of modern digital communication tools has been associated with improved collaboration among clergy, particularly in dioceses where traditional communication patterns may no longer meet the needs of a contemporary congregation (Crea & Francis, 2020). These tools allow for more immediate and accessible interaction, which has been linked to increased work efficiency and better support systems for clergy. Pete (2023) identifies other key gaps, including unclear objectives, ineffective communication, indecisive leadership, and lack of vision - all of which erode morale and organizational effectiveness. Unrealistic expectations, insufficient recognition, and limited professional development opportunities further reduce clergy engagement and preparedness to meet evolving societal needs.

For instance, research conducted during the COVID-19 pandemic highlighted how clergy faced numerous challenges in adapting communication methods. The shift to digital communication platforms, such as Zoom for sermons and counseling, required clergy to develop new communication strategies that impacted their work performance. Those who adapted successfully were able to maintain congregational engagement and provide pastoral care remotely, while those who struggled with these changes reported higher stress levels and reduced

efficacy in their roles (Duke University, 2023). This indicates that adaptability in communication methods during unsettled times can directly affect the performance and well-being of clergy.

In studies of clergy burnout, particularly those using the Maslach Burnout Inventory (MBI), several factors are identified as contributing to burnout among clergy members, including emotional exhaustion, depersonalization, and reduced personal accomplishment. Research has consistently shown that the demands of pastoral care, administrative responsibilities, and the emotional toll of ministering to congregants can lead to significant stress and burnout. For instance, studies have demonstrated a high prevalence of burnout among Catholic clergy in different countries, including the United States, India, and Latin America, where factors like commitment to celibacy and workload pressure have been examined in relation to burnout and engagement (Adams et al. 2017).

Garner (2017) highlights the crucial role of communication within religious organizations, noting that churches are significant cultural and social hubs in American society, with over 350,000 establishments serving a diverse range of communities. Despite their prevalence, the author points out a notable scarcity of scholarly research focused on these organizations (Buzzanell & Harter, 2016). In addressing this gap, Garner reviews a series of articles that collectively enrich the field of organizational communication within religious contexts. For example, Gailliard and Davis employ the Organizational Assimilation Index to investigate how church members navigate the assimilation process, revealing that the burden of adaptation often rests more on the church than on the new members themselves. Additionally, Endacott, Hartwig, and Yu explore decision-making among church leadership teams, finding that collaborative approaches - marked by deliberation and a blend of divine guidance and member feedback - yield better outcomes. Furthermore, Dougherty and Smith examine participatory paradoxes, demonstrating how the diverse voices of church members create complexities for leaders regarding expectations around inclusion and transparency. Hinderaker's focus on the Ordain Women movement within the Church of Jesus Christ of Latter-day Saints underscores the role of dissent in negotiating member identity amid organizational disagreements. Garner concludes that while the studies predominantly center on Christian organizations, they open pathways for future research to encompass a broader array of faith-based institutions, emphasizing the importance of

understanding how different religious viewpoints shape organizational communication and identity.

Larson & Lafasto (2019) assert that ineffective communication by clergy result in limited congregation involvement, hindering the impact of their ministry as well as affecting their work performance. Dishonesty or lack of transparency erodes trust among congregants, impeding the clergy's ability to lead effectively. In addition, Garner (2016) suggests that poor communication foster feelings of isolation among clergy members, leading to decreased morale and motivation, ultimately affecting work performance. Additionally, Gorden, Infante, and Izzo (2018) argue that inadequate communication about organizational changes trigger resistance among clergy, hindering their ability to adapt and perform effectively in evolving circumstances. Hathaway (2018) emphasizes that ineffective communication within religious communities worsens conflicts, creating a hostile environment for clergy, and hence adversely affecting their work performance. Conversely, hall (2017) recommends regular check-ins, open discussions, and self-care resources to foster clergy well-being and effectiveness in fulfilling pastoral duties.

Clergy who adheres strictly to assertive-respectful communication pattern find it challenging to address sensitive issues or advocate for necessary changes within their congregations, potentially hindering their overall work performance (Jones, 2020). The Assertive-Respectful Communication pattern, which emphasizes clear and direct expression while respecting others' perspectives and boundaries, plays a crucial role in the work performance of clergy (Smith, 2019). This communication style allows clergy members to effectively convey their thoughts and feelings while maintaining respect for congregants and colleagues.

It is found out that aggressive communication patterns undermine the clergy's ability to effectively connect with and support congregants in their spiritual journeys. This pattern creates tension, conflict, and a hostile environment within the congregation. Such behavior may alienate congregants, erode trust in the clergy's leadership, and disrupt the overall harmony of the religious community. Clergy who engages in aggressive communication experience challenges in fulfilling their pastoral duties and maintaining positive relationships with their congregation members, ultimately diminishing their work performance (Smith, 2019).

Motty (2016) identifies conflict as stemming from individuals perceiving a threat to their needs or interests, often due to differing perspectives without an interest in understanding opposing views. This understanding of conflict dynamics relates to the impact of communication patterns on clergy work performance. Effective communication, characterized by openness, empathy, and active listening, alleviate conflicts among clergy by fostering understanding and collaboration. Conversely, inadequate communication patterns, such as lack of transparency or active listening, may escalate conflicts, hindering clergy's effectiveness in fulfilling their pastoral responsibilities.

Okonkwo (2017) emphasizes the critical role of communication in fostering development across various domains. This aligns with the significance of communication patterns for clergy work performance. Effective communication in churches involves an interactive exchange of information, facilitating feedback between communicators and receivers. Chandler (2019) further highlights the relevance of communication in addressing issues such as leadership burnout within religious contexts. Mastery of communication skills not only drives church growth but also enhances clergy effectiveness in their pastoral roles. Encouraging feedback loops enables clergy to refine their communication practices, ultimately contributing to improved work performance. Okonkwo (2017) stated that there can be no development at any level without communication.

Udeze (2015) emphasizes the importance of effective communication skills in organizational leadership, suggesting that poor communication may hinder members' responses to organizational goals. In the context of the church, where clergy serve as administrative heads, ineffective communication from church leaders could lead to misunderstandings and hinder the congregation's ability to align with the church's objectives. This could result in poor responses to church goals and diminished work performance among clergy members. Gautsch & Setley (2016) emphasize that effective communication skills are essential traits for pastoral leaders, contributing to their effectiveness in guiding religious communities and enhancing the work performance of clergy. Resane (2016) also underscores the significance of communication skills in the leadership of clergy members, emphasizing their role in fostering engagement and collaboration within religious communities, thereby enhancing clergy's work performance.

Ohlsson & Larson (2017) highlight that, the close and personal nature of church leaders' relationships with congregants involves frequent communication and emotional engagement. This level of interaction and emotional involvement directly influences the work performance of clergy, as it shapes their ability to connect with and provide support to congregants in various aspects of their lives. However, the constant emotional involvement strains clergy members, impacting their communication effectiveness and support provision. As a result, clergy's work performance decline due to emotional burnout and challenges in maintaining professional boundaries with congregants (Ohlsson & Larson, 2017).

For a clergy to thrive, effective communication is crucial within the congregation (Barentsen, 2016; Northouse, 2018; Lewa et al., 2018). This element underscores the significance of communication patterns in shaping the work performance of clergy. However, excessive emotional involvement strains clergy members, potentially hindering their ability to communicate effectively and provide adequate support. This strain may result in emotional burnout and difficulties in maintaining professional boundaries, ultimately impacting the work performance of clergy (Ohlsson & Larson, 2017).

Smith (2019) emphasizes that transparent and honest communication channels are essential in fostering a healthy ecclesiastical environment, allowing clergy members to freely express their needs, concerns, and challenges without fear of reprisal. Open communication strengthens trust between leaders and clergy, thereby improving collaboration and commitment to ministerial duties. Moreover, Resane (2016) asserts that promoting collaboration and teamwork among clergy enhances unity, shared responsibility, and collective focus on achieving diocesan objectives. Effective communication, therefore, serves as a foundation for harmony, information sharing, and efficiency, which are all vital to improved work performance among clergy in the dioceses. Furthermore, maintaining healthy interpersonal relationships within the church community is vital to clergy performance. Velando-Soriano et al. (2018) note that establishing conflict resolution mechanisms and providing training in communication and interpersonal management enables clergy to handle disagreements constructively. Effective conflict resolution fosters mutual respect, reduces tension, and enhances unity, all of which contribute to a more harmonious and productive ministerial environment.

Effective communication plays a central role in strengthening clergy performance and organizational cohesion. According to Chandler (2023), clear communication of expectations enables clergy members to understand their roles and responsibilities, thereby fostering direction, accountability, and commitment to the diocesan mission. This aligns with the need for open and transparent communication that promotes mutual trust and teamwork within the clergy. Similarly, Munk (2023) posits that good communication fosters a healthy psycho-social work environment by ensuring that clergy feel heard, understood, and valued. Open and honest communication channels allow for the free expression of ideas, feedback, and concerns, which builds trust and collaboration within the church community. Likewise, the Servant Keeper Blog (2023) underscores that communicating the right message to the right person at the right time enhances organizational alignment. Clear and timely communication ensures that clergy understand expectations and institutional objectives, improving efficiency and performance. Tracking communication outcomes and performance metrics also promotes accountability and continuous improvement within the diocesan structure.

Communication plays a central role in influencing clergy cohesion, morale, and performance. Clear, open, and respectful communication channels enhance understanding, reduce conflicts, and improve collaboration among clergy (Stoffel & Cain, 2018). Poor communication marked by ambiguity, limited feedback, or lack of transparency creates confusion and mistrust, leading to decreased morale and effectiveness (Perman, 2016). When clergy have clear expectations regarding roles and responsibilities, they can perform their duties more confidently and efficiently. Effective conflict resolution mechanisms also play a crucial role in mitigating interpersonal tensions and maintaining organizational harmony. In contrast, persistent miscommunication or unresolved disputes undermine clergy unity and focus, diverting attention from pastoral responsibilities (Nortey, 2019).

Based on my understanding as a researcher, effective communication remains a cornerstone of clergy performance and ministry success. The dioceses should establish transparent and consistent communication channels that promote dialogue, feedback, and collaboration between clergy and church leadership. Providing clergy with regular feedback on their roles and expectations enhances clarity and accountability, reducing misunderstandings and role conflicts.

Moreover, training clergy in conflict resolution and mediation helps them manage interpersonal disagreements within the church with wisdom and grace. These communication practices nurture trust, harmony, and unity, thereby strengthening teamwork and enhancing the overall performance and cohesion of clergy members in their ministerial duties.

2.3.3 Support Systems and Work Performance of Clergy in the Dioceses.

Dauda & Luki (2021) conducted a cross-sectional study examining how feedback and recognition influence employee productivity across various sectors. Their research focused on understanding whether positive feedback and recognition from supervisors could significantly improve both individual and team-level performance. The study revealed that regular and timely feedback fosters motivation and engagement, leading to improved productivity outcomes. The authors used regression analysis to show a positive correlation between recognition practices and higher employee output, indicating the need for management to adopt structured feedback systems to enhance organizational performance.

Choi & Lim (2020) explored the effectiveness of performance appraisal systems in religious settings, particularly among clergy. Their research highlighted that well-structured appraisal systems can significantly enhance clergy's job satisfaction and work performance. Through a survey of clergy from various religious denominations, the authors found that clear criteria for evaluation, coupled with constructive feedback, improved the clergy's sense of purpose and efficiency. The study noted that appraisals which integrated spiritual elements with professional benchmarks had a stronger impact on clergy retention and engagement, supporting the need for context-specific appraisal methods.

Kain & Jang (2022) focused on the role of supervisory support in improving job satisfaction among religious leaders. Their study identified key elements of supervisory support, including emotional encouragement, professional guidance, and spiritual mentorship, as critical drivers of job satisfaction. Using a mixed-methods approach, the authors demonstrated that religious leaders who perceived higher levels of support from their supervisors reported better job satisfaction and overall performance. The findings emphasized the importance of tailored supervisory approaches that address both the professional and spiritual needs of religious leaders.

White & Fessler (2020) conducted an empirical investigation into the relationship between the quality of work life (QWL) and job performance in religious institutions. The study utilized survey data from clergy across different denominations to assess how factors such as work-life balance, job security, and workplace environment influence job performance. Results indicated that clergy with higher perceived QWL reported better job performance, greater satisfaction with their roles, and a lower likelihood of burnout. The authors recommended institutional reforms focused on improving QWL to enhance clergy effectiveness and retention.

Brown & Phillips (2023) examined the impact of peer and institutional support systems on clergy performance within Protestant denominations. Their research used qualitative interviews and quantitative surveys to determine how peer support groups, mentorship programs, and formal institutional backing contributed to clergy's work performance and job satisfaction. The study found that clergy with access to strong peer networks and institutional resources were better equipped to handle stress, exhibited higher levels of job performance, and were more likely to experience long-term job fulfillment. The authors highlighted the importance of structured support systems in fostering both professional and spiritual growth among clergy.

A systematic review found that while support systems can provide assistance, they can also contribute to burnout among clergy by creating dependency or unrealistic expectations, leading to emotional exhaustion and decreased job satisfaction (Guseva Canu et al., 2021). Guseva Canu et al. (2021) highlighted that while support systems can provide necessary assistance, they may also lead to burnout if clergy members become overly reliant on these systems. This dependency can result in emotional exhaustion, diminished job satisfaction, and reduced engagement with their communities. The expectation for continuous support can overwhelm clergy, as they struggle to balance their roles with personal well-being.

A study on diocesan Catholic priests indicated that high levels of support could sometimes result in increased stress, as expectations for performance may rise, causing anxiety and reduced work performance (Machogu et al., 2022). Machogu et al. (2022) found that heightened expectations from support systems could inadvertently increase stress levels among clergy. For instance, if a support system encourages clergy to take on more responsibilities, it can lead to performance

anxiety. The pressure to meet these expectations can be counterproductive, resulting in reduced job satisfaction and effectiveness.

Research suggests that support systems may inadvertently lead clergy to suppress their grief, as they feel pressured to maintain a facade of strength and support for their congregations, negatively impacting their emotional health and performance (Mooney, 2015). Mooney (2015) emphasized that support systems, while intended to assist clergy during difficult times, can inadvertently pressure them to suppress their own emotional struggles. Clergy often feel obligated to remain strong for their congregations, which can lead to disenfranchised grief. This suppression of emotions can hinder their emotional health, cause feelings of isolation and impacting their ability to serve effectively.

The study underscored the implementation of peer support systems within the church to provide psycho-social support for clergy members in their work, aiming to enhance their overall work performance. This approach aligns with research by Miles & Proeschold-Bell (2013), who argue that peer support can mitigate clergy stress and burnout by serving as an emotional outlet and facilitating comparison. In this context, peer groups offer understanding, encouragement, and opportunities for emotional release, enabling clergy to cope with stress more effectively and thereby improving their work performance.

Contrastingly, Chartrand (2015) observed in the US context that clergy members lacking close friends faced increased risk of burnout and poor mental health, indicating a potential negative impact on their work performance. Additionally, Ruto (2015) identified lack of cooperation from congregants and peers as triggers for burnout among clergy, further highlighting the importance of supportive relationships in clergy work performance.

The research conducted by Bell et al. (2015) sheds light on the significant impact of social support and isolation, as well as financial stress, on the mental health of clergy members. Their findings indicate that these factors explain a considerable portion of the variance in both positive and negative affect outcomes among clergy. Moreover, congregation pressures and thoughts of quitting clergy work were significantly associated with affect outcomes, emphasizing the importance of supportive environments for clergy well-being and work performance. Similarly,

Cocklin's (2018) study revealed that former clergy members who quit ministry often lacked necessary resources to navigate challenges effectively, experienced loneliness, and struggled with burnout.

Muse et al. (2016) identified several factors contributing to clergy burnout and emphasized the need for attention to support clergy resilience and mental health. These factors include the quality of interpersonal skills, relationships outside the congregation, peer/mentor relationships, high role expectations, personal spirituality, and the ability to set healthy boundaries. The study aimed to empirically investigate these factors among “Christ Is the Answer Ministries” (CITAM) clergy in Kenya to further understand their impact on clergy work performance and mental well-being. Moreover, many clergy are expected to carry out pastoral visits, attend church functions, and respond to emergencies without reliable means of transportation. This not only limits their mobility but also compromises their effectiveness in fulfilling pastoral duties (Umunakwe & Nwoko, 2025).

Competition among clergy for scarce resources like funding or administrative assistance can foster a competitive rather than collaborative atmosphere, straining relationships and negatively affecting work performance (Anderson, 2017). Disparities in support across congregations within the same organization can lead to feelings of undervaluation among clergy, impacting morale and potentially their commitment to pastoral duties. Rigid support offerings that don't adapt to individual needs might be less effective for clergy. A uniform approach may overlook diverse challenges, limiting support effectiveness. Short-term initiatives without long-term perspective may provide temporary relief but fail to address sustained challenges, impacting work performance (Ganster, Fusilier, & Mayes, 2016).

Velando-soriano et al. (2018) emphasize how social support can serve as a protective factor against burnout, aligning with the findings of Smith (2019). Smith further explores the effectiveness of support groups in alleviating psychological stress among pastors, emphasizing the importance of compatibility between support group functions and the personality types of clergy members. This nuanced perspective suggests that while support groups can be beneficial, their effectiveness hinges on how well they cater to the individual needs of clergy members. This

underscores the complexity of utilizing psycho-social support to mitigate burnout among clergy and the importance of tailored support mechanisms in enhancing clergy work performance.

Insufficient or poorly designed support structures within religious organizations can leave clergy members feeling unsupported, as noted by Barrera (2016). This lack of support heightens stress levels, lower morale, and impairs clergy effectiveness. Furthermore, Collins and Feeney (2014) highlight that limited access to necessary resources, often due to budget constraints or organizational limitations, hinder clergy work performance. Such constraints may lead to frustration and challenges in fulfilling pastoral duties effectively.

Supportive leadership within religious organizations, characterized by collaboration and open communication, enhances clergy effectiveness. Blazer et al. (2019) suggests that such leadership positively influences clergy work performance and helps achieve organizational goals. Gleason et al. (2018) warn against relying solely on individual clergy resilience, as a lack of systemic support may lead to burnout. Hobfoll (2019) emphasizes the importance of organizational culture in prioritizing support for clergy members, as neglecting their needs can create a negative work environment. Additionally, Lakey and Cassady (2020) highlight that resistance to updating support systems may hinder clergy adaptation to evolving needs, impacting their ability to navigate change effectively.

Conflicting expectations within support systems, such as unclear roles or inconsistent feedback, lead to confusion and frustration among clergy. Poor communication within these networks diminishes their effectiveness, as breakdowns result in delayed assistance or relevant information. Excessive bureaucracy or red tape in accessing support services can also create frustration, discouraging clergy from seeking assistance and impacting their well-being (Cohen & Wills, 2015).

Adequate financial support from religious organizations allows clergy members to focus on pastoral duties without financial stress, positively impacting their overall well-being and work performance (Lakey & Lutz, 2016). Responsive support systems during crises provide clergy with necessary assistance, enhancing resilience and maintaining effective work performance. If confidentiality isn't upheld in support systems, clergy may hesitate to seek help, fearing privacy

breaches and leaving personal or professional issues unaddressed, which impacts their mental health and work performance (McClellan, 2015). Superficial or tokenistic support lacking genuine organizational commitment can disillusion clergy, leading to mistrust and potential negative effects on work performance. Support services must be provided impartially and fairly; discrimination based on gender, race, or theological perspective creates a hostile environment, eroding trust and diminishing work performance (Wayne, 2017).

Support systems including pastoral care, mentorship programs, and counseling services are essential for sustaining clergy well-being and enhancing performance (Velando-Soriano et al., 2018). Access to emotional and spiritual support enables clergy to cope effectively with the pressures of ministry and maintain resilience (Hedman, 2014). Peer networks foster camaraderie, mutual encouragement, and shared learning experiences that mitigate burnout and promote collective effectiveness (Lee, 2017). However, inadequate or poorly structured support mechanisms can lead to stress, emotional exhaustion, or feelings of isolation (Smith, 2019). Excessive oversight or micromanagement may also undermine clergy autonomy and motivation. On the other hand, adequate financial support, opportunities for professional growth, and access to training improve confidence and competence in ministry roles (Traynor, 2018). Ultimately, well-designed support systems that balance autonomy with guidance, and that address both emotional and practical needs, play a crucial role in improving clergy work performance and overall ministry effectiveness.

Miles & Proeschold-Bell (2013) highlight the importance of establishing robust support networks within religious organizations, such as peer support groups, counseling services, and mentorship programs, to provide clergy with both emotional and professional assistance during times of need. Such systems play a critical role in reducing burnout, emotional exhaustion, and job dissatisfaction among clergy members. Likewise, Velando-Soriano et al. (2018) argue that developing and enforcing policies that guarantee fair treatment of all clergy - regardless of gender, race, or theological perspective helps prevent discrimination and reinforces inclusivity. Promoting such a supportive and equitable environment fosters emotional stability, commitment, and job satisfaction, which translate into better work performance within the diocesan context.

Chandler (2023) supports this by emphasizing the importance of stress management strategies and creating a supportive work environment that nurtures psychological resilience and job satisfaction. Servant Keeper (2023) also highlights the value of relational giving - fostering meaningful and supportive connections rather than transactional exchanges - to enhance a sense of belonging and engagement within the clergy community. Similarly, Kristine (2024) advocates for encouraging involvement and participation among clergy and congregants in ministry activities and decision-making processes. Such inclusion fosters empowerment, collaboration, and a shared sense of purpose that reinforces both community ties and clergy performance. Munk (2023) complements this perspective by noting that providing flexible work arrangements and respecting clergy's need for rest and rejuvenation enhances well-being, productivity, and commitment to pastoral service.

Resane (2016) adds that supporting clergy in maintaining a healthy work-life balance through flexible scheduling, self-care encouragement, and realistic workload expectations enhances both physical and emotional well-being. Such practices prevent burnout, increase job satisfaction, and strengthen long-term commitment to ministry. Integrating wellness and balance into diocesan support structures therefore plays a critical role in sustaining clergy performance and retention. *From the researcher's perspective*, it is evident that strengthening pastoral support systems within dioceses is vital to improving clergy work performance. The Diocese of Namirembe and other dioceses should prioritize enhanced pastoral care programs that address both personal and professional challenges faced by clergy. Initiatives such as peer support groups, mentoring programs, and regular wellness check-ins provide clergy with emotional and practical assistance, fostering a sense of belonging and mutual encouragement. Promoting mental health awareness and reducing stigma within the church community also help clergy seek support when needed. A proactive approach through continuous monitoring, mental health education, and structured support networks can significantly improve clergy motivation, resilience, and effectiveness in ministry.

2.4 Summary of the Literature

Substantial evidence highlights that ecclesiastical culture, communication patterns, and support systems critically influence clergy work performance. Despite this, significant research gaps remain, particularly in the context of Ugandan dioceses. Most existing studies are conducted in Western or non-African settings, limiting their applicability to African socio-cultural realities, including resource constraints, rural parish challenges, and socio-political pressures (Wells, 2017; Warner et al., 2017; Karickal & Richardson, 2023; Church of England, 2023). Specifically, few studies examine how ecclesiastical culture interacts with formal support systems such as counseling, peer mentorship, and welfare programs to influence clergy well-being and effectiveness (Musana, 2025; Kersteins & Muasa, 2022; Omara, Gathogo, & Chiroma, 2024). Research has predominantly focused on individual psychological or leadership factors, with limited attention to institutional practices, administrative structures, and the tension between diocesan expectations and clergy personal well-being (Kiwanuka, 2011; Ott, 2015; Leavitt & Bass, 2014). Additionally, while burnout, motivation, and personal accomplishment are recognized as critical for performance, insufficient empirical evidence exists on how positive or negative cultural elements mitigate or exacerbate these issues in Ugandan dioceses (Nsubuga, Oroma, & Muthoni, 2025; Omara, Gathogo, & Chiroma, 2024). Similarly, while communication patterns significantly affect clergy effectiveness, limited research investigates how traditional and digital communication methods intersect, particularly during crises such as the COVID-19 pandemic, and how structured feedback, assertive-respectful communication, and conflict resolution strategies may alleviate stress and burnout (Charlton et al., 2009; Hydinger et al., 2024; Crea & Francis, 2020; Duke University, 2023; Adams et al., 2017; Garner, 2016; Hathaway, 2018; Ohlsson & Larson, 2017). Finally, while support systems including peer mentorship, supervisory guidance, performance appraisals, and institutional backing positively influence clergy work performance, research often overlooks potential negative effects, such as dependency, heightened expectations, emotional suppression, or the interaction of systemic and psychosocial factors, including financial and logistical constraints, inconsistent feedback, and organizational culture (Dauda & Luki, 2021; Choi & Lim, 2020; Kain & Jang, 2022; Brown & Phillips, 2023; Mooney, 2015; Velando-Soriano et al., 2018; Smith, 2019; Barrera, 2016; Collins & Feeney, 2014; Cohen & Wills, 2015; Blazer et al., 2019; Hobfoll, 2019; Lakey & Cassady,

2020). Moreover, there is a notable deficiency in accessible support systems and transparent communication, contributing to a negative work environment. Finally, insufficient attention is given to the interplay between support systems, organizational culture, and communication patterns in shaping clergy motivation, engagement, and long-term effectiveness, leaving a critical gap in understanding holistic approaches to enhancing clergy work performance in African dioceses (Blazer et al., 2019; Hobfoll, 2019; Lakey & Cassady, 2020).

CHAPTER THREE: METHODOLOGY

3.1 Introduction

This chapter presents the methodology that guided the study. It outlines the research design, area of study, study population, study sample (including sampling techniques, sampling procedure, and sample size determination), data sources, study variables and their levels of measurement, data collection methods and tools, data quality control procedures, data collection process, data processing, data analysis, and data presentation. The chapter also describes the ethical considerations and limitations of the study. In addition, the response rate and bio-characteristics of respondents are presented.

3.2 Research Design

A descriptive cross-sectional survey design was utilized for this study. The design was employed to answer the questions of how, what, who, and when regarding the organizational psycho-social work environment and its effect on the work performance of clergy in the Diocese of Namirembe. It enabled the researcher to describe and document the existing conditions surrounding ecclesiastical culture, communication patterns, support systems, and clergy performance as they naturally occur. The study was cross-sectional because data were collected from participants at a single point in time, capturing a snapshot of the psycho-social environment without requiring follow-up on respondents. This aligns with Creswell's (2003) guidance that cross-sectional designs offer a rapid turnaround in data collection and are suitable for studies aiming to obtain representative information from a population within a limited period. The survey approach facilitated the collection of data from a sizeable number of clergy, ensuring adequate representation of experiences across the six Archdeaconries and the Cathedral Deanery. Both qualitative and quantitative approaches were employed. The qualitative approach enabled the researcher to obtain detailed views, comments, and judgments from selected respondents through interviews, enriching the understanding of clergy experiences. The quantitative approach allowed numerical measurement of variables and the use of statistical procedures to test aspects of the study framework, consistent with Creswell's (2003) assertion that quantitative inquiry helps determine whether predictive generalizations of a theory hold true.

3.3 Area of Study

The study focused on the organizational psycho-social work environment of the Diocese of Namirembe, one of the oldest and most influential dioceses within the Church of Uganda. This area was selected to explore how ecclesiastical culture, communication patterns, and support systems shape clergy work performance within a highly diverse and historically significant religious institution. The Diocese of Namirembe was chosen because of its central role in the Anglican Church, its large clergy population, and the documented challenges relating to clergy performance and organizational support, making it an ideal context for examining how psycho-social conditions influence ministry effectiveness.

3.4 Study Population

The study population consisted of clergy serving within the six Archdeaconries and the Cathedral Deanery of the Diocese of Namirembe. This included priests, reverends, pastors, deacons, and selected lay readers who work closely with clergy in fulfilling pastoral, liturgical, and administrative responsibilities. This population was selected because their roles place them at the centre of preaching, pastoral care, communication, leadership, and community engagement functions that directly reflect the psycho-social environment under investigation. According to diocesan records, the Diocese of Namirembe comprises 120 clergy members, of whom 103 are active. These 103 active clergies constituted the target population for the study, as they are directly involved in day-to-day ministry and experience the organizational psycho-social dynamics relevant to work performance. Their diverse responsibilities and experiences provided valuable insights into how ecclesiastical culture, communication patterns, and support systems shape clergy effectiveness across the diocese. Key stakeholders such as diocesan leaders, selected support staff, and congregants were also included to enrich the data and provide a broader organizational perspective. Their involvement offered complementary insights into the operational environment of the diocese and its influence on clergy performance. The unit of analysis for this study was clergy serving within diocesan structures. The inclusion and exclusion criteria are performed as follows;

3.4.1 Inclusion Criteria

- The clergy who were within the jurisdiction of The Diocese of Namirembe.
- The clergy who were found not to be engaged in intensive diocesan duties by the time of the study.
- Clergy who were in active service with the diocese.
- The clergy who freely consented, either in writing or verbally, to participate in this study.

3.4.2 Exclusion Criteria

- The clergy who did not consent.
- The clergy who were not in a position to respond to the study questions due to any health-related reasons.
- The clergy who had served for less than a year in The Diocese of Namirembe, as these individuals might not have been well-versed in the work environment in the diocese and thus may not have provided enough information.

3.5 Study Sample

The study sample is described in the following headings.

3.5.1 Sampling Techniques / Design

This study utilized purposive sampling, stratified random sampling, and systematic sampling. Purposive sampling, a non-probability technique, involved selecting individuals based on specific characteristics vital to the research objectives. In this case, clergy members with at least five years of experience or those holding leadership roles were selected. This approach was beneficial because it allowed for the collection of in-depth data from knowledgeable participants, offering deeper insights into complex issues, such as the psycho-social environment affecting clergy performance.

Stratified random sampling involved dividing the population into strata, distinct subgroups such as priests and deacons at Diocese of Namirembe. A random selection from each stratum ensured that all categories were adequately represented. This method was essential because it facilitated the study of diverse experiences within a population, providing a comprehensive view of the factors impacting clergy performance.

Systematic sampling, a probability sampling method, was used to select participants at regular intervals from a defined population. It involved creating a list of all clergy members at Diocese of Namirembe and then selecting every n^{th} individual from the list. This method was useful because it reduced selection bias and ensured that the sample was spread evenly across the population, providing a more representative view of the factors impacting clergy performance. Additionally, systematic sampling was relatively simple and efficient, especially when dealing with larger populations.

3.5.2 Sampling Procedure

The sampling procedure began with clearly defining the target population, which consisted of 103 active clergy serving within the six Archdeaconries and the Cathedral Deanery of the Diocese of Namirembe. A sampling frame was obtained from the diocesan Human Resource Office, providing an updated and verified list of all active clergy members, including priests, deacons, reverends, and pastors. This list formed the basis for selecting a representative sample aligned with the study objectives. Therefore, to ensure comprehensive and unbiased representation, the study employed purposive sampling, stratified random sampling, and systematic sampling. Purposive sampling was first applied to identify clergy who met specific inclusion criteria - particularly those with at least five years of ministerial experience or those holding leadership responsibilities such as archdeacons, parish priests, and heads of departments. These individuals were purposively selected because of their deeper insights into organizational culture, communication systems, and support structures within the diocese. Following this, stratified random sampling was used to ensure proportional representation across key clergy categories. The sampling frame was divided into meaningful strata based on rank (priests, deacons), years of service, and parish assignments. Within each stratum, clergy were randomly selected using a computer-generated random number method to minimize selection bias and ensure diversity of perspectives.

To complete the sample, systematic sampling was employed across the full clergy list to ensure fairness and equal probability of selection. Using the sampling interval formula:

$$K = \frac{N}{n}$$

where,

N = 103 (population of active clergy) and

n = 90 (desired sample size), the sampling interval was calculated as:

$$K = \frac{103}{90} \approx 1$$

This meant that after randomly selecting the first participant from the list, every subsequent clergy member was selected at an interval of one name until the sample size was achieved. A final list of selected clergy was then compiled.

Participants were approached through their respective archdeacons or directly, briefed about the purpose of the study, and included only after providing informed consent. Confidentiality and voluntary participation were emphasized to promote authentic and unbiased responses.

3.5.3 Sample Size Determination

Sampling involves selecting a portion of a population to represent the entire population (Kerlinger, 1983). In this study, the sample size of clergy was determined using Slovin's formula (Slovin, 1960), which is particularly useful when the variability of the population's behavior is not well known. This was appropriate for this study because the specific work performance behaviors of clergy within the Diocese of Namirembe were not fully established. The total population of clergy at the Diocese of Namirembe consisted of 103 active clergy members, purposively selected from an initial pool of 120 clergy based on their relevant experience and roles within the diocese. Purposive sampling ensured that clergy with the most knowledge and insight into the organizational psycho-social environment were included. Stratified sampling was then applied to categorize clergy into groups based on characteristics such as roles (priests, deacons) and years of service, ensuring proportional representation of all subgroups. The sample size was calculated using Slovin's formula:

$$n = \frac{N}{1 + Ne^2} \text{ Where:}$$

N = Sample population (103)

e = (0.05) error estimate with a confidence interval of 95%

$$n = \frac{103}{1 + 103(0.05)^2} = \frac{103}{1 + 103(0.0025)} = \frac{103}{1.2575} \approx 82$$

Thus, the initial sample size is 82 clergy members.

To account for potential non-response and enhance generalizability, a 10% adjustment was applied (Amin, 2000):

$$82 + (82 \times 0.1) = 82 + 8.2 \approx 90$$

Hence, the final sample size for the study was 90 clergy members, ensuring sufficient representation across all subgroups within the Diocese of Namirembe.

This method was chosen to ensure that the sample size was statistically representative of the clergy population in the Diocese of Namirembe, enabling the study to capture insights from various roles and levels within the diocese.

Sample Size for Qualitative Phase: From the total study sample size of 90 respondents, comprising both quantitative and qualitative participants, 30 respondents were included in the qualitative phase, while the remaining respondents were used for the quantitative phase. The qualitative sample was selected to provide an in-depth understanding of the organisational psycho-social environment and its influence on work performance of clergy in the Diocese of Namirembe. The qualitative respondents were selected using a combination of purposive sampling, stratified random sampling, and systematic sampling techniques, each applied for specific reasons.

Purposive sampling was used to select 10 key informants, including senior clergy and diocesan leadership, due to their direct experience and in-depth knowledge of organisational practices and performance issues. This method was appropriate because it ensured that participants with rich, relevant, and specialized information were included in the study, thereby enhancing the depth and quality of insights obtained. Stratified random sampling was used to select 12 clergy members, ensuring representation across different parishes, levels of responsibility, and administrative units within the Diocese of Namirembe. This was done to capture variation in experiences and perceptions. This approach was necessary to ensure that different sub-groups within the clergy were fairly represented, thereby improving the diversity and generalizability of qualitative findings. Systematic sampling was used to select 8 respondents from available clergy lists at regular intervals, ensuring fairness, reducing selection bias, and improving

representativeness within the qualitative group. This method was applied to provide an objective and unbiased selection process, ensuring that every eligible participant had an equal chance of being included based on a fixed interval procedure.

The use of multiple sampling techniques was justified by the need to combine depth of insight (purposive sampling) with fair representation (stratified and systematic sampling), thereby enhancing the credibility, reliability, and richness of qualitative findings.

3.6 Data Collection Sources (Sources of information)

Primary and secondary data collection sources were employed in the study.

3.6.1 Primary Data Sources

Primary data were collected by obtaining original information from clergy members within the Diocese of Namirembe through structured surveys and semi-structured interviews. The surveys were used to generate quantitative data on key organizational psycho-social factors and clergy work performance, while the interviews allowed for probing and deeper exploration of clergy experiences, perceptions, and challenges. These primary sources were selected because they provided firsthand insights essential for developing a clear and accurate understanding of how the organizational psycho-social environment shapes clergy work performance within the diocese.

3.6.2 Secondary Data Sources

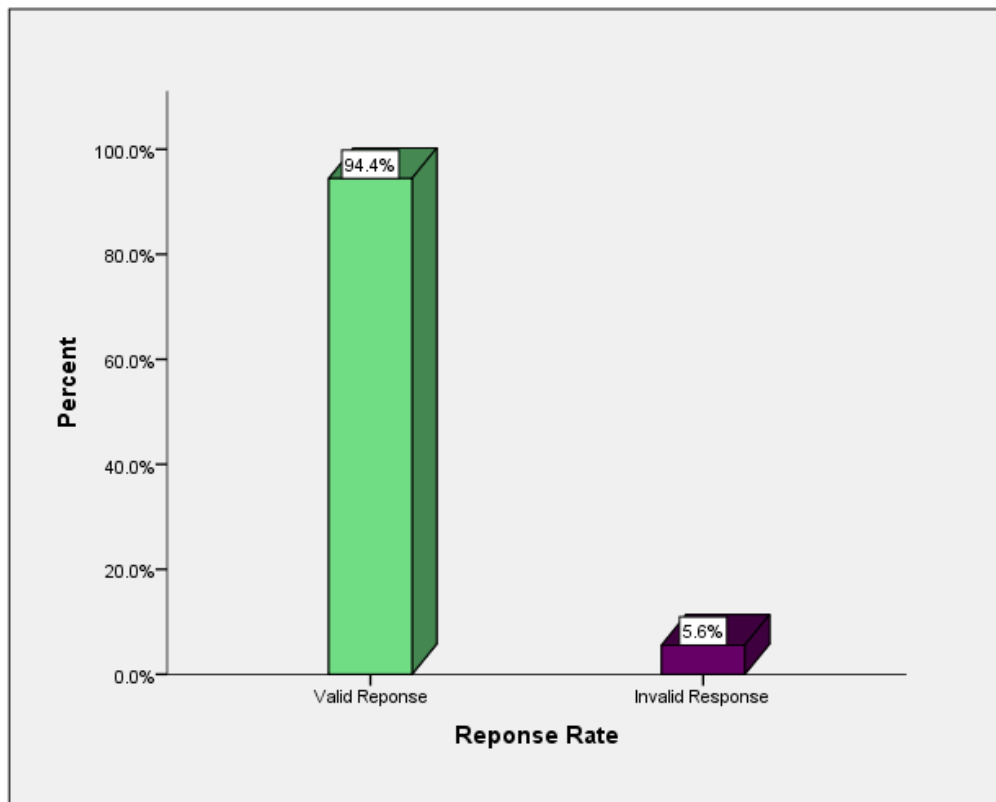
Secondary data were collected from academic journals, scholarly books, diocesan reports, organizational documents, and other relevant publications that provided existing knowledge on organizational psycho-social environments and clergy work performance. These sources included diocesan policies, mission statements, strategic plans, and annual reports, which were reviewed and analyzed to present the views of different authors and institutions regarding the variables under study. Secondary sources were relied upon because they offered broader authenticity, provided theoretical grounding, and helped to examine connections across different contexts. They also added weight and background to support arguments and enrich the interpretation of primary findings. The researcher therefore used the expertise, documented experiences, and published works of others to draw informed conclusions about historical and

contemporary developments related to the organizational psycho-social environment and clergy work performance within the Diocese of Namirembe.

3.7 Response Rate

The response rate represents the proportion of completed questionnaires returned from the total distributed from Diocese of Namirembe. It reflects participant engagement and influences the reliability of the study.

Figure 3.1: Response Rate



Source: Primary Data, 2025

A total of 90 questionnaires were distributed to the clergy in the Diocese of Namirembe. Of these, 85 were returned with valid responses, while 5 were deemed invalid due to incomplete information. This resulted in a valid response rate of 94.4%, reflecting a high level of participation. Such a strong response rate enhances the credibility of the study's findings, as it indicates that the data collected is representative of the target group. The 5 invalid responses accounted for only 5.6% of the total, which is minimal and unlikely to significantly affect the

overall analysis. According to Mugenda and Mugenda (2003), such a response rate is sufficient, and Sekaran (2003) supports the idea that a high response rate ensures that the findings can be generalized to the wider population.

3.8 Study Variables

The study variables in this research encompassed both independent and dependent variables, focusing on the organizational psycho-social environment and clergy work performance within The Diocese of Namirembe. These variables were examined to understand their relationships and impacts on each other.

3.8.1 Independent Variables

Ecclesiastical Culture: The norms, values, and beliefs that shape the organizational climate within The Diocese of Namirembe.

Communication Patterns: The methods and channels of communication used within the diocese, including formal and informal communication, frequency of communication, and clarity of messaging.

Support Systems: The resources and mechanisms in place to support clergy members, including pastoral care programs, counseling services, and peer support networks.

3.8.2 Dependent Variables

Clergy Work Performance: The effectiveness and efficiency of clergy members in fulfilling their pastoral roles within The Diocese of Namirembe.

Preaching Effectiveness: The ability of clergy members to deliver compelling and impactful sermons that resonate with congregants.

Sermon Quality: The content, delivery, and relevance of sermons delivered by clergy members during worship services.

Pastoral Care Impact: The extent to which clergy members provide emotional, spiritual, and practical support to congregants in times of need.

Clarity of Communication: The clarity, transparency, and effectiveness of communication between clergy members and congregants.

Worship Service Attendance: The frequency and consistency of congregants attending worship services led by clergy members.

3.9 Measurement Levels

Measurement levels refer to the ways in which variables are quantified in research, guiding the selection of appropriate statistical analysis methods. In this study, nominal, ordinal, and ratio levels were applied. The nominal level involved categorizing data without any order or ranking, such as gender, education level, or clergy types (e.g., priests and deacons), where data was classified into distinct categories. The ordinal level allowed data to be categorized and ranked in a meaningful order, though intervals between ranks were not necessarily equal; this was used for ranking clergy performance as Yes/No or poor, fair, good, or excellent, where the relative order was known but exact differences could not be quantified. The ratio level, the highest measurement level, included all properties of the ordinal level and featured a true zero point, allowing meaningful comparisons such as age, income, or years of clergy experience, where it is valid to state that one value is twice another.

3.10 Data Collection Methods

This section presents data collection methods for the study.

3.10.1 Questionnaires

Questionnaires were employed as a data collection method to gather quantitative information from clergy members within the Diocese of Namirembe. This approach enabled the researcher to collect standardized data on participants' perceptions of the organizational psycho-social environment and self-reported work performance indicators. Using questionnaires allowed for the efficient collection of information from a large number of respondents, facilitating comparisons across participants and enabling systematic analysis of trends, patterns, and relationships relevant to the study objectives. This method was selected because it provided a practical and structured means of obtaining quantifiable data to address the research questions.

3.10.2 Interviews

Interviews were conducted as a qualitative data collection method with clergy members and key stakeholders to explore in-depth their experiences, perceptions, and challenges related to the organisational psycho-social environment and its influence on work performance within the Diocese of Namirembe. This method was appropriate because it enabled a detailed exploration of subjective insights and complex issues that could not be fully captured through quantitative approaches. The interviews were conducted individually in a language familiar to participants to ensure clear communication and understanding. They also allowed for probing, clarification of responses, and exploration of contextual factors influencing clergy work performance. A total of 18 key informant interviews were conducted to obtain rich qualitative information on the organisational psycho-social environment and work performance of clergy in the Diocese of Namirembe.

3.10.3 Focus Group Discussions

Focus group discussions (FGDs) were employed as a qualitative data collection method to complement structured interviews. This method involved engaging small groups of clergy members from the Diocese of Namirembe to discuss topics related to the organizational psycho-social environment and clergy work performance. FGDs were chosen because they promote dynamic interaction among participants, allowing the sharing of experiences, diverse viewpoints, and collective insights that may not emerge in individual interviews.

The discussions followed a semi-structured format, guided by predetermined questions while providing flexibility to explore emerging themes. A trained facilitator moderated the sessions, ensuring all participants contributed, discussions remained focused on the research objectives, and dialogue was conducted respectfully. Using FGDs enriched the qualitative data collection by capturing nuanced, contextual, and group-based perspectives, enabling a deeper understanding of clergy work performance, organizational culture, communication patterns, and support systems within the Diocese of Namirembe.

A total of 17 FGDs were conducted during the qualitative phase of the study to obtain in-depth insights into the organisational psycho-social environment and work performance of clergy in the Diocese of Namirembe. Each FGD comprised 6–8 participants, depending on availability and

homogeneity of participants, to ensure active participation and manageable group interaction. The FGDs were conducted across different parishes and administrative units to capture diverse experiences and perceptions.

The relatively high number of FGDs was necessary to ensure adequate coverage of the different categories of clergy, reduce information saturation issues, and capture variations in experiences across the Diocese of Namirembe.

3.11 Data Collection Tools

The data collection tools for this study included questionnaires, interview guides, and focus group discussion protocols.

3.11.1 Self-Administered Questionnaires

A self-administered questionnaire was to collecting quantitative data for the study. This tool was developed to capture clergy members' perceptions of the organizational psycho-social environment and self-reported work performance indicators. The questionnaire comprised both open-ended and closed-ended items, with predefined response options to facilitate efficient data collection and subsequent statistical analysis. Questions focused on key aspects of the organizational environment, including ecclesiastical culture, communication patterns, support systems, and various clergy work performance metrics. Participants were asked to rate their responses and provide additional insights in the open-ended sections.

This instrument was selected because it allows for the systematic collection of standardized data from a large number of respondents within a relatively short period. It encourages independent and honest feedback, minimizes interviewer bias, and supports the quantitative measurement of variables. Additionally, the use of questionnaires facilitates comparison of responses across participants, enabling the identification of patterns, trends, and relationships in perceptions regarding the organizational psycho-social environment and its influence on clergy work performance

3.11.2 Interview Guides

The study employed interview guide to collect qualitative data from clergy members and key stakeholders in the Diocese of Namirembe. Progressive interview guide, consisting of open-ended questions, was developed to facilitate in-depth discussions and elicit detailed insights. The guide included predetermined questions and prompts aimed at exploring participants' experiences, perceptions, and views concerning the organizational psycho-social environment and its influence on work performance. This instrument was chosen because it enables the collection of rich, detailed qualitative data that cannot be effectively captured through quantitative methods. Interview guides also allow for clarification of responses, probing for additional information, and exploration of emergent themes, ensuring a comprehensive understanding of participants' perspectives.

3.11.3 Focus Group Discussion Protocols

Focus Group Discussion (FGD) protocols were developed as an instrument for collecting qualitative data from small groups of clergy members within the Diocese of Namirembe. The protocols outlined the objectives of the discussions, key topics to be addressed, and guidelines for facilitating group interaction. They included open-ended questions and prompts designed to encourage participants to share their experiences, perspectives, and suggestions regarding the organizational psycho-social environment and its impact on work performance. This instrument was chosen because it enables the exploration of shared experiences and diverse viewpoints within a supportive group setting. FGDs facilitate dynamic interaction, debate, and clarification among participants, allowing the researcher to capture nuanced insights, group norms, consensus, and differing opinions that may not emerge in individual interviews.

3.12 Data Quality Control

This section provides Data Quality Control for the study.

3.12.1 Validity of the Instruments

The study instruments, including questionnaires, interview guides, and FGD protocols, were designed to comprehensively cover aspects of the organizational psycho-social environment and clergy work performance. Face validity was assessed for all instruments, including questionnaires, through pilot testing and expert review to ensure that the items were clear,

relevant, and understandable to clergy members and key stakeholders in the Diocese of Namirembe. Content validity was ensured by aligning items with established theories, relevant literature, and expert opinions on clergy well-being and organizational dynamics within the Church of Uganda context. Feedback from clergy members and key stakeholders was incorporated to refine the instruments, ensuring they accurately captured the intended constructs. The validity of the instruments was emphasized to ensure that the data collected were accurate, meaningful, and truly reflective of the variables under study. Additionally, the Content Validity Index (CVI) was calculated to quantify instrument validity.

$$\text{Content Validity Index (CVI)} = \frac{\text{Number of relevant questions}}{\text{Total number of items}}$$

Table 3.1 Validity of the Instrument

Variable	Number of items	Number of items relevant	CVI
Ecclesiastical culture	8	7.6	0.95
Communication patterns	8	8	1.00
Support systems	8	7	0.88
Work Performance of clergy	5	4.6	0.92
Total CVI	29	27.2	0.94

Source: Primary Data, 2025

The Scale-level Content Validity Index (S-CVI/Ave), representing the average of all I-CVIs across the instrument, was 0.94, indicating that 94% of the items were deemed relevant and appropriate by the experts. This value exceeds the recommended threshold of 0.80 for excellent content validity (Polit & Beck, 2006), demonstrating that the instruments effectively capture the key dimensions of ecclesiastical culture, communication patterns, and support systems in relation to clergy work performance.

3.12.2 Reliability of the Instruments

Reliability refers to the degree to which an instrument consistently measures a variable and yields stable results over repeated trials (Mugenda & Mugenda, 1999). To assess reliability, pilot questionnaires were administered twice to the same respondents with a one-week interval using the test-retest method, ensuring stability of responses over time. Additionally, Cronbach's alpha

coefficient was calculated to evaluate the internal consistency of the instruments, including questionnaires, interview guides, and FGD protocols, for scales measuring constructs such as perceptions of ecclesiastical culture, communication patterns, support systems, and clergy work performance. This approach ensured that the tools consistently captured dependable and replicable data across respondents.

Table 3.2: Data Reliability, (n = 85)

Variables	Number of items	Cronbach Alpha
Organisational Psycho-Social Environment:		
- Ecclesiastical Culture	3	0.805
- Communication Patterns	3	0.802
- Support Systems	3	0.810
Work Performance of Clergy	2	0.892
Total Alpha		3.309
Average Cronbach Alpha		0.827
Source: Primary Data, 2025		

The results from the reliability analysis, conducted using Cronbach's Alpha in SPSS version 23.0 software, showed that all components of organisational psycho-social and work performance of clergy had alpha coefficients exceeding the recommended threshold of 0.70, as suggested by Mugenda & Mugenda (2003). The average Cronbach's Alpha across all constructs was 0.827, indicating a high level of internal consistency and confirming the reliability of the data collection instruments used in the study.

3.12.2.1 Quality Control Measures

Two research assistants were trained on the study instruments and data collection procedures to ensure the quality and accuracy of data collection. Questionnaires were pre-tested to confirm clarity, completeness, and reliability. During data collection, completed questionnaires were checked daily for accuracy, and responses were promptly entered into a computer to minimize errors. Data editing was performed to correct inconsistencies and preserve all relevant information, ensuring high-quality and dependable data for analysis.

3.12.2.2 Quality Control for the Qualitative Phase

Quality control for the qualitative phase was ensured through multiple strategies aimed at enhancing credibility, dependability, and trustworthiness of the findings. Triangulation of data sources and methods was applied by using Focus Group Discussions (FGDs), key informant interviews, and open-ended questionnaire responses to validate emerging themes across different data sources. A pilot test of the interview and FGD guides was conducted to improve clarity, relevance, and appropriateness of the questions prior to actual data collection. Audio recording and verbatim transcription were used to ensure accurate capture of participants' responses and to minimize loss of meaning. Member checking was undertaken by allowing selected participants to review summaries of their responses for accuracy and confirmation of meaning. Peer review and supervisory guidance were also applied throughout the analysis process to enhance consistency in coding and interpretation, while data collection continued until saturation was reached, ensuring that no new themes were emerging from the data.

3.13 Data Collection Procedure

The researcher obtained an introductory letter from Uganda Christian University, which was presented to the Diocese of Namirembe to seek approval for the study. After establishing rapport with diocesan officials, obtaining their consent, and being introduced to clergy members and key leaders, the researcher distributed self-administered questionnaires to selected respondents, which were collected at an agreed time after completion. Appointments were then scheduled with key respondents for structured interviews, and focus group discussions were organized with small groups of clergies to generate collective insights that complemented individual responses. An informed consent form explaining the purpose, procedures, and confidentiality of the study was provided to all participants, and signed consent forms were collected from willing respondents. Throughout the process, the researcher ensured systematic tracking of participants, cross-checked data during collection, conducted periodic reviews to resolve inconsistencies, and addressed any concerns raised during interviews or FGDs, thereby ensuring accuracy, completeness, and overall integrity of the data collected.

3.14 Data Processing

The collected data was processed through systematic organization, cleaning, entry, sorting, editing, and coding to ensure accuracy, clarity, and readiness for analysis. Data from questionnaires, interview transcripts, focus group discussions, and other relevant documents was first organized into separate files or databases to enable efficient retrieval. Before analysis, the data underwent thorough cleaning to correct errors, remove duplicates, address missing values, and standardize formats. Manually collected data, such as paper questionnaires, was carefully entered into electronic databases to minimize entry errors. Quantitative data from the questionnaires was then sorted according to the key variables of interest, while qualitative data from interviews and focus group discussions was organized by themes related to the organizational environment, leadership, communication patterns, and support systems affecting clergy work performance. During editing, the researcher ensured completeness and consistency by checking for inaccuracies, outliers, and missing values in quantitative responses, and refining qualitative transcripts for clarity and accurate representation of participants' views. Finally, coding was conducted, with numerical values assigned to quantitative responses for statistical analysis, and thematic coding applied to qualitative data to identify core themes and patterns, thereby facilitating meaningful interpretation and comparison across data sources.

3.15 Data Analysis

Data analysis was conducted using the Statistical Package for Social Sciences (SPSS) v.2023 software to facilitate the examination of quantitative data collected through questionnaires. Descriptive statistics, including frequencies and percentages, were used to summarize and present the characteristics of the dataset, providing a clear and concise overview of the information collected. This approach was appropriate because it allowed the researcher to describe the data without examining relationships or making predictions. After the data was organized and cleaned, SPSS was used to generate descriptive outputs, and the results for all variables under the research questions were presented in tables at the univariate level for clarity and ease of interpretation. Qualitative data from interviews and focus group discussions was analyzed using thematic and content analysis, which involved identifying recurring patterns, themes, and key insights from participants' responses. These methods were selected for their suitability in capturing the depth, meanings, and nuances of participants' experiences, thereby

complementing the descriptive quantitative results and providing richer insights aligned with the study objectives.

3.16 Data Presentation

Data presentation involved visually representing the collected data in a clear and concise manner to facilitate understanding and interpretation. Quantitative data was presented through tables, charts, graphs, and diagrams to illustrate key findings, trends, and relationships between variables relevant to the organizational psycho-social environment and clergy work performance. Qualitative data was presented through thematic summaries, quotes, and narratives, highlighting significant themes, patterns, and insights derived from interviews and focus group discussions conducted within the Diocese of Namirembe.

3.17 Ethical Consideration

The study was conducted in strict adherence to established research ethics to safeguard the rights, dignity, and well-being of all participants. Prior to data collection, participants were fully informed about the purpose, procedures, potential benefits, and any minimal risks associated with the study, and they were given the opportunity to ask questions for clarification. Participation was entirely voluntary, and informed consent was obtained in line with the recommendations of Kombo & Tromp (2006). The autonomy and freedom of participants to decline or withdraw from the study at any stage without any consequences were fully respected. To ensure confidentiality and anonymity, participants were not required to write their names on the questionnaires, and data collection instruments used non-identifying codes. All collected information was treated with utmost confidentiality and was securely stored with restricted access to prevent unauthorized use. The researcher further ensured that the interpretation and presentation of findings were objective, transparent, and credible, allowing others to assess the reliability of the conclusions. Throughout the study, care was taken to minimize any potential discomfort or harm, and ethical standards were upheld to maintain trust, integrity, and respect for all participants involved.

3.18 Methodological Constraints

The study encountered several methodological constraints during data collection. Some selected respondents were unwilling to participate or declined involvement, which affected response rates. In addition, concerns about confidentiality and fear of disclosure limited the willingness of some participants to provide full and accurate information. The study also experienced response bias, including socially desirable responses and occasional misinterpretation of questionnaire items, which may have affected data accuracy. Repeated postponements by some respondents led to delays and increased fieldwork time. Furthermore, limited access to certain diocesan documents constrained the depth of documentary evidence. These constraints were managed through assurance of confidentiality, use of clear instructions in data collection tools, triangulation of methods, flexible scheduling, and follow-up procedures to enhance data quality and reliability.

This chapter has presented methodology; the next chapter presents the data analysis, presentation and interpretation of findings

CHAPTER FOUR: DATA ANALYSIS, PRESENTATION AND INTERPRETATION OF FINDINGS

4.1 Introduction

This chapter presents the analysis, presentation, and interpretation of the findings from the study on Organizational Psycho-Social Environment and Work Performance of the Clergy in Dioceses of the Church of Uganda, focusing on the Diocese of Namirembe. The data collected from the respondents is analyzed to understand the relationship between the psycho-social environment and the clergy's work performance. The findings are presented in tables and narratives.

4.2 Respondents' Bio-Data Characteristics

The study presents an overview of the demographic and professional characteristics of the respondents who participated in the study. Understanding these bio-data characteristics, such as age, gender, years of service, educational background, and ministerial roles, provides context for analyzing their responses. It also helps to establish a link between personal attributes and their perceptions of the ecclesiastical culture, communication patterns, and support systems within the Diocese of Namirembe.

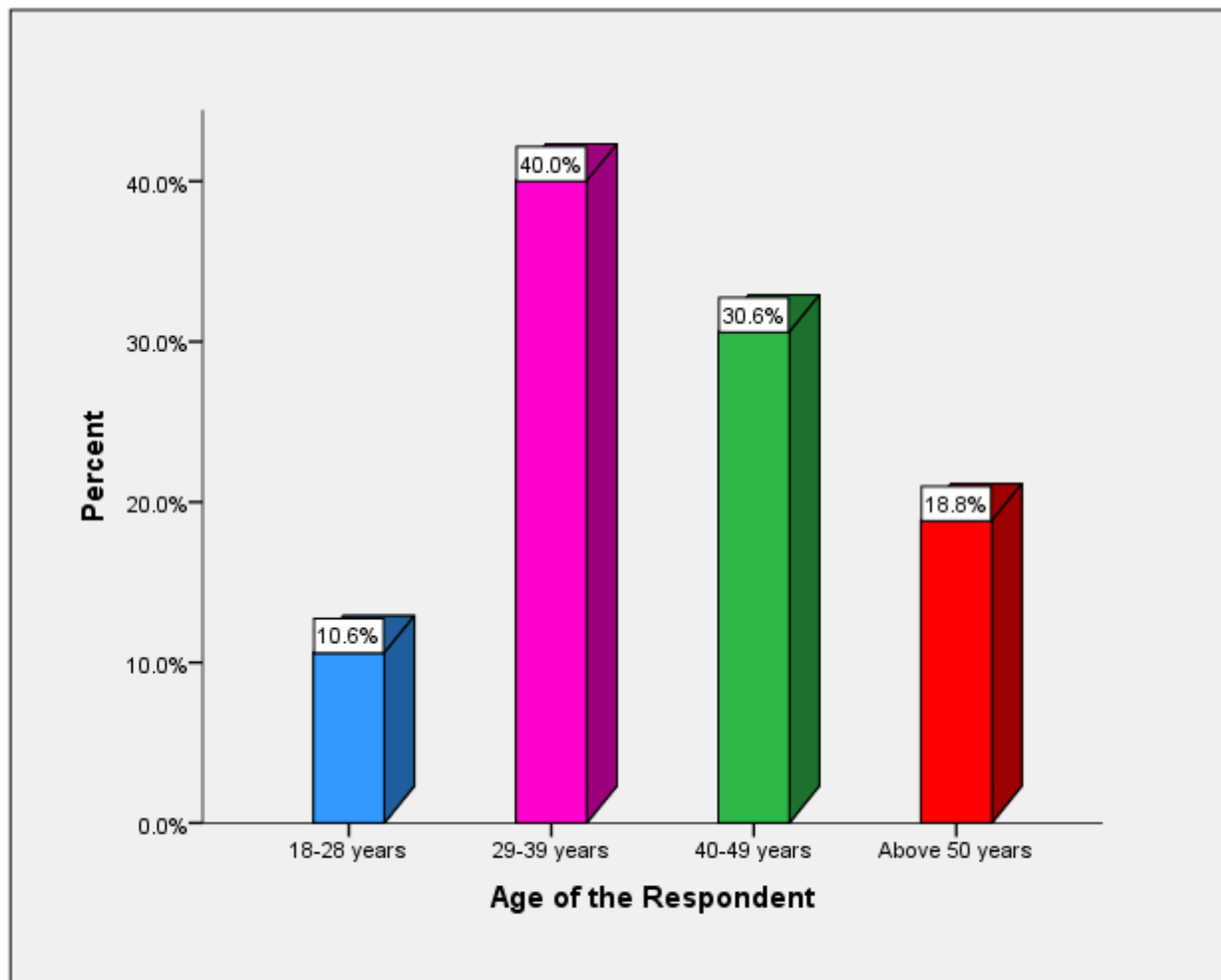
Table 4.1: Gender of Respondents

Sex	Frequency	Percent
Male	56	65.9
Female	29	34.1
Total	85	100.0

Source: primary Data, 2025

The table 4.1 shows that out of the 85 respondents, the majority were male 56(65.9%), while females made up 29(34.1%) of the total respondents. This suggests that the clergy in the Diocese of Namirembe were predominantly male, which reflected the gender dynamics within the church leadership.

Figure 4.1: Age Distribution, (n = 85)



Source: Primary Data, 2025

The figure 4.1 indicates that majority 34(40.0%) of respondents fell within the age range of 29-39 years, followed by those aged 40-49 years 26(30.6%). The younger respondents, aged 18-28 years, accounted for 9(10.6%), while 16(18.8%) were aged above 50 years. This shows a relatively youthful representation within the clergy, with the majority being in their late 20s to late 40s, which reflected the active working age for church leaders in the Diocese of Namirembe.

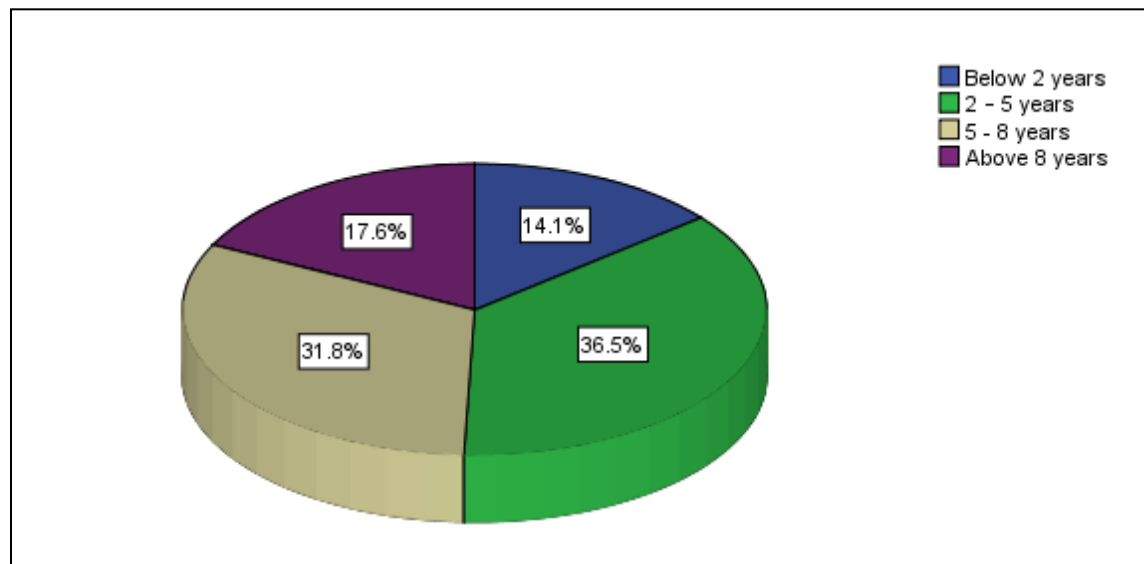
Table 4.2: Highest Level of Education

Level of education	Frequency	Percent
Masters	22	25.9
Degree	40	47.1
Diploma	12	14.1
Certificate	4	4.7
Others	7	8.2
Total	85	100.0

Source: Primary Data, 2025

The table 4.2 reveals that nearly half of the respondents (47.1%) held a degree, while 25.9% had attained a Master's degree. A smaller proportion, 14.1%, held a diploma, and 4.7% had certificates. An additional 8.2% of respondents indicated other qualifications. These findings suggest that a significant portion of the clergy in the Diocese of Namirembe had a high level of formal education, with many holding advanced degrees.

Figure 4.2: Work Experience, (n = 85)



Source: Primary Data, 2025

The figure 4.2 shows that 31(36.5%) of respondents had worked with the Diocese for 2 to 5 years, making it the most common duration. This was followed by those who had worked for 5 to 8 years 27(31.8%), and 15(17.6%) had been with the Diocese for over 8 years. While few

respondents, 12(14.1%), had been employed for less than 2 years. These findings suggest that the majority of clergy in the Diocese of Namirembe had gained considerable experience, with many having served for a significant period of time.

4.3 Organizational Psycho-Social Environment and Work Performance of The Clergy

The organizational psycho-social environment plays a crucial role in shaping the work performance of clergy within the Church of Uganda. This environment encompasses the emotional, social, and cultural dimensions of the workplace, significantly influencing clergy members' well-being, job satisfaction, and overall effectiveness in their pastoral duties. This section presents results on each objective, presented in tables, graphs, and pie-charts therein.

4.3.1 Ecclesiastical Culture and Work Performance of Clergy

Understanding the effects of ecclesiastical culture on the work performance of clergy is essential for identifying areas of improvement and fostering a supportive atmosphere that enhances their ability to fulfill their spiritual and community responsibilities. This sub-section investigates how the interplay between ecclesiastical culture and the organizational psycho-social environment impacts the clergy's performance in the Diocese of Namirembe.

Table 4.3: Existence of Ecclesiastical Culture

Status / Existence	Frequency	Percent
Yes	34	40.0
No	51	60.0
Total	85	100.0

Source: Primary Data, 2025

The table 4.3 shows that a majority of respondents 51(60.0%) indicated that there is no established ecclesiastical culture in the Diocese of Namirembe, while 34(40.0%) reported that such a culture does exist. This suggests that there is lack of a unified ecclesiastical culture in the Diocese, which impacted the consistency and effectiveness of clergy work performance.

If yes, the majority (60.0%) of respondents indicated that there is no established ecclesiastical culture in the Diocese of Namirembe, suggesting a lack of shared cultural identity among clergy. This absence resulted in inconsistencies in practices and values, leading to challenges in

collaboration and effectiveness. This further supported by Interviews scheduled on 29th May, 2025 in the Diocese of Namirembe. One of clergy members stated:

Yes, I am familiar with the ecclesiastical culture in the Diocese of Namirembe, which encompasses shared beliefs, values, and practices that guide the clergy's work". In contrary, majority of clergy members said, "no, we are not entirely familiar with the ecclesiastical culture in the Diocese of Namirembe. This lack of familiarity hinders my ability to fully engage with the community and understand the traditions and practices that guide clergy work. (Interviews: Clergy, 29/05/2025).

Based on understanding of the ecclesiastical culture, one of the clergy members explained: *"the ecclesiastical culture in the Diocese of Namirembe emphasizes community, collaboration, and spiritual growth, with a focus on pastoral care and support for congregants". (Interviews: Clergy, 4th June, 2025)*

This discussion aligns with biblical teachings that stress the importance of understanding, unity, and active participation in the life of the faith community. Proverbs 4:7 states, "The beginning of wisdom is this: Get wisdom. Though it cost all you have, get understanding," emphasizing that clergy need to actively seek knowledge of the culture and practices guiding their ministry. Romans 12:4–5 teaches, "For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others," highlighting the importance of understanding the shared culture to function effectively within the body of Christ. Furthermore, Philippians 2:2 urges, "Then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind," reinforcing that familiarity with shared values and practices fosters unity, collaboration, and effective pastoral engagement.

According to focus group discussion on 24th May, 2025, the participants defined "ecclesiastical culture" as the shared beliefs, values, practices, and traditions that shape their identity as clergy in the Diocese of Namirembe. This culture encompasses their spiritual commitments, community engagements, and the nature of their interactions with parishioners and each other (FGDs, 2025).

This understanding aligns with biblical principles emphasizing shared faith, communal identity, and service. Acts 2:42 notes, "They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer," highlighting how shared practices cultivate a sense of identity and belonging among believers. Romans 15:5–6 encourages, "May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had, so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ," reinforcing that shared values and unity strengthen collective purpose. Additionally, 1 Corinthians 12:12–14 teaches, "Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ," reflecting how ecclesiastical culture

integrates diverse roles and interactions into a coherent spiritual community, guiding clergy in their service to God and parishioners.

4.3.1.1 Key Cultural Elements

Findings disclosed key elements of ecclesiastical culture which included shared beliefs and values, communal worship practices, the role of tradition in guiding clergy behavior, and the collective mission of the diocese. However, many respondents noted that these elements are not consistently embraced or understood across the clergy, contributing to the perception of a fragmented culture.

During focus group discussion on 12th June, 2025 in the Diocese of Namirembe, clergy members provided specific examples of cultural practices and traditions integral to the ecclesiastical culture, including: Regular communal prayers, Liturgical celebrations (e.g., Advent and Lent observances), and Participation in community outreach programs. Such practices serve to reinforce their collective faith and commitment to service within the community (FGD, 2025).

The cultural practices are consistent with biblical teachings that emphasize the importance of communal worship, shared mission, and service. Hebrews 10:24–25 instructs, “And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another,” highlighting the role of communal gatherings in fostering faith and collaboration. 1 Peter 4:10 states, “Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms,” supporting participation in outreach and service activities as an expression of commitment and stewardship. Additionally, Colossians 3:16 encourages, “Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts,” reflecting the spiritual significance of liturgical celebrations and collective worship in strengthening ecclesiastical culture.

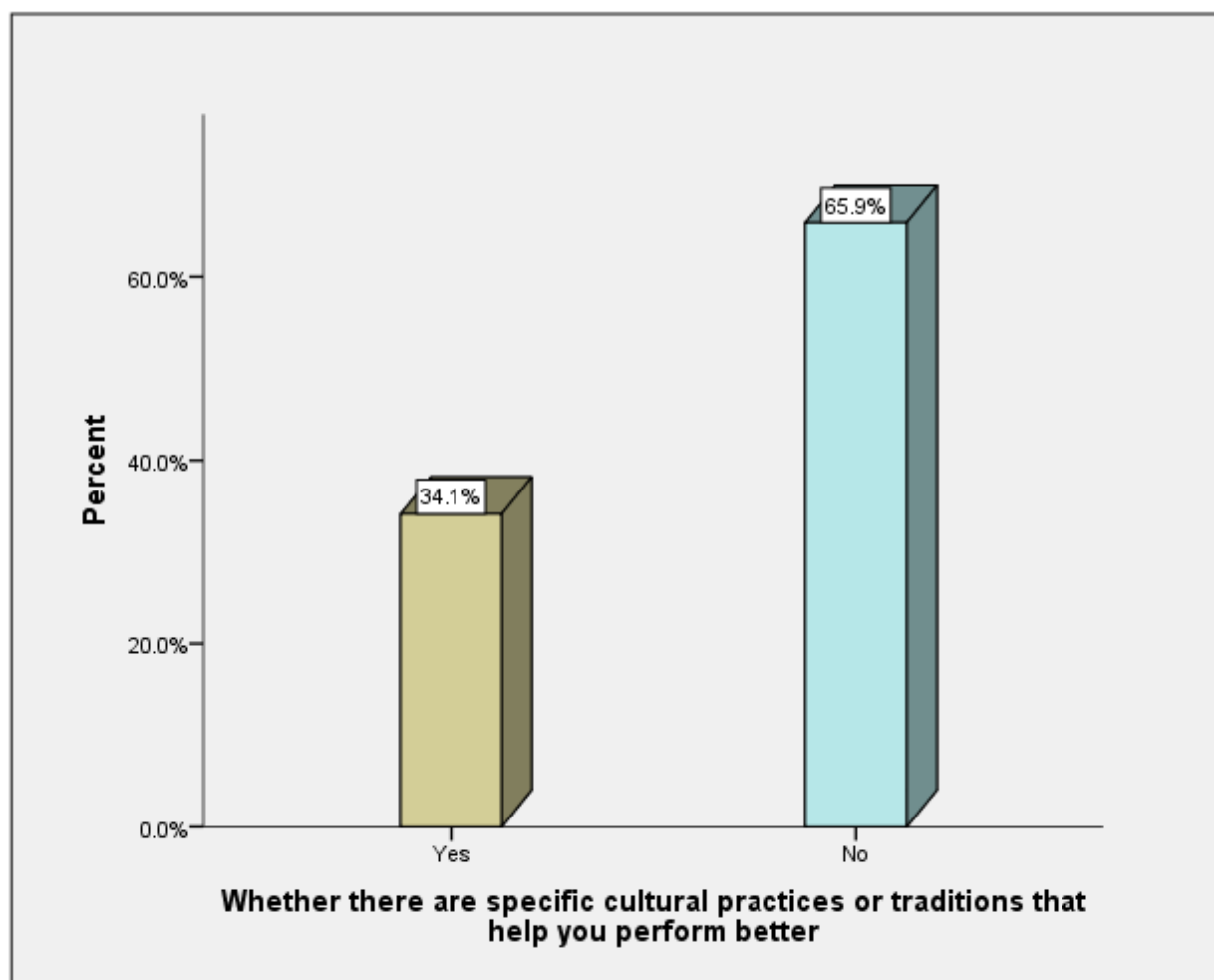
4.3.1.2 Cultural Influence on Duties

Findings revealed that the ecclesiastical culture impacts daily work by influencing collaboration among clergy, shaping community engagement efforts, and affecting the overall morale within the diocese. Some clergy reported feeling isolated due to the lack of a cohesive culture, while others indicated that shared values enhanced their sense of purpose and commitment to their responsibilities.

The Clergy and Diocesan Leadership unanimously agreed that the ecclesiastical culture encourages unity and collaboration among clergy through shared practices and communal events, which foster networking and mutual support. In addition, ecclesiastical culture shapes relationships by establishing common ground for interaction, which builds trust and understanding among clergy and between clergy and parishioners. This dynamic allows for more effective pastoral care and support (FGD, 20th June, 2025). *The diocesan culture emphasizes integrity, accountability, and ethical conduct in all clergy activities. This encourages clergy to adhere to shared values and standards, which strengthens mutual respect and ensures that pastoral and administrative duties are carried out responsibly* (Interview, 23rd June, 2025). Ecclesiastical culture promotes mentorship and continuous learning, where experienced clergy guide new members. This facilitates knowledge sharing and skill development, enhancing the overall competence and confidence of clergy in their roles (FGD, 23rd June, 2025). *The culture within the Diocese encourages clergy to adopt innovative approaches in ministry, such as community outreach programs and modern teaching methods, while remaining aligned with biblical principles. This fosters creativity and responsiveness to the needs of congregations* (Interview, 25th June, 2025).

The observations align with biblical teachings that emphasize unity, mutual support, and collaborative ministry. Psalm 133:1 states, “How good and pleasant it is when God’s people live together in unity!” highlighting the spiritual and practical benefits of cohesion among clergy. Ecclesiastes 4:9–10 notes, “Two are better than one, because they have a good return for their labor: If either of them falls down, one can help the other up,” underscoring the value of mutual support and teamwork. Furthermore, Romans 12:4–5 explains, “For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others,” reinforcing that shared practices and collaborative engagement strengthen relationships and enhance the effectiveness of ministry work.

Figure 4.3: Supportive Cultural Practices, (n = 85)



Source: Primary Data, 2025

Findings revealed that majority 56(65.9%) of respondents did not believe that specific cultural practices enhance their work performance, while 29(34.1%) felt such practices did contribute positively. This implies that while a notable minority of clergy found value in certain cultural practices for improving their performance, the majority may not see these practices as essential or impactful in their work. This indicated either a lack of universally recognized practices within the diocese or differing perspectives on the role of culture in professional performance.

Supportively, findings disclosed that certain traditions, such as regular communal prayer, fellowship gatherings, and collaborative planning sessions, have been identified as beneficial.

These practices foster a sense of community, enhance mutual support, and contribute to improved work performance among clergy.

During interviews conducted on 25th June, 2025 in the Diocese of Namirembe, two clergy members mentioned: *“specific practices include regular communal prayers, liturgical celebrations, and participation in community outreach programs. These traditions foster a sense of belonging and shared purpose among clergy”*

Based interviews scheduled on 7th July, 2025 on whether cultural practices and traditions are actively followed by the clergy, four of the clergy members stated, *generally, yes, most clergy members actively engage in these practices, viewing them as integral to their roles and responsibilities. They actively follow such practices through attending and leading community worship services, participating in diocesan meetings, and collaborating on outreach initiatives.*

Two of the clergy members said no, while many clergy members actively engage in these practices, viewing them as integral to their roles and responsibilities, there are significant gaps in adherence among some individuals. This inconsistency led to a fragmented cultural experience within the diocese, where certain clergy felt disconnected or less committed to the shared traditions. (Interviews, 7th July, 2025)

While many practices are embraced willingly, some may feel imposed due to expectations from church leadership or the broader community (Interviews, Clergy member, 12th July, 2025). *Willingness often stems from personal beliefs and commitment to the mission of the church, while imposed practices may result from hierarchical structures or pressure to conform to community standards”.* (Interviews, 12th July, 2025)

During focus group discussion scheduled at the Diocese of Namirembe on 15th July, 2025, while most clergy willingly embrace cultural practices as essential to their mission, some participants acknowledged instances where these practices might feel imposed, especially if they conflict with personal beliefs or ministry methods (FGD, 2025).

The findings align with biblical principles emphasizing voluntary commitment, unity in mission, and respect for individual conscience. 2 Corinthians 9:7 states, “Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver,” highlighting that genuine commitment arises from willingness rather than coercion. Romans 12:6–8 emphasizes using one’s gifts according to faith and calling, supporting the idea that clergy should engage in practices aligned with personal conviction and spiritual gifting. Additionally, Colossians 3:23–24 instructs, “Whatever you do, work at it with all your heart, as working for the Lord, not for human masters,” reinforcing that ministry practices are most effective when embraced sincerely, rather than imposed, ensuring both personal fulfillment and communal benefit.

Table 4.4: Challenging Cultural Practices

Response	Frequency	Percent
Yes	61	71.8
No	24	28.2
Total	85	100.0

Source: Primary Data, 2025

Majority 61(71.8%) of respondents indicated that certain aspects of ecclesiastical culture make their work more challenging, while 24(28.2%) did not share this view. This suggests that most clergy face difficulties stemming from ecclesiastical traditions or practices, potentially impacting their work performance.

If yes, results showed that many respondents indicated that rigid traditions and lack of inclusivity in decision-making processes can create barriers to effective communication and collaboration. Additionally, some clergy expressed concern that certain ecclesiastical practices are outdated and do not align with the current needs of the community. This was further supported by interviews conducted on 24th July, 2025 at the Diocese of Namirembe where two clergy members stated,

Cultural practices positively influence work performance by fostering teamwork and shared responsibility, while also enhancing job satisfaction. However, when viewed as obligatory, they may lead to stress and burnout. Specific examples; positive impacts include improved collaboration during church events and increased motivation to engage with the community. Conversely, feelings of obligation resulted in decreased morale when clergy feel overwhelmed by expectations. (Interviews, 2025)

During focus group discussion scheduled on 22nd July, 2025 at the Diocese of Namirembe, the clergy expressed that these practices generally support their work by fostering a supportive environment and creating a sense of community. However, they also noted that rigid adherence to these practices could hinder performance if they fail to adapt to the evolving needs of their congregations. Additionally, participants shared specific instances where cultural practices either supported or challenged their duties: support, a community outreach event successfully brought together clergy and parishioners, strengthening relationships and enhancing collaboration. Challenge; rigid adherence to traditional liturgical practices sometimes limited the ability to connect with younger congregants seeking contemporary worship experiences (FGD, 22nd July, 2025).

The observations aligned with biblical teachings that emphasize both the importance of community and the need for adaptability in ministry. 1 Corinthians 9:22 states, “I have become all things to all people so that by all possible means I might save some,” highlighting the necessity of adapting practices to meet the spiritual needs of different groups. Similarly,

Hebrews 10:24–25 encourages believers to “consider how we may spur one another on toward love and good deeds, not giving up meeting together... but encouraging one another,” underscoring the value of cultural practices that foster community and support. At the same time, Ecclesiastes 3:1 reminds us, “There is a time for everything, and a season for every activity under the heavens,” suggesting that flexibility and discernment are needed to ensure that traditions continue to serve the evolving mission of the Church.

4.3.1.3 Findings on Adaptation to Culture

Adapting to cultural practices often involves personal adjustments, such as aligning one’s own values with those of the diocese and actively participating in traditional practices. Though, many clergy feel that significant changes are needed to better integrate contemporary needs and perspectives into these practices for improved relevance and effectiveness.

4.3.1.4 Overall Cultural Influence

The findings revealed that respondents perceive ecclesiastical culture as having a significant impact on their work performance. A strong culture enhances collaboration and commitment, leading to increased motivation and a sense of purpose among clergy. However, many clergy members noted a lack of cohesion in the current cultural framework, which they see as a barrier to effectiveness. Those feeling disconnected from the culture report lower morale and engagement, resulting in diminished performance. This suggests that fostering a more unified and inclusive ecclesiastical culture could enhance overall clergy effectiveness and job satisfaction in the Diocese of Namirembe. Addressing these cultural disparities is crucial for promoting a sense of belonging and collective responsibility among clergy. According to focus group discussion at the Diocese of Namirembe,

Clergy and Dioecian Leadership noted that these cultural practices provide a framework for their daily activities, ensuring alignment with shared values. They contribute to a sense of purpose, guiding interactions with parishioners and influencing their approach to pastoral care (FGD, 29th July, 2025).

This observation aligns with biblical teachings that emphasize the importance of values, guidance, and purpose in ministry. Proverbs 3:5–6 instructs, “Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight,” highlighting that adherence to shared spiritual and cultural principles

provides direction and purpose. Similarly, Colossians 3:17 states, “And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him,” reinforcing that daily actions guided by common values contribute to effective ministry. Moreover, 1 Corinthians 14:40 emphasizes order and structure: “But everything should be done in a fitting and orderly way,” supporting the idea that cultural practices help clergy maintain consistency, purpose, and alignment in their pastoral duties.

4.3.1.5 Suggested Cultural Improvements

From the findings, suggested changes include initiating open dialogue among clergy to redefine and strengthen shared cultural values, implementing training programs that focus on leadership and collaboration, and fostering an inclusive environment where diverse voices are heard in decision-making. Additionally, integrating contemporary practices that resonate with the community’s needs could help enhance both morale and performance. Based on FGDs performed at the Diocese of Namirembe,

Clergy and Dioecian Leadership expressed a desire to maintain aspects of community and service, which are vital to their mission. However, they suggested that liturgical practices should adapt to be more inclusive and reflective of their diverse congregation's needs. Furthermore, the clergy believe that these changes would make their practices more relevant and engaging for all parishioners, improving participation and support for their initiatives. Ultimately, these adjustments would enhance the effectiveness of their ministry and strengthen the overall mission of the diocese (FGD, 17th July, 2025).

The results of ecclesiastical culture were further revealed by general interview responses attained from the Diocese of Namirembe. Based on interviews conducted on 15th July, 2025 on how clergy assignments and transfers are typically managed within the diocese:

In some cases, clergy are transferred to remote parishes under the claim of poor performance, even when they have made significant contributions to the development of their current parish. Often, no clear reason or explanation is given for such transfers. If the issue is truly poor performance, it would seem more appropriate to address it directly - perhaps even through termination rather than transferring someone who has demonstrated commitment and tangible results. (Interviews: Clergy members, 15/1/2025)

This implies that parish transfers are sometimes used as a disguised disciplinary measure, without transparent justification, which can demotivate clergy and undermine their sense of fairness and trust in church leadership. This situation highlights the biblical principles of fairness, accountability, and the value of faithful service. 1 Samuel 16:7 emphasizes that “The Lord does

not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart,” affirming that genuine effort and faithfulness should be recognized rather than judged superficially. Colossians 3:23–24 instructs, “Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, for you will receive an inheritance from the Lord as a reward,” underscoring that faithful service deserves acknowledgment and appropriate treatment. Furthermore, Proverbs 24:27 advises, “Put your outdoor work in order and get your fields ready; after that, build your house,” symbolizing the importance of addressing performance issues directly and systematically rather than applying arbitrary measures like unmerited transfers. Thus, the aforementioned scriptures reinforce the need for transparent, fair, and accountable leadership practices in managing clergy performance.

Results on how the diocese handles cases of clergy, whose performance is considered unsatisfactory, were evident by interview conducted on 21st July, 2025. Five clergy said:

In many cases, when clergy are perceived as underperforming, the response from diocesan leadership is often unclear or inconsistent. Sometimes clergy are stopped from carrying out their duties without formal explanations or any follow-up support to help improve their performance. This lack of transparency and support creates confusion and lowers morale among clergy, as they are left uncertain about what is expected of them or how to address the concerns raised. (Interviews, 2025)

This implies that the diocese lacks transparent and supportive mechanisms to manage clergy performance issues effectively, which can lead to confusion, decreased morale, and diminished work performance among clergy. This situation underscores the biblical principles of fairness, accountability, and proper guidance in leadership. Proverbs 29:18 states, “Where there is no revelation, people cast off restraint; but blessed is the one who heeds wisdom’s instruction,” emphasizing that clear guidance and expectations are essential for effective service. James 3:1 reminds leaders, “Not many of you should become teachers, my fellow believers, because you know that we who teach will be judged more strictly,” highlighting the responsibility of church leaders to provide clarity, support, and fair oversight. Additionally, 1 Peter 5:2–3 instructs leaders to “shepherd God’s flock that is under your care, watching over them - not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock,”

reinforcing that leadership should model guidance, support, and integrity to nurture clergy performance and morale.

Based on interviews conducted on 31st July, 2025 about how clergy members perceive the way church leadership evaluates and responds to their performance within the diocese. Two key informants were quoted as saying that:

We, as clergy, often go through a lot to ensure that our parishes progress and thrive - efforts that church leaders may not fully recognize or appreciate. Despite our hard work, we are sometimes labeled as underperforming without a clear understanding of the challenges we face. This has led to situations where clergy are either terminated or transferred to struggling parishes. Even after successfully developing these new parishes, some of us are still considered underperforming and transferred again. It often feels like leadership wants to replace us with other clergy they prefer, regardless of our actual performance. This cycle negatively affects our morale and disrupts the continuity of ministry work, while failing to acknowledge the real contributions we make. (Interviews, 2025)

This implies that clergy feel undervalued and unfairly judged by church leadership, with transfers and terminations sometimes influenced by favoritism rather than actual performance. Such practices harm morale, disrupt parish development, and undermine the stability and effectiveness of ministry work. This experience aligns with biblical teachings about fairness, perseverance, and recognition in ministry. Colossians 3:23–24 reminds workers, “Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward,” emphasizing that true reward comes from God, not merely human recognition. Galatians 6:9 encourages perseverance: “Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up,” affirming that continued diligence is meaningful despite lack of immediate acknowledgment. Furthermore, 1 Samuel 16:7 states, “The Lord does not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart,” highlighting that God values genuine effort and faithfulness over human judgment, providing encouragement to clergy who feel unfairly assessed or overlooked.

4.3.1.6 Testing the Relationship Ecclesiastical Culture and Work Performance of Clergy

The Pearson correlation results between Ecclesiastical Culture and Work Performance of Clergy are presented in Table 4.5 below.

Table 4.5: Correlations between Ecclesiastical Culture and Work Performance of Clergy

		Ecclesiastical Culture	Work Performance of Clergy
Ecclesiastical Culture	Pearson Correlation	1	.764**
	Sig. (2-tailed)		.000
	N	85	85
Work Performance of Clergy	Pearson Correlation	.764**	1
	Sig. (2-tailed)	.000	
	N	85	85

** . Correlation is significant at the 0.01 level (2-tailed).

The correlation analysis in Table 4.5 demonstrated a strong and statistically significant positive relationship between ecclesiastical culture and work performance of clergy in the Diocese of Namirembe, with a Pearson correlation coefficient of $r = 0.764$ and a p-value of 0.000. This indicated that improvements in ecclesiastical culture, reflected through shared values, beliefs, traditions, and supportive organizational practices within the church, were associated with higher levels of clergy work performance. The significance level ($p < 0.01$) confirmed that the observed relationship was statistically significant and unlikely to have occurred by chance. The findings suggested that a positive ecclesiastical culture played a critical role in enhancing clergy effectiveness, commitment, and service delivery within the Diocese of Namirembe. To further examine the predictive effect of ecclesiastical culture on clergy work performance, a regression analysis was conducted and is presented in the subsequent section.

4.3.1.7 Regression Analysis of Ecclesiastical Culture on Work Performance of Clergy

A regression analysis was carried out to examine whether ecclesiastical culture significantly predicts work performance of clergy in the Diocese of Namirembe.

Table 4.6: Regression Results of Ecclesiastical Culture on Work Performance of Clergy, (n = 85)

Model Summary						
Model		R	R Square	Adjusted R Square	Std. Error of the Estimate	
1		.764 ^a	.584	.578	.237	
a. Predictors: (Constant), Ecclesiastical Culture						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	5.983	1	5.983	106.488	.000 ^b
	Residual	4.664	83	.056		
	Total	10.647	84			
a. Dependent Variable: Work Performance of Clergy						
b. Predictors: (Constant), Ecclesiastical Culture						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.148	.131		16.456	.000
	Ecclesiastical Culture	.401	.039	.764	10.319	.000
a. Dependent Variable: Work Performance of Clergy						

Source: Primary Data, 2025

The Model Summary in Table 4.6 revealed that the adjusted R² value was 0.578, indicating that 57.8% of the variation in Work Performance of Clergy in the Diocese of Namirembe was explained by Ecclesiastical Culture. This suggested that Ecclesiastical Culture was an important predictor of clergy work performance, while the remaining 42.2% of the variation was explained by other factors not included in the model. The ANOVA results confirmed that the regression

model was statistically significant, with an F-value of 106.488 and a p-value of 0.000. This indicated that the model provided a good fit to the data and that Ecclesiastical Culture significantly predicted Work Performance of Clergy.

The Coefficients table further supported this relationship. The unstandardized coefficient ($B = 0.401$) for Ecclesiastical Culture indicated that a one-unit increase in Ecclesiastical Culture led to a 0.401-unit increase in Work Performance of Clergy, holding other factors constant. The standardized coefficient ($Beta = 0.764$) showed a strong positive effect of Ecclesiastical Culture on Work Performance of Clergy. Furthermore, the t-value of 10.319 and p-value of 0.000 indicated that the effect was statistically significant. This implied that improvements in Ecclesiastical Culture were associated with significant improvements in clergy work performance. Based on these findings, the null hypothesis that there was no statistically significant effect of Ecclesiastical Culture on Work Performance of Clergy was rejected. It was therefore concluded that Ecclesiastical Culture had a statistically significant positive effect on Work Performance of Clergy in the Diocese of Namirembe.

4.3.2 Communication patterns and work performance of clergy in the Diocese of Namirembe

Effective communication is essential for enhancing the work performance of clergy in the Diocese of Namirembe. This section analyzes the various communication patterns within the diocese, highlighting how they influence collaboration, clarity of roles, and overall job satisfaction among clergy members.

Table 4.7: Existence of Communication Patterns

Response	Frequency	Percent
Yes	54	63.5
No	31	36.5
Total	85	100.0

Source: Primary Data, 2025

Majority 54(63.5%) of respondents indicated that specific communication patterns are commonly used within the diocese, while 31(36.5%) stated otherwise. This implies that a majority of clergy members in the Diocese of Namirembe recognize the importance of

established communication patterns in their work environment, which may facilitate collaboration and clarity in their roles. However, the 36.5% who did not identify these patterns faced challenges in effective communication, potentially leading to misunderstandings or inefficiencies in their work. The results were supported by few clergy members who stated;

Yes, we are aware of several communication patterns used within the Diocese (Interviews, 22/7/2025).

This implies that communication channels are present within the Diocese, but they are not effectively utilized to address the existing challenges affecting clergy work performance.

Communication patterns primarily include formal meetings, email correspondence, informal discussions, and bulletin announcements. Meetings often serve as a platform for important updates, while emails are used for official communication. (Interviews - Two Clergy and three Diocesan leaders, 17/7/2025)

According to focus group discussion scheduled on 5th July, 2025, Clergy and Diocesan leaders expressed a preference for formal meetings and emails, as these methods provide structure and clarity. Formal meetings facilitate organized discussions and decision-making, while emails allow for the quick dissemination of information. However, participants noted that careful wording in emails is crucial to avoid misunderstandings. Informal gatherings, though valuable for building rapport, are not always reliable for conveying critical information (FGD, 2025).

This perspective aligns with biblical principles that emphasize clarity, order, and careful speech in communication. Proverbs 25:11 states, “A word fitly spoken is like apples of gold in a setting of silver,” highlighting the value of precise and thoughtful communication. Ecclesiastes 5:2 advises, “Do not be quick with your mouth, do not be hasty in your heart to utter anything before God. God is in heaven and you are on earth, so let your words be few,” emphasizing the importance of measured and deliberate speech. Furthermore, 1 Corinthians 14:40 instructs, “But everything should be done in a fitting and orderly way,” reinforcing the need for structured communication practices, such as formal meetings and well-worded emails, to ensure understanding and effective decision-making within the Church.

4.3.2.1 Communication Methods Used

Respondents noted that meetings, emails, and informal discussions are the primary communication methods. Regular meetings facilitate face-to-face interactions, while emails serve as an essential tool for formal communication. Informal discussions often occur during social gatherings or after services, allowing for quick exchanges of ideas. Based on interview performed on 15th July, 2025, clergy members stated:

Meetings and emails are the most frequently used methods, with informal discussions occurring among clergy during gatherings or social events (Interviews, 2025).

Meetings are typically held monthly or quarterly, while emails are exchanged regularly for day-to-day operations. Informal discussions happen more spontaneously during social gatherings or church events. (Interviews, 2025)

Clergy and Diocesan leaders identified several common methods of communication within the Diocese of Namirembe, including formal meetings, emails, informal gatherings, and bulletins. Formal meetings serve as regularly scheduled gatherings for discussing important issues and updates, while emails are utilized for official communication and sharing information quickly. Informal gatherings, such as casual interactions during church events or social functions, also play a vital role in fostering relationships among clergy. Additionally, bulletins and announcements communicated during services help disseminate important news to both clergy and congregants. (FGD, 24/7/2025)

4.3.2.2 Effect on Work Performance

The respondents indicated that effective communication patterns enhance their ability to perform duties by promoting clarity and ensuring that all members are on the same page regarding church activities and expectations. However, inconsistent communication can lead to misunderstandings and misalignments in responsibilities, negatively impacting their performance.

Table 4.8: Effectiveness of Communication Methods

Response	Frequency	Percent
Yes	46	54.1
No	39	45.9
Total	85	100.0

Source: Primary Data, 2025

The results revealed a slight majority 46(54.1%) of respondents identified communication methods they found helpful, while a close 39(45.9%) reported not finding any methods particularly beneficial. This implies that there is a notable division in the perceptions of communication effectiveness among clergy members in the Diocese of Namirembe. While just over half of the respondents recognize specific methods that enhance their work, nearly half do not feel that any current communication strategies meet their needs. This disparity suggests that while some communication practices are beneficial, there remains a significant opportunity for improvement.

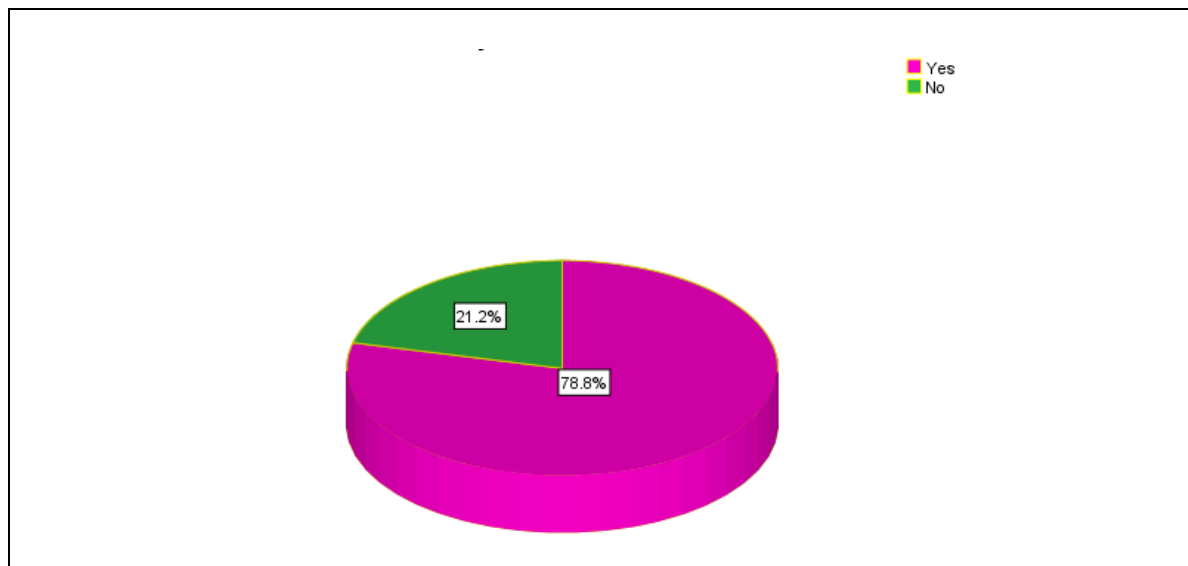
If yes, results revealed that many respondents identified meetings as particularly helpful, as they provide a platform for open discussion and collaboration. Conversely, some noted that excessive email communication can be overwhelming and lead to important information being overlooked.

During interviews scheduled on 11th July, 2025, one of the clergy members remarked:

Yes, communication patterns facilitate information sharing and collaboration, which are crucial for performing my duties (Interview, 2025). Meetings have been effective in aligning clergy on church initiatives, while emails can sometimes lead to misunderstandings if not carefully worded. For example, an email with unclear instructions caused confusion about a recent church event (Interview, 2025).

Most respondents felt that the current communication patterns are generally effective in helping them perform their duties. They noted that structured communication enhances collaboration and keeps everyone informed of developments within the diocese. For instance, a well-organized meeting led to a successful community outreach initiative, demonstrating how clear communication can result in effective planning and execution. Conversely, an email with unclear instructions regarding a church event created confusion among clergy, highlighting the need for clarity in written communication. (FGD, 5th June, 2025)

Figure 4.4: Barriers to Communication, (n= 85)



Source: Primary Data, 2025

Results indicated that majority 67(78.8%) of respondents reported the presence of barriers hindering effective communication, while only 18(21.2%) stated that no barriers exist. This finding suggests that communication challenges were prevalent among clergy members, which impacted their overall work performance and collaboration within the diocese.

If yes, findings disclosed that respondents highlighted barriers such as time constraints, varying communication styles among clergy, and a lack of structured communication channels, which can lead to confusion and information gaps. This was further grounded on the interviews conducted on 18th July, 2025 in the Diocese of Namirembe, one of the clergy members stated:

Yes, there are several barriers, including time constraints, inconsistent communication practices, a lack of clarity in messaging, and varying levels of engagement among clergy. Additionally, some clergy may feel uncomfortable expressing their thoughts in larger meetings, which can lead to important issues being overlooked (Interviews, 2025). We are often unable to perform our duties efficiently because we lack access to computers, which hinders the smooth execution of our work (Clergy, Interview, 2025).

I have encountered limited time for meetings, which hinders thorough discussions and often leads to unresolved issues. Moreover, the varied communication styles among clergy can create misunderstandings and misinterpretations, making it challenging to align on important matters (Interviews, 2025). This was attested by some clergy members of the focus group discussion scheduled on 24th June, 2025 in Diocese of Namirembe. They said:

Several barriers to effective communication were identified, including time constraints, inconsistent communication practices, varied communication styles, and limited access to technology. Limited time for discussions can hinder thorough conversations, while the variation in how information is shared can lead to misunderstandings. Additionally, different communication styles among clergy can create confusion, and some clergy members lack access to digital platforms, affecting their ability to communicate efficiently (FGD, 2025). The impact of these barriers is significant, as they impede the clergy's ability to collaborate and perform their duties effectively. Limited time for discussions often leads to unresolved issues, while varied communication styles can result in misunderstandings, negatively affecting teamwork and ministry (FGD, 2025).

This aligns with biblical teachings that emphasize the importance of clear, timely, and constructive communication within the body of Christ. Proverbs 16:24 states, “Gracious words are a honeycomb, sweet to the soul and healing to the bones,” highlighting that thoughtful and effective communication strengthens relationships and builds trust. James 1:19 advises, “Everyone should be quick to listen, slow to speak and slow to become angry,” emphasizing the need for careful listening and measured speech to reduce misunderstandings. Moreover, Ephesians 4:15 encourages believers to “speak the truth in love,” underscoring that communication should be both honest and constructive to foster unity and collaboration within the ministry. Additional challenges reported:

We often face multiple challenges that hinder our ability to perform effectively in our ministry. Limited access to ongoing theological, leadership, or pastoral training reduces our capacity to

respond to the evolving needs of our congregations. The absence of structured support networks leaves us feeling isolated in decision-making and problem-solving, while managing multiple pastoral, administrative, and community responsibilities frequently leads to stress and burnout. Additionally, insufficient funding for parish programs or personal ministry activities constrains our ability to carry out essential tasks, limiting the overall effectiveness of our work (Clergy, Interview, 2025).

4.3.2.3 Improvement of Communication

Respondents suggested implementing regular feedback mechanisms to assess the effectiveness of communication, establishing clear guidelines for communication methods, and enhancing training on effective communication strategies. According to interviews scheduled on 24th July, 2025, one clergy member stated:

I would suggest implementing structured communication protocols to ensure clarity and consistency. Additionally, increasing the frequency of check-ins would foster better collaboration, and providing training on effective communication strategies could help everyone align better and reduce misunderstandings (Interviews, 2025).

4.3.2.4 Findings on Overall Influence of Communication

Findings disclosed that 45.1% of respondents indicated that current communication patterns positively influence their work performance. They noted that effective communication methods, such as regular meetings and informal discussions, facilitate collaboration and enhance understanding among clergy. Though, some respondents expressed that certain communication practices, particularly excessive email exchanges, create obstacles that hinder effectiveness. This feedback suggests a need for improvement in communication strategies to ensure that all methods contribute positively to their performance.

Current communication practices play a crucial role in shaping work relationships within the diocese. Effective communication fosters trust and collaboration, while poor communication can lead to frustration and decreased morale, ultimately affecting overall performance. Participants recommended implementing structured communication protocols to enhance clarity and efficiency, such as increasing the frequency of check-ins and providing training on effective communication strategies. (FGD, 5/07/2025)

4.3.2.5 Enhancement Strategies

Respondents recommended establishing a more structured communication framework that includes regular updates, clearer channels for reporting issues, and more opportunities for informal interactions to strengthen relationships among clergy. From interviews conducted on 18th July, 2025, one clergy member shared;

These changes would foster clearer communication and reduce misunderstandings. By creating a more collaborative environment, I believe it would enhance my ability to perform my duties more effectively, allowing for smoother interactions and more productive outcomes (Interviews, 2025).

Moreover, clergy members expressed a desire for improved access to digital communication tools and platforms to facilitate better communication. They suggested creating a centralized communication platform for sharing important information and updates, which would streamline communication processes (FGD, 5/07/2025). The proposed changes are expected to significantly enhance daily work by reducing misunderstandings and fostering a more collaborative environment. Improved communication would enhance the clergy's ability to perform their duties effectively, leading to better outcomes for their ministry and the broader mission of the diocese (FGD, 5/07/2025).

This emphasis on clear and effective communication aligns with biblical principles that highlight the value of guidance, unity, and mutual understanding in the body of Christ. Ephesians 4:29 instructs, “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen,” emphasizing communication that strengthens and equips others. Similarly, Proverbs 15:23 states, “A person finds joy in giving an apt reply - and how good is a timely word!” highlighting the importance of timely and effective communication in fostering collaboration and minimizing misunderstandings. Furthermore, 1 Corinthians 12:25–26 stresses that all members of the body of Christ should work together so that “there should be no division in the body, but that its parts should have equal concern for each other,” reinforcing that effective communication systems are essential for unity and collective mission success.

According to general interviews conducted on 15/07/2025 at the Diocese of Namirembe, explored how the organization follows up on clergy after they have been assigned duties, and ways this follow-up could be improved to enhance their performance. One of the key informants was quoted as saying:

Currently, there is no structured or regular follow-up process for clergy once they have been assigned to their respective congregations. Most of the time, leaders only check in when there is a major issue, such as conflicts in the church or declining attendance. Without consistent guidance and feedback, it becomes difficult for clergy to know whether they are meeting expectations or where they might need improvement. A more effective system would involve periodic performance reviews, mentorship programs, and regular visits from church leadership. This would not only motivate clergy but also help them feel supported, leading to improved performance in both pastoral care and administrative duties. (Interviews: Clergy, 15/07/2025)

This implies that the absence of clear and consistent follow-up mechanisms leaves clergy without the necessary feedback, mentorship, and support systems needed to enhance their performance and address challenges proactively.

During interview performed at the Diocese of Namirembe, whether the diocese provides regular follow-up and guidance to clergy on effectively performing their pastoral and administrative duties. One of the clergy members was quoted advancing that;

No, the diocese does not consistently provide regular follow-up or guidance to clergy. Often, clergy are left to manage their duties independently without clear feedback or supervision. This lack of ongoing support makes it difficult for clergy to identify areas for improvement or receive assistance when facing challenges, which can negatively affect their work performance and morale. On contrary, two of the clergy stated: Yes, the diocese provides regular follow-up and guidance to clergy through scheduled meetings and periodic evaluations. Clergy receive constructive feedback on their pastoral and administrative duties, alongside training sessions and workshops designed to enhance their skills and address challenges. This consistent support helps clergy remain motivated and better equipped to serve their congregations effectively. (Interviews: Clergy, 15/07/2025)

The contrasting experiences reflect biblical teachings on the importance of guidance, mentorship, and accountability in ministry. Proverbs 27:23 instructs, “Be sure you know the condition of your flocks, give careful attention to your herds,” emphasizing the responsibility of leaders to monitor, guide, and support those under their care. Similarly, Hebrews 13:17 urges believers to “have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account,” highlighting the value of regular oversight and guidance for effective ministry. Moreover, Proverbs 15:22 notes, “Plans fail for lack of counsel, but with many advisers they succeed,” affirming that structured feedback, mentoring, and collaborative support help clergy perform their duties more successfully and with greater confidence. This signals that consistent follow-up and guidance are critical components of clergy development and morale within the Diocese.

4.3.2.6 Testing the Correlation Between Communication Patterns and Work Performance of Clergy

The Pearson correlation analysis, conducted to measure the strength and direction of the relationship between communication patterns and work performance of clergy, is presented in Table 4.9.

Table 4.9: Correlations between Communication Patterns on Work Performance of Clergy (n = 85)

		Communication Patterns	Work Performance of Clergy
Communication Patterns	Pearson Correlation	1	.626**
	Sig. (2-tailed)		.000
	N	85	85
Work Performance of Clergy	Pearson Correlation	.626**	1
	Sig. (2-tailed)	.000	
	N	85	85

** . Correlation is significant at the 0.01 level (2-tailed).

Findings in Table 4.9 indicated a strong positive correlation between communication patterns and work performance of clergy in the Diocese of Namirembe, with a Pearson correlation coefficient of $r = 0.626$, which was statistically significant at the 0.01 level ($p = 0.000$). This implied that improvements in communication patterns were associated with enhanced work performance among clergy. The significance level confirmed that the observed relationship was unlikely to have occurred by chance. The findings suggested that effective communication patterns played an important role in promoting clergy work performance within the Diocese of Namirembe. The subsequent section presents a regression analysis to determine the predictive effect of communication patterns on work performance of clergy.

4.3.2.7 Regression Analysis of Communication Patterns on Work Performance of Clergy

The regression analysis was conducted to examine the relationship between communication patterns on work performance of clergy in the Diocese of Namirembe and to assess whether this relationship is predictive. The results are presented in Table 4.10.

Table 4.10: Regression Results for Communication Patterns on Work Performance of Clergy in the Diocese of Namirembe, (n = 85)

Model Summary						
Model		R	R Square	Adjusted R Square	Std. Error of the Estimate	
1		.626 ^a	.391	.383	0.274	
a. Predictors: (Constant), Communication Patterns						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4.013	1	4.013	53.375	.000 ^b
	Residual	6.241	83	.075		
	Total	10.254	84			
a. Dependent Variable: Work Performance of Clergy						
b. Predictors: (Constant), Communication Patterns						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.792	.102		27.452	.000
	Communication Patterns	.234	.033	.626	6.991	.000
a. Dependent Variable: Work Performance of Clergy						

Source: Primary Data, 2025

The regression analysis was conducted to determine whether communication patterns significantly influenced work performance of clergy in the Diocese of Namirembe and whether the relationship was predictive. The results are presented in Table 4.10.

The Model Summary indicated that the adjusted R^2 value was 0.383, implying that 38.3% of the variation in work performance of clergy was explained by communication patterns. This suggested that communication patterns accounted for a substantial proportion of the variation in clergy work performance in the Diocese of Namirembe, while the remaining 61.7% was attributable to other factors not included in the model.

The ANOVA results showed that the regression model was statistically significant, with an F-value of 53.375 and a p-value of 0.000, which was below the 0.01 significance level. These results indicated that communication patterns significantly predicted work performance of clergy.

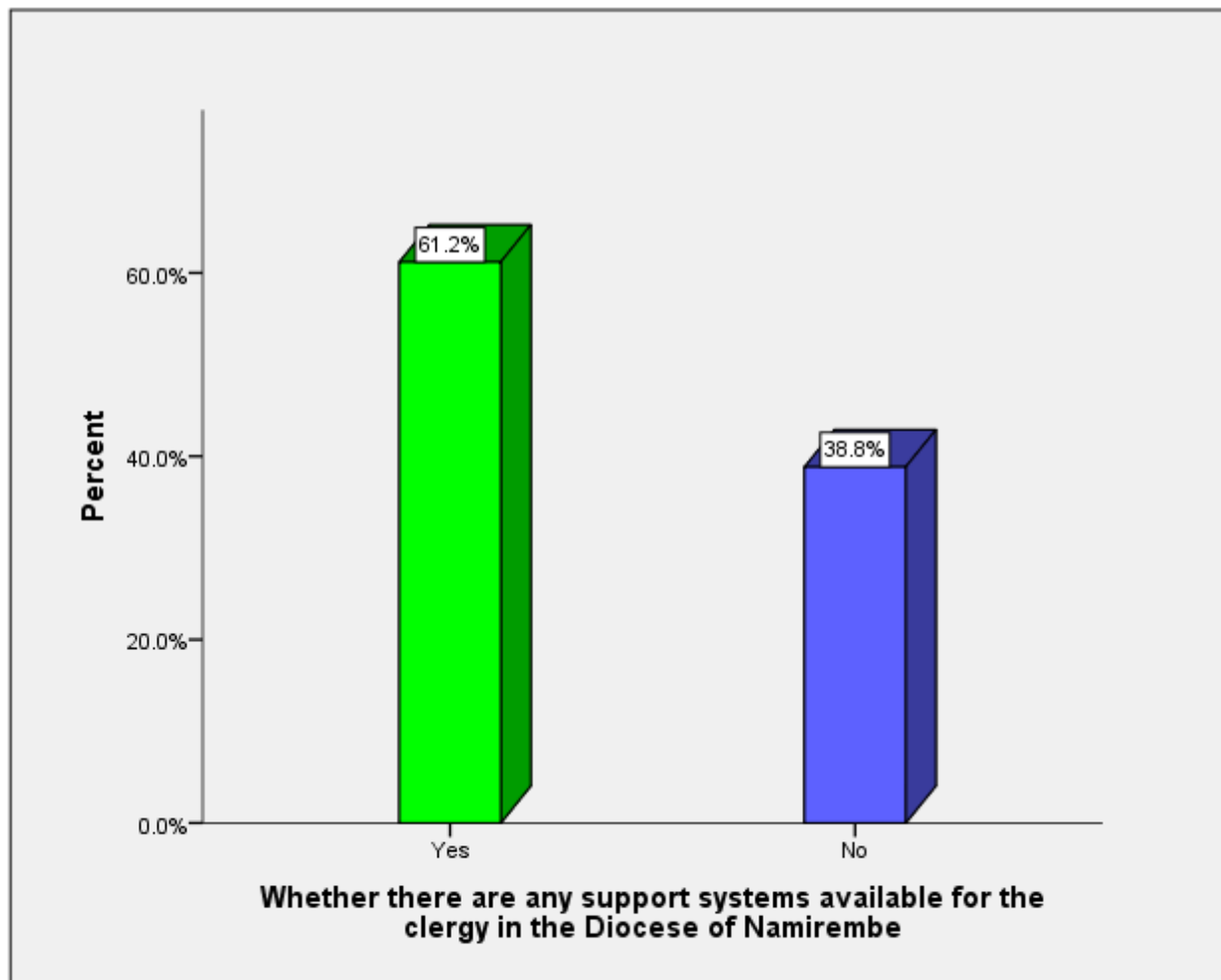
The Coefficients table revealed that the unstandardized coefficient ($B = 0.234$) for communication patterns implied that a one-unit increase in communication patterns resulted in a 0.234-unit increase in work performance of clergy, holding other factors constant. The standardized coefficient ($Beta = 0.626$) indicated a strong positive effect of communication patterns on work performance of clergy. Furthermore, the t-value of 6.991 and p-value of 0.000 showed that the effect was statistically significant. The constant term ($B = 2.792$) represented the baseline level of work performance of clergy when communication patterns were minimal.

Based on these findings, the null hypothesis that communication patterns had no statistically significant effect on work performance of clergy was rejected. It was therefore concluded that communication patterns had a statistically significant positive effect on work performance of clergy in the Diocese of Namirembe.

4.3.3 Support Systems and Work Performance of Clergy.

This section examines the contribution of support systems to the work performance of clergy in the Diocese of Namirembe. Support systems, including counseling services, professional development programs, and mentorship opportunities, play a crucial role in enhancing clergy well-being and effectiveness.

Figure 4.5: Availability of Support Systems, (n = 85)



Source: Primary Data, 2025

The findings indicated that majority 52(61.2%) of respondents acknowledged the existence of support systems available for clergy, while 33(38.8%) reported that no such systems are in place. This suggests that a substantial portion of the clergy benefits from available support structures, which may enhance their work performance and overall job satisfaction.

If yes, findings showed that there are support systems available for the clergy, including mentorship programs, counseling services, and peer support groups. Respondents highlighted that these systems play a crucial role in their professional development and emotional well-being. Many expressed appreciations for the mentorship programs, which provide guidance and advice from experienced clergy members, while counseling services offer a safe space for

discussing personal and professional challenges. Peer support groups were also mentioned as valuable for fostering community and sharing experiences among clergy, enhancing their overall effectiveness in ministry. This was further supported by interviews scheduled on 25th July, 2025 in the Diocese of Namirembe, one of the clergy members stated:

Yes, there are some support systems in place for clergy within the Diocese. These support systems include financial assistance, counseling services, mentorship programs, professional development workshops, and peer support networks. (Interview: Clergy, 2025)

This testimony aligns with biblical teachings that emphasize the importance of fellowship, guidance, and provision within the body of Christ. Acts 2:44–45 records that “all the believers were together and had everything in common. They sold property and possessions to give to anyone who had need,” highlighting the spirit of communal support and care that the Church is called to uphold. Similarly, Proverbs 11:14 states, “Where there is no guidance, a people falls, but in an abundance of counselors there is safety,” affirming the value of mentorship and counseling systems in nurturing effective and resilient clergy. Furthermore, Hebrews 10:24–25 urges believers to “consider how we may spur one another on toward love and good deeds, not giving up meeting together, but encouraging one another,” underscoring the importance of peer networks and continuous encouragement in sustaining ministry effectiveness. Therefore, the establishment of such support systems within the Diocese reflects a biblical model of shared responsibility, mutual edification, and care among God’s servants.

4.3.3.1 Types of Support Systems

Findings revealed that the support systems available for clergy in the Diocese of Namirembe include emotional support in the form of counseling and mental health services, spiritual support through prayer groups and spiritual retreats, and professional development opportunities such as workshops, training sessions, and conferences aimed at enhancing their skills and knowledge.

The interviews conducted at the Diocese of Namirembe, clergy noted:

The most beneficial support systems include emotional and professional development support. Counseling services help clergy manage stress, while professional development workshops enhance their skills (Interview: Clergy, 28/07/2025). As regards how support systems assist in their work, clergy stated, “these systems provide necessary resources and guidance, helping me navigate challenges and enhance my effectiveness in ministry. (Interview, 2025)

According to the focus group discussion scheduled on 10th June, 2025, Diocesan leaders identified several support systems currently available to clergy members in the Diocese of Namirembe. These include financial assistance, counseling services, mentorship programs, professional development workshops, and peer support networks. Each of these systems is

designed to address various aspects of the clergy's well-being and effectiveness in their roles. Among these support systems, clergy indicated that emotional support services, particularly counseling and peer support networks, are the most valuable. Many clergy members emphasized the importance of having a safe space to discuss personal and professional challenges, which helps them manage stress and emotional burdens associated with their ministry. (FGDs, 10/06/2025)

The different types of support, including financial, emotional, spiritual, and professional development, play significant roles in assisting clergy members in their work. Financial assistance helps alleviate monetary stress, allowing clergy to focus more on their ministerial duties rather than personal financial concerns. Emotional support, such as counseling, enables clergy to cope with the challenges of their roles, while professional development workshops enhance their skills and knowledge, empowering them to perform their duties more effectively. (FGDs, 10/06/2025)

4.3.3.2 Impact on Work Performance

Findings disclosed that respondents indicated that the support systems significantly enhance their work performance by providing essential emotional and spiritual encouragement, improving skills through training, and fostering a sense of community among clergy members. These resources enable them to cope better with the stresses associated with their ministry, ultimately leading to improved focus and effectiveness in their roles. However, some respondents noted that while these systems are beneficial, they often feel overwhelmed by the demands of their duties, which can hinder their ability to fully utilize the available support. Additionally, barriers such as geographical distance and limited access to certain resources can further limit their effectiveness, suggesting a need for more comprehensive and accessible support structures. Interviews conducted on 28th June, 2025 affirm the findings. Clergy members noted:

They positively affect my work performance by alleviating stress, increasing job satisfaction, and equipping me with the skills needed to perform my duties more effectively. The inconsistency in accessing these systems often leaves us feeling unsupported during critical moments, which ultimately impacts our focus and productivity. The lack of proper financial support creates stress, making it difficult to concentrate on our pastoral duties (Interview: Clergy, 28/06/2025). The scenario reflects the need for improvement in the availability and reliability of support systems within the Diocese of Namirembe. Sustaining and strengthening God's servants in their work is observed in the scriptures as mentioned. Isaiah 41:10 offers reassurance: "So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand," reminding church leadership of the call to provide both emotional and practical support. Likewise, 1 Thessalonians 5:11 urges believers to "encourage one another and build each other up," reflecting the role of institutional and peer support in maintaining clergy morale and focus.

Additionally, participation in professional development workshops has significantly improved my preaching skills, enabling me to better connect with my congregation. The availability of counseling has been crucial in helping me cope with the emotional demands of my role. Conversely, a lack of financial support during difficult times has negatively impacted my morale, making it harder to stay motivated in my duties. (Interview: Clergy, 28/06/2025)

This testimony aligns with 2 Timothy 2:15, which encourages ministers to “do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth,” emphasizing the value of continuous professional growth in ministry. Furthermore, Philippians 4:19 provides assurance that “my God will meet all your needs according to the riches of his glory in Christ Jesus,” highlighting that both spiritual and material provisions are vital to sustaining effective ministry. Therefore, consistent emotional, professional, and financial support is essential to ensure clergy remain motivated, effective, and spiritually grounded in their calling.

Grounded on focus group discussion scheduled on 31st July, 2025 in the Diocese of Namirembe, several clergy members shared examples of how these support systems have positively impacted their work performance. For instance, participation in professional development workshops has equipped clergy with new skills for community engagement, enhancing their effectiveness in outreach programs. Conversely, a lack of timely emotional support during a particularly stressful period negatively impacted one respondent's ability to fulfill their duties, illustrating the importance of having access to such resources when needed. (FGDs, 2025)

The aforementioned experiences reflect the biblical principle that ministry effectiveness depends on both spiritual empowerment and emotional resilience. Ephesians 4:11–12 teaches that Christ “gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up,” affirming the value of ongoing professional and spiritual development in ministry. Likewise, Proverbs 12:25 observes that “anxiety weighs down the heart, but a kind word cheers it up,” emphasizing the restorative power of timely emotional support in sustaining morale and productivity. Moreover, 1 Kings 19:4–8 recounts how the prophet Elijah, overwhelmed and weary, was strengthened by God through rest and nourishment, symbolizing the necessity of emotional and spiritual care for those serving in demanding callings. Consequently, effective ministry within the diocese requires not only training and resources but also consistent emotional and spiritual support that renews the strength of God’s servants.

4.3.3.3 Most Helpful Support Systems and Reasons

Findings disclosed that respondents identified counseling services as the most helpful support system, citing the provision of a safe space to discuss personal and professional challenges. This aspect is crucial as it fosters open dialogue about mental health and emotional well-being, which are essential for clergy in their demanding roles. Additionally, respondents highlighted professional development workshops as particularly valuable, as they equip them with new skills and knowledge that directly enhance their performance and ability to serve the congregation effectively. However, while respondents acknowledged the value of counseling services and professional development workshops, some expressed concerns about their accessibility and effectiveness. A portion of clergy reported difficulties in consistently accessing these resources due to logistical barriers, such as distance and transportation issues. Furthermore, some indicated that the counseling services may not always be available when needed, leading to feelings of frustration and isolation.

The clergy and diocesan leadership in focus group discussion performed on 14/07/2025 in the Diocese of Namirembe noted that emotional and professional development supports tend to be more effective than other forms, as they directly address the personal and professional growth of clergy members. Emotional support helps clergy manage the stressors of their roles, leading to improved job satisfaction and performance. In contrast, while financial support is essential, its impact may not be as immediate on day-to-day work performance as emotional and professional development resources (FGDs, 2025).

This observation aligns with biblical teachings that emphasize the renewal of the mind and spirit as central to effective ministry. Proverbs 27:17 states, “As iron sharpens iron, so one person sharpens another,” underscoring the value of emotional and professional support among peers in fostering growth and resilience. Similarly, Isaiah 40:31 affirms that “those who hope in the Lord will renew their strength; they will soar on wings like eagles,” highlighting the importance of spiritual and emotional renewal for sustaining service. Moreover, 3 John 1:2 conveys a holistic view of well-being, saying, “Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well.” The scriptures illustrate that the effectiveness of clergy work depends not only on material resources but also on consistent emotional and spiritual nourishment that strengthens their capacity to serve with commitment and joy.

Table 4.11: Accessibility of Support Systems

Response	Frequency	Percent
Yes	45	52.9
No	40	47.1
Total	85	100.0

Source: Primary Data, 2025

The analysis of the accessibility of support systems for clergy in the Diocese of Namirembe reveals that 42(52.9%) of respondents found these systems to be easily accessible, while 40(47.1%) indicated that access is hindered by distance or other barriers. This near-even split suggests that while a majority of clergy members can readily utilize support systems, a significant portion faces obstacles that may impede their access to these resources.

If yes, findings show that there are some barriers. Respondents indicated that accessibility is sometimes hindered by geographical distance to support centers and limited availability of transportation, making it difficult for some clergy to access these resources regularly. Many expressed frustrations over the time and effort required to travel to these centers, which can deter them from utilizing the support systems effectively. Additionally, some clergy noted that the scheduling of support services often does not align with their availability, further complicating access to the necessary resources and interventions required to enhance their work performance.

Table 4.12: Challenges in Accessing Support

Response	Frequency	Percent
Yes	69	81.2
No	16	18.8
Total	85	100.0

Source: Primary Data, 2025

The investigation into the challenges faced by clergy in accessing support systems within the Diocese of Namirembe revealed that a substantial majority 69(81.2%) of respondents reported experiencing difficulties in accessing these systems. In contrast, only 16(18.8%) indicated that they do not face any challenges. This finding underscores the critical barriers that clergy members encounter, which included logistical issues, lack of awareness about available support, insufficient resources, or bureaucratic hurdles. The high percentage of respondents experiencing

difficulties suggests that many clergy members were unable to fully benefit from the support systems that could enhance their work performance and overall job satisfaction.

If yes, results show that there are challenges. Some clergy faced difficulties due to inadequate communication about the availability of support services, as highlighted by several respondents who expressed uncertainty regarding the resources at their disposal. Additionally, a lack of training on how to access these resources effectively had been noted, which further complicated their ability to utilize available support systems. Many respondents indicated that clearer communication and targeted training could significantly enhance their engagement with these vital resources, ultimately improving their work performance. During interviews conducted on 11th June, 2025, it was disclosed that clergy members experience challenges or difficulties in accessing support systems. Clergy noted:

Yes, some challenges exist, including the limited availability of certain support services. There is also a lack of awareness about the resources available, which makes it difficult to fully benefit from the support systems in place.

Such challenges affect clergy's ability to perform their duties, two of the clergy members explained, *limited access to counseling services can leave some clergy without necessary emotional support, which negatively impacts their mental well-being and overall effectiveness in ministry. This lack of support often leads to stress and burnout, making it harder to focus on pastoral responsibilities.* (Interviews: Clergy, 11/06/2025)

According to the members of focus group discussions in the Diocese of Namirembe, challenges in accessing these support systems include limited availability of counseling services, inadequate funding for professional development programs, and barriers such as time constraints and geographic location. These challenges significantly affect clergy members' abilities to perform their duties, leading to increased stress and reduced effectiveness in their ministries. (FGDs, 9th June, 2025)

The FGDs responses were strengthened by interviews conducted on 11/06/2025, revealed that clergy encounter challenges while carrying out duties within the diocese. One of the key informants was quoted as saying:

As clergy, we face several challenges while carrying out our duties within the diocese. One major challenge is the heavy workload, which includes managing multiple parishes, conducting services, and attending numerous meetings, often without sufficient support. Transport is also a significant issue; many of us lack reliable means to travel for pastoral visits or urgent church matters, especially in remote areas. Additionally, there is often limited communication and feedback from diocesan leadership, which makes it difficult to understand expectations and

improve performance. Emotional and spiritual burnout is another challenge, as the demands of pastoral care can be overwhelming without adequate counseling or peer support. Finally, unclear criteria for performance evaluation and frequent transfers without clear reasons further add to the stress and uncertainty we experience. (Interviews: Clergy, 11/06/2025)

In Exodus 18:17–18, Jethro warned Moses that “the work is too heavy for you; you cannot handle it alone,” emphasizing the importance of shared responsibility in leadership. Likewise, Galatians 6:2 encourages believers to “carry each other’s burdens,” reminding church authorities of the duty to support and uplift their ministers. Furthermore, Matthew 11:28 offers comfort and divine assurance where Jesus says, “Come to me, all you who are weary and burdened, and I will give you rest,” highlighting the need for rest and emotional restoration among those in continuous service. In addition, 1 Timothy 5:18 declares that “the worker deserves his wages,” affirming the moral obligation of church institutions to provide adequate facilitation, such as fair support, transport means, and reasonable workloads.

4.3.3.4 Effectiveness of Support Systems

Respondents indicated that they feel these support systems are moderately effective in meeting their needs as clergy members. While they acknowledged that these systems provide valuable resources, many expressed concerns about existing gaps in accessibility and awareness that hinder the full utilization of the available support. Some respondents reported that the lack of tailored programs and the one-size-fits-all approach diminish the effectiveness of these systems, as not all clergy members have the same needs or challenges. Furthermore, several noted that the current support services are often not adequately promoted, leading to a significant portion of the clergy feeling uninformed about what is available. This lack of awareness results in underutilization of existing resources. Additionally, respondents highlighted logistical challenges such as transportation issues and geographical barriers, which complicate access to support services, particularly for those in remote areas. These concerns suggest a need for improvement in communication and accessibility to maximize the benefits of these support systems for all clergy members. According to focus group discussion conducted on 14/07/2025 in the Diocese of Namirembe, clergy said:

Despite the availability of these support systems, many clergy members expressed concerns about whether these systems adequately meet their needs. Some reported feeling that while resources exist, they are not always accessible or tailored to the specific challenges they face in

their roles (FGDs, 14/07/2025). This concern echoes the biblical principle in Galatians 6:2, which urges believers to “carry each other’s burdens,” emphasizing the Church’s responsibility to provide adequate and accessible support to its ministers.

Such concerns further resonate with Philippians 2:4, which calls believers to look beyond their own interests and attend to the needs of others, underscoring the moral imperative to design support systems that truly serve clergy realities. Moreover, 1 Timothy 5:17–18, calls for the Church to honor and adequately support those who lead and teach, highlighting the importance of ensuring that available resources truly meet clergy needs.

4.3.3.5 Suggested Improvements

Respondents suggested several improvements to enhance the support systems available for clergy members, emphasizing the need to address existing shortcomings. Firstly, they stressed the importance of increasing communication about the availability of support services, as many clergy feel uninformed or unaware of what resources are available. This lack of communication often leads to underutilization of valuable programs. Secondly, respondents pointed out the need to enhance accessibility, noting that geographical barriers and limited transportation options hinder access to support services. They proposed developing strategies such as mobile counseling units or online workshops to reach those in remote areas. Additionally, some respondents highlighted that the existing support services often lack personalization; they feel that the programs do not cater to individual needs or circumstances, making them less effective. Lastly, they recommended implementing training programs to equip clergy with the skills needed to utilize support systems effectively and promote a culture of seeking help. However, there is concern that current training initiatives may be inadequate, further perpetuating the cycle of underutilization and frustration among clergy members. During interviews conducted on 28th June, 2025 in the Diocese of Namirembe, numberless suggestions for improving current support systems were highlighted, clergy stated:

I would suggest increasing the availability of counseling services and expanding professional development opportunities, with more workshops tailored to specific needs. In addition, three of the clergy suggested, improved financial support during challenging times would also greatly boost morale and overall work performance (Interview: clergy, 28/06/2025).

These enhancements would ensure that clergy receive timely support and resources, leading to improved well-being and job performance in their ministerial roles. With better access to counseling and tailored professional development, we can manage challenges more effectively and fulfill our responsibilities with greater confidence. (Interview: Five Clergy, 28/06/2025)

From focus group discussion scheduled on 31st July, 2025 in the Diocese of Namirembe, clergy stated, to better support their roles, participants suggested several changes and additions to the current support systems. They advocated for increasing the availability of counseling services, expanding professional development opportunities, and providing more tailored support for specific challenges faced by clergy. Additionally, respondents expressed the need for improved communication regarding available resources to ensure that all clergy members are aware of and can access the support they need.

The anticipated impact of these changes would be substantial, as enhanced support systems could lead to improved work performance and overall well-being among clergy members. Access to adequate emotional and professional support would likely result in reduced stress, increased job satisfaction, and a greater ability to serve their communities effectively. (FGDs, 31/07/2025)

4.3.3.6 Testing the Correlation Between Support Systems and Work Performance of Clergy

This section presents the Pearson correlation analysis between support systems and work performance of clergy. The purpose of this test is to determine the strength, direction and statistical significance of the relationship between the two variables, as shown in Table 4.13.

Table 4.13: Correlation between Support Systems and Work Performance of Clergy, (n = 85)

		Support Systems	Work Performance of Clergy
Support Systems	Pearson Correlation	1	.607**
	Sig. (2-tailed)		.000
	N	85	85
Work Performance of Clergy	Pearson Correlation	.607**	1
	Sig. (2-tailed)	.000	
	N	85	85

** . Correlation is significant at the 0.01 level (2-tailed).

Results in Table 4.13 revealed that the Pearson correlation coefficient ($r = 0.607$) indicated a strong positive relationship between support systems and work performance of clergy in the Diocese of Namirembe. This implied that improvements in support systems were associated with better work performance among clergy. The relationship was statistically significant, as shown by a p-value of 0.000, which was well below the 0.01 significance level, indicating that the observed correlation was unlikely to have occurred by chance. The findings suggested that effective support systems played an important role in enhancing the work performance of clergy

within the Diocese of Namirembe. Further analysis in the next section examines whether this relationship was predictive in nature.

4.4 Regression Analysis of Support Systems and Work Performance of Clergy

The results of the regression analysis, conducted to evaluate whether support systems predict work performance of clergy in the Diocese of Namirembe, are presented in Table 4.14.

Table 4.14: Regression Results on Support systems and work performance of clergy, (n = 85)

Model Summary						
Model		R	R Square	Adjusted R Square	Std. Error of the Estimate	
1		.607 ^a	.368	.360	0.279	
a. Predictors: (Constant), Support Systems						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3.774	1	3.774	48.337	.000 ^b
	Residual	6.480	83	.078		
	Total	10.254	84			
a. Dependent Variable: Work Performance of Clergy						
b. Predictors: (Constant), Support Systems						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.606	.133		19.533	.000
	Support Systems	.284	.043	.607	6.654	.000
a. Dependent Variable: Work Performance of Clergy						

Source: Primary Data, 2025

The regression analysis was conducted to determine the predictive effect of support systems on work performance of clergy in the Diocese of Namirembe. The Model Summary indicated that the adjusted R^2 was 0.360, meaning that 36.0% of the variation in work performance of clergy

was explained by support systems, while 64.0% was attributed to other factors not included in the model.

The ANOVA results showed that the regression model was statistically significant, with an F-value of 48.337 and a p-value of 0.000 ($p < 0.01$). This indicated that the model provided a good fit and that support systems significantly predicted work performance of clergy in the Diocese of Namirembe.

The Coefficients results revealed that the unstandardized coefficient ($B = 0.284$) implied that a one-unit increase in support systems led to a 0.284 increase in work performance of clergy, holding other factors constant. The standardized beta coefficient ($\beta = 0.607$) indicated a strong positive relationship between support systems and work performance of clergy. The t-value of 6.654 and p-value of 0.000 confirmed that the relationship was statistically significant. The constant value (2.606) represented the expected level of work performance of clergy when support systems were absent or minimal.

Based on these findings, the null hypothesis that support systems had no statistically significant effect on work performance of clergy was rejected. It was therefore concluded that support systems had a significant and positive effect on work performance of clergy in the Diocese of Namirembe.

4.4 Linear Multiple Regression Analysis

Following the analysis of the individual influence of organisational psycho-social environment on work performance of clergy in the Diocese of Namirembe, a linear multiple regression analysis was conducted. The purpose was to determine the combined effect of organisational psycho-social environment variables on work performance of clergy in the Diocese of Namirembe.

Table 4.15: Multiple Regression Results for Combined Organisational Psycho-Social Environment on Work Performance of the Clergy.

Model Summary						
Model		R	R Square	Adjusted R Square	Std. Error of the Estimate	
1		.842 ^a	.708	.697	.192	
a. Predictors: (Constant), Support Systems, Communication Patterns, Ecclesiastical Culture						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	7.264	3	2.421	65.596	.000 ^b
	Residual	2.990	81	.037		
	Total	10.254	84			
a. Dependent Variable: Work Performance of Clergy						
b. Predictors: (Constant), Support Systems, Communication Patterns, Ecclesiastical Culture						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.942	.119		16.369	.000
	Support systems	.269	.040	.512	6.643	.000
	Communication patterns	.098	.028	.263	3.525	.001
	Ecclesiastical culture	.118	.034	.251	3.417	.001
a. Dependent Variable: Work Performance of Clergy						

Source: Primary Data, 2025

The multiple regression analysis in Table 4.15 indicated that the adjusted R Square value was 0.697, meaning that approximately 69.7% of the variation in work performance of clergy was explained collectively by the organisational psycho-social environment variables: support

systems, communication patterns, and ecclesiastical culture. This demonstrated a strong explanatory power of the model, suggesting that these variables jointly contributed significantly to work performance in the Diocese of Namirembe. The remaining 30.3% of the variation was attributed to other factors not included in the model.

The ANOVA results further confirmed that the regression model was statistically significant, with an F-value of 65.596 and a p-value of 0.000 ($p < 0.01$). This indicated that the model provided a strong fit and that the predictors, taken together, significantly explained variations in work performance of clergy. The results confirmed that the combined effect of the organisational psycho-social environment variables was statistically meaningful.

The coefficients results showed that all three predictors had positive and statistically significant effects on work performance of clergy. Support systems had the strongest influence, with a standardized beta of 0.512, a t-value of 6.643, and a p-value of 0.000, indicating that improvements in support systems significantly enhanced clergy work performance. Communication patterns also had a significant positive effect, with a beta of 0.263, a t-value of 3.525, and a p-value of 0.001, showing that improved communication contributed to better work performance. Similarly, ecclesiastical culture had a significant positive influence, with a beta of 0.251, a t-value of 3.417, and a p-value of 0.001, indicating that a supportive ecclesiastical culture enhances clergy performance. Based on these findings, it was concluded that the organisational psycho-social environment had a significant positive combined effect on work performance of clergy in the Diocese of Namirembe.

4.5 Effect of Psycho-Social Environment

Respondents indicated that the organizational psycho-social environment significantly impacts their work performance. A supportive environment enhances emotional well-being, fosters collaboration, and promotes a sense of belonging. Positive relationships with colleagues and church leadership facilitate open communication, helping clergy address challenges effectively. Conversely, a negative environment, marked by conflicts and inadequate support, leads to isolation and stress, hindering their performance. Research supports that a healthy psycho-social environment boosts job satisfaction and reduces burnout, allowing clergy to focus on their spiritual duties.

4.6 Effectiveness of Work Environment.

Respondents rated the current psycho-social work environment as moderately effective in supporting their performance. They acknowledged supportive relationships and access to resources like counseling and professional development but noted significant gaps, such as inconsistent communication and limited collaboration opportunities. Some felt overlooked, impacting their morale. While positive elements exist, respondents stressed the need to address these shortcomings to improve the overall effectiveness of the psycho-social environment.

4.7 Improvement Strategies

Respondents proposed several strategies to create a more supportive psycho-social work environment for clergy in the Diocese of Namirembe. They suggested enhancing communication through structured channels for transparency and regular updates, along with check-ins and feedback sessions to keep clergy informed and valued. Fostering collaboration through joint initiatives would strengthen relationships and community. Training workshops on conflict resolution, stress management, and effective communication would equip clergy with essential skills. Mentorship programs could connect experienced clergy with newer members to promote belonging. Encouraging informal gatherings, retreats, and team-building activities would enhance community cohesion. Lastly, increasing recognition of clergy contributions would boost their sense of value and motivation.

4.8 Efficiency of Duty Performance

Only 32.0% of the respondents agreed to a moderate extent that they performed their clerical duties effectively within the required time standards, reflecting a somewhat positive but limited perception of time management and task execution. In contrast, the majority (68.0%) reported difficulties in achieving timely completion of duties. Qualitative responses further showed that although clergy strived to meet their responsibilities on schedule, delays frequently arose due to workload pressure, limited resources, and overlapping pastoral obligations. This pointed to a clear gap between expected standards and actual performance, indicating that improvements in time management and workload distribution remained necessary for enhanced efficiency.

4.9 Quality of Work Output

A total of 38.5% of the respondents agreed to a moderate extent that they consistently delivered high-quality work in their responsibilities, suggesting a generally favorable but not strong perception of work quality. Nevertheless, a larger proportion (61.5%) expressed inconsistent agreement, highlighting variability in the consistency of output. The qualitative findings revealed that while clergy endeavored to maintain high standards in preaching, pastoral care, and administrative duties, fluctuations in resources, fatigue, and competing demands occasionally undermined consistency. This indicated a noticeable gap in sustained quality performance, implying that although work quality was generally acceptable, it was not consistently maintained across all duties and contexts.

This chapter has provided an analysis of the data, along with the presentation and interpretation of the findings. The following chapter discusses these findings in detail.

CHAPTER FIVE: DISCUSSION OF FINDINGS

5.1 Introduction

This chapter presents a detailed discussion of the study's findings, based on the analysis of data collected from clergy in the Diocese of Namirembe. The chapter aims to interpret the results in relation to the study's objectives and research questions. It also compares the findings with existing literature, highlighting key insights, implications, and potential recommendations for improving the work performance of the clergy through enhanced support systems, communication patterns, and the impact of ecclesiastical culture.

5.2 Ecclesiastical Culture and Work Performance of Clergy in the Diocese of Namirembe

The study disclosed that ecclesiastical culture within the Diocese of Namirembe is not consistently established or uniformly understood, leading to varied perceptions among clergy regarding the presence of a shared cultural identity. This lack of coherence contributes to fragmentation, inconsistencies in practices and values, and challenges in collaboration, ultimately affecting overall work performance. While some cultural traditions such as communal prayer, liturgical participation, and shared beliefs foster a sense of unity and purpose, many clergy perceive these practices as outdated, imposed, or misaligned with contemporary ministry needs, resulting in stress, reduced morale, and decreased engagement.

These findings are consistent with research by Cottrell et al. (2023), who argue that a marginalized or misunderstood cultural context can lead to both practical and emotional challenges for clergy. Similarly, Hersey et al. (2017) emphasize that the absence of a firmly established cultural framework can create siloed operations, weakening shared goals and objectives. Conversely, clergy who experience a stronger sense of cultural cohesion benefit from enhanced collaboration, mutual support, and a clearer sense of purpose, highlighting the potential of structured cultural practices to improve morale and performance (Brett, 2024).

Clergy reported that shared beliefs, traditions, and communal practices are important components of ecclesiastical culture, yet their inconsistent application limits their effectiveness in promoting unity and engagement. Njoroge et al. (2023) note that recognition of cultural elements is insufficient unless actively practiced and reinforced. The current inconsistencies suggest a deeper need for intentional strategies to integrate cultural practices into daily

operations, supporting collaboration, morale, and community engagement. Rigid traditions and outdated practices were also identified as barriers, frustrating clergy and reducing engagement, which aligns with Kibera's (2023) observations that inflexible practices stifle adaptability and effectiveness.

Adapting to cultural norms requires clergy to align personal values with established traditions, sometimes resulting in tension when practices fail to meet contemporary congregational needs. A more dynamic and inclusive ecclesiastical culture that balances tradition with modern demands can improve morale, engagement, and overall effectiveness (Njoroge et al., 2023). Respondents recommended open dialogue to redefine shared cultural values, leadership and collaboration training, inclusive decision-making, and aligning practices with community needs as strategies to address existing gaps and strengthen engagement.

The findings revealed that ecclesiastical culture in the Diocese of Namirembe was not consistently established or uniformly understood, leading to varied perceptions among clergy regarding the presence of a shared cultural identity. Interviews conducted on 29th May and 4th June 2025 indicated that while some clergy were familiar with the shared beliefs, values, and practices guiding ministry, the majority reported limited familiarity, which hinders full engagement with community and diocesan practices. Focus group discussions on 24th May 2025 and 12th June 2025 reinforced this observation, highlighting that although cultural practices such as communal prayers, liturgical celebrations, and community outreach exist, they are not consistently embraced or understood across all clergy members. This lack of coherence contributes to fragmentation, inconsistencies in practices, and challenges in collaboration, ultimately affecting overall work performance.

The study further showed that certain traditions foster unity and a sense of purpose among clergy. For instance, interviews on 25th June 2025 indicated that regular communal prayers and participation in diocesan programs reinforced shared commitment and motivation. FGDs on 15th and 22nd July 2025 echoed these sentiments, with participants noting that such practices support teamwork, mutual encouragement, and pastoral effectiveness. However, qualitative data also highlighted negative aspects: rigid adherence to traditions or perceived imposition of cultural practices created stress, reduced morale, and occasional disengagement. Interviews conducted on

7th and 12th July 2025 revealed that some clergy felt pressured to conform to certain practices, which they perceived as misaligned with personal beliefs or contemporary ministry needs.

These observations align with previous research indicating that marginalized or misunderstood cultural contexts can generate both practical and emotional challenges for clergy (Cottrell et al., 2023; Hersey et al., 2017). In contrast, clergy who experienced stronger cultural cohesion reported enhanced collaboration, mutual support, and clearer purpose (Brett, 2024). Interview responses from 15th and 21st July 2025 suggested that inconsistent application of ecclesiastical practices, such as transfers for perceived underperformance, diminished morale and disrupted continuity in ministry. FGDs on 17th July 2025 further emphasized the need for open dialogue, inclusive decision-making, and leadership training to align cultural practices with contemporary congregational needs.

Adaptation to ecclesiastical culture was another key theme emerging from the qualitative data. Interviews highlighted that clergy often adjust their personal values to align with diocesan expectations, while FGDs indicated that some adjustments are necessary to integrate modern ministry approaches. Respondents recommended fostering inclusivity, redefining shared values, and adapting practices to community needs, which could enhance clergy engagement, morale, and effectiveness.

The findings partially support the theoretical assumption that a well-established ecclesiastical culture fosters collaboration, morale, and effectiveness. Where cultural practices are recognized and applied meaningfully, clergy report higher engagement and a sense of purpose. However, fragmented or outdated practices result in isolation, stress, and reduced performance, highlighting the need for structured interventions to ensure culture positively influences work performance. Explicitly integrating interview and FGD insights strengthens the evidence that intentional strategies such as dialogue, training, inclusivity, and modernization of practices are essential to ensure ecclesiastical culture contributes meaningfully to clergy performance in the Diocese of Namirembe. Limitations of the study include reliance on self-reported perceptions, which may be influenced by personal experiences and biases. Future research could incorporate longitudinal or multi-diocese comparative designs to strengthen validity and generalizability of findings.

H₀₁: There is no significant effect of ecclesiastical culture on the work performance of clergy in the Diocese of Namirembe. The findings clearly contradict H₀₁. Results show that 60% of respondents reported the absence of an established ecclesiastical culture, indicating fragmented traditions, weak norms, and inconsistent practices across parishes. Evidence from interviews and FGDs further revealed that the absence of a cohesive ecclesiastical culture leads to reduced collaboration, isolation, lower morale, and inconsistent work performance among clergy. Qualitative evidence from interviews further revealed that clergy experience limited collaboration, isolation, and declining morale, all resulting from weak cultural cohesion and hierarchical traditions that restrict participation. Respondents noted that outdated practices, inconsistent adherence to norms, and minimal clergy involvement in decision-making negatively affect ministry effectiveness. This evidence confirms that ecclesiastical culture has a significant and measurable effect on clergy work performance in the Diocese of Namirembe; therefore, H₀₁ is rejected.

5.3 Communication Patterns and Work Performance of Clergy in the Diocese Of Namirembe

Findings revealed that clergy recognize the presence of established communication methods within the Diocese, including meetings, emails, and informal discussions. These channels serve distinct purposes: meetings allow face-to-face interactions, emails provide formal documentation, and informal discussions facilitate quick exchanges. However, inconsistencies in the use of these methods often lead to misunderstandings, misalignment in roles, and reduced pastoral effectiveness. Clergy emphasized that clear communication enhances role clarity, coordination, and engagement, whereas fragmented or inconsistent communication contributes to frustration, delays, and lower morale. Some respondents noted that overreliance on emails could lead to overlooked information and misinterpretation (Interviews, 2025; FGD, 2025). These observations align with Motty (2016), Hathaway (2018), and Okonkwo (2017), who highlight that effective, interactive communication fosters collaboration, trust, and organizational alignment, while poor communication undermines performance.

Barriers to effective communication were reported, including time constraints, differing communication styles, and unstructured channels, which often prevent meaningful dialogue and

leave some clergy uninformed. Reliance on impersonal methods, such as excessive emails, was perceived as counterproductive, echoing Larson and Lafasto (2019), who note that impersonal communication can cause disengagement and misinterpretation. At the same time, structured, interactive communication, particularly through in-person meetings, was valued for providing real-time feedback and strengthening relationships. These findings partially support the assumption that communication patterns enhance work performance, highlighting that the effectiveness of communication depends on clarity, consistency, and suitability of the methods employed (Hall, 2017; Riekhoff, 2016; Udeze, 2015).

Clergy suggested practical measures to improve communication, including establishing regular feedback mechanisms, clarifying communication protocols, providing targeted training, and balancing formal and informal interactions. Structured follow-up, mentorship, and periodic evaluations were emphasized as essential for ensuring accountability, supporting skill development, and enhancing pastoral and administrative effectiveness (Interviews, 15/07/2025). Biblical principles support these findings, emphasizing clarity, careful speech, and accountability (Proverbs 25:11; Ecclesiastes 5:2; 1 Corinthians 14:40; Ephesians 4:29; Proverbs 15:23; Hebrews 13:17). Effective communication fosters trust, collaboration, and morale, while fragmented practices impede performance and cohesion.

Moreover, respondents recommended practical measures to improve communication, including establishing regular feedback mechanisms, clarifying communication protocols, providing targeted training, and balancing formal and informal interactions. Aligning communication strategies with clergy needs and diocesan objectives can foster collaboration, reduce misunderstandings, and improve engagement. Overall, communication patterns were shown to significantly influence work performance: consistent and interactive methods enhance alignment, morale, and teamwork, while fragmented practices hinder effectiveness. These findings confirm the relevance of communication theory and provide actionable guidance for improving diocesan communication systems. The study assumed that structured and effective communication would positively influence clergy work performance. Findings support this assumption, as clergy who engage in regular meetings and interactive exchanges report clearer understanding of roles, reduced conflicts, and more effective collaboration. However, inconsistent communication and

overreliance on impersonal methods partially refute the assumption, demonstrating that communication alone is not sufficient without clarity, consistency, and appropriate channels. The study relied on self-reported perceptions, which may be influenced by personal experiences and biases. Future research could adopt longitudinal or comparative designs across dioceses to enhance generalizability.

H₀₂: Effective communication patterns have no significant positive impact on the work performance of clergy in the Diocese of Namirembe. The findings contradict the null hypothesis. Results show that while 76.5% of respondents acknowledged the presence of communication patterns, only 53.1% were satisfied, indicating substantial limitations in clarity, timeliness, and feedback processes. Qualitative findings further revealed that delayed communication, inconsistent feedback, and poor information flow from diocesan leadership hinder planning, execution of pastoral duties, and overall performance. Clergy emphasized that effective communication when present enhances coordination, reduces misunderstandings, and promotes timely ministry actions. Though, gaps in communication were shown to contribute to conflict, confusion, and reduced efficiency. This evidence confirms that communication patterns significantly affect clergy performance; therefore, *H₀₂* is rejected.

5.4 Support Systems and Work Performance of Clergy in the Diocese Of Namirembe.

Findings indicated that clergy recognize the presence of support systems within the Diocese, including mentorship programs, counseling services, peer support groups, spiritual retreats, and professional development workshops. These resources provide emotional encouragement, skill enhancement, and a sense of community, contributing positively to work performance (Bell et al., 2015; Krauss et al., 2019; McGowan, 2017). Interview data collected on 25th and 28th July 2025 highlighted that clergy particularly value mentorship and counseling services, as they offer guidance, stress management, and a platform for discussing professional and personal challenges (Interview: Clergy, 2025). FGDs conducted on 10th and 31st July 2025 corroborated these insights, emphasizing the importance of peer networks and structured professional development in enhancing clergy effectiveness. However, accessibility and utilization are inconsistent, with barriers such as geographical distance, limited awareness, poor communication, workload pressures, and bureaucratic procedures, were frequently cited in both interviews and FGDs as

reducing the practical impact of support systems. Some clergy perceive counseling as stigmatizing, workshops as generic, and mentorship as sporadic, highlighting the need for contextualized and structured approaches (Ruto, 2015; Chartrand, 2015).

Respondents consistently linked effective support systems to improvements in resilience, focus, collaboration, and skill development. For instance, an interview on 28th June 2025 reported that professional development workshops improved preaching skills and engagement with congregants, while counseling services helped manage emotional demands of ministry. Conversely, inconsistent or inaccessible support led to stress, burnout, and reduced morale, partially refuting the assumption that support systems inherently enhance performance. FGDs further highlighted that informal support structures, such as peer networks, also play a critical role in sustaining clergy well-being and motivation.

The discussion also indicated that support systems are most effective when they are holistic, integrating emotional, professional, spiritual, and financial dimensions. Interviews on 11th June 2025 and FGDs on 14th July 2025 revealed that clergy often experience overlapping challenges, including heavy workloads, limited transport, and unclear expectations from diocesan leadership, which constrain the utilization of existing support services. These observations are consistent with biblical teachings emphasizing mutual care, guidance, and empowerment in ministry (Exodus 18:17–18; Galatians 6:2; Isaiah 41:10; Philippians 4:19). Clergy testimony highlighted that timely access to counseling and professional development directly influences their effectiveness, while gaps in financial and emotional support create additional stressors that impede ministry performance.

The impact of support systems is therefore conditional: where systems are accessible, relevant, and consistently implemented, they enhance resilience, focus, collaboration, and skill development. Where these conditions are absent, clergy experience stress, burnout, and isolation, partially refuting the assumption that support systems automatically improve performance (Palmer et al., 2018; Johnson, 2018). The findings confirmed that support systems must be complemented by a positive psycho-social environment, characterized by transparent communication, recognition, and collaborative relationships, to maximize clergy engagement and effectiveness (Fry & Jagger, 2023; Bakalu, 2024; Brett, 2024).

Respondents suggested practical strategies to enhance support systems, including improved communication about available services, mobile and online access to counseling and training, structured mentorship, targeted professional development, and fostering informal social interactions. Implementing these measures aligns with theoretical expectations emphasizing the importance of contextual, accessible, and well-communicated support mechanisms for optimal performance (Bell et al., 2015; McGowan, 2017; Chartrand, 2015; Palmer et al., 2018; Ruto, 2015; Krauss et al., 2019). Though, inconsistencies in execution, accessibility barriers, and contextual irrelevance reduce the full potential of these systems (McGowan, 2017). The findings largely support the assumption that support systems positively influence clergy work performance; however, their actual effectiveness depends on accessibility, consistency, and contextual relevance. Where support mechanisms are well-structured and responsive to clergy needs, morale, collaboration, and skill development improve, whereas gaps in these areas limit their impact, partially refuting the assumption. The study relied on self-reported perceptions, which may be influenced by personal experiences and bias. Future research could adopt longitudinal or multi-diocese comparative designs to strengthen generalizability.

H₀₃: There is no significant contribution of support systems on the work performance of clergy in the Diocese of Namirembe. The study presents strong evidence against H₀₃. Findings show that 61.2% of respondents reported the presence of support systems such as counseling, mentorship, financial assistance, and professional development. Qualitative evidence confirmed that these support structures enhance emotional well-being, skill development, resilience, and overall ministry effectiveness. Respondents stressed that counseling helps manage pastoral stress, mentorship improves guidance in complex responsibilities, and workshops enhance preaching and administrative skills. However, 81.2% reported challenges accessing these systems, highlighting gaps in availability, communication, and transport. Despite these barriers, clergy consistently linked improved performance to existing support structures. Therefore, the results show that support systems make a significant contribution to clergy work performance, and H₀₃ is rejected.

This chapter has presented the discussions of the findings, while the next chapter offers the conclusions and recommendations based on the study's results.

CHAPTER SIX: SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter presents the summary of the key findings, conclusions, and recommendations arising from the study. It synthesizes how ecclesiastical culture, communication patterns, and support systems collectively influence the work performance of clergy in the Diocese of Namirembe. The chapter also identifies areas for further study, pointing to gaps and emerging issues that future researchers may explore to deepen understanding of clergy work performance within similar ecclesiastical contexts.

6.2 Summary of Findings

This section presents a summary of the key findings of the study based on the research objectives. The findings show that the organisational psycho-social environment plays a significant role in influencing the work performance of clergy in the Diocese of Namirembe. In particular, ecclesiastical culture, communication patterns, and support systems were found to have a direct influence on clergy effectiveness, motivation, and service delivery.

6.2.1 Ecclesiastical Culture and Work Performance of Clergy in the Diocese Of Namirembe

The study revealed that ecclesiastical culture significantly influences clergy work performance. Findings showed that ecclesiastical culture is not well established or uniformly understood, with 60% of respondents reporting the absence of a shared cultural identity, resulting in inconsistent practices, fragmented relationships, and reduced effectiveness. While some cultural traditions such as communal prayer and liturgical participation foster unity and purpose, many clergy perceived these practices as outdated, imposed, or misaligned with contemporary ministry demands, thereby contributing to stress and diminished morale. The study further found that clergy often face challenges related to rigid traditions, limited inclusivity in decision-making, and inadequate support systems, which hinder collaboration and pastoral effectiveness. Additionally, leadership practices particularly unclear performance evaluation, unfair transfers, and lack of transparency negatively affected clergy motivation and work continuity.

6.2.2 Communication Patterns and Work Performance of Clergy in the Diocese of Namirembe

Communication patterns were found to significantly influence clergy work performance. The study revealed that 63.5% of respondents acknowledged the presence of communication methods such as formal meetings, emails, informal discussions, and bulletin announcements. While these channels facilitate collaboration, information sharing, and role clarity, many clergy reported inconsistencies in their application, leading to misunderstandings and inefficiencies. A slight majority (54.1%) identified meetings as the most useful communication method, while a considerable proportion reported limited usefulness of existing communication systems due to unclear messages, irregular updates, and information overload. Furthermore, 78.8% of respondents reported barriers to effective communication, including time constraints, varied communication styles, limited technological access, and insufficiently structured communication systems. These challenges negatively affect teamwork, decision-making, and pastoral effectiveness.

6.2.3 Support Systems and Work Performance of Clergy in the Diocese of Namirembe

Support systems were found to play a crucial role in clergy work performance, although their effectiveness is limited by accessibility challenges. The study showed that 61.2% of respondents acknowledged the existence of support systems such as counseling services, mentorship programs, professional development workshops, and peer support groups. These systems were reported to enhance emotional well-being, spiritual resilience, and professional competence. However, nearly 39% indicated that no functional support systems exist, and 81.2% reported challenges in accessing them, including geographical barriers, limited awareness, inconsistent service delivery, inadequate funding, and weak follow-up mechanisms. Although counseling and professional development were considered most beneficial, many programs were viewed as poorly promoted, insufficiently tailored, and inaccessible, particularly for clergy in remote areas.

6.3 Conclusion

From the findings of the study, it is concluded that the organisational psycho-social environment plays a significant role in influencing the work performance of clergy in the Diocese of Namirembe.

1. The organisational psycho-social environment significantly influences the work performance of clergy in the Diocese of Namirembe.
2. Ecclesiastical culture affects clergy performance, particularly where it is inconsistent, exclusionary, or misaligned with modern ministry needs.
3. Communication patterns influence clergy effectiveness, with unclear, irregular, and poorly structured communication reducing efficiency in pastoral work.
4. Support systems enhance clergy performance, although limited accessibility reduces their overall effectiveness.
5. The research objectives were achieved and the research questions were adequately answered.
6. The descriptive cross-sectional design and mixed methods approach were appropriate and sufficient for generating valid and reliable findings.

6.4 Recommendations

Based on the conclusions of the study, which established that ecclesiastical culture, communication patterns, and support systems significantly influence clergy work performance in the Diocese of Namirembe, the following recommendations are made. These are intended to address the identified weaknesses and enhance the effectiveness of the organisational psycho-social environment in line with the study objectives.

6.4.1 Ecclesiastical Culture

1. The Diocese of Namirembe should strengthen ecclesiastical culture by promoting inclusivity, consistency, and practices that align with contemporary ministry needs.
2. Outdated or exclusionary cultural practices should be reviewed and reformed to enhance clergy motivation and effectiveness.
3. Clergy should be encouraged to actively participate in shaping a positive and supportive ecclesiastical culture within the Diocese.

6.4.2 Communication Patterns

1. The Diocese and parishes should improve communication systems by ensuring clarity, consistency, and regularity in all information sharing processes.
2. Standardized communication channels should be strengthened to reduce misunderstandings and improve coordination in pastoral work.
3. Feedback mechanisms should be enhanced to ensure effective two-way communication between clergy and leadership.

6.4.3 Support Systems

1. The Diocese should strengthen support systems such as counselling, mentorship, and professional development programmes to enhance clergy performance.
2. Access to support systems should be improved to ensure equitable availability for all clergy regardless of location.
3. Adequate resources should be allocated to ensure sustainability and effectiveness of support services.

6.4.4 Organisational Psycho-Social Environment

1. The Diocese of Namirembe should strengthen the overall organisational psycho-social environment by promoting supportive relationships, transparency, and structured working conditions that enhance clergy performance.
2. Leadership should ensure that workplace systems foster motivation, emotional well-being, and effective service delivery among clergy.

From a biblical perspective, all stakeholders in the Diocese of Namirembe should take deliberate action to strengthen ecclesiastical culture, communication, and support systems in ways that reflect unity, mutual care, and shared responsibility. Scripture consistently calls believers to uphold one another - “Let all things be done decently and in order” (1 Corinthians 14:40) underscores the need for clear communication and structured ministry practices, while Romans 12:4–6 reminds the Church that every member has a unique role in building a healthy and vibrant body. Parishes, diocesan leaders, clergy, laity, and church committees should therefore work collaboratively to cultivate environments that promote respect, encouragement, accountability, and holistic support. The biblical call to “encourage one another and build each other up” (1 Thessalonians 5:11) guides the strengthening of emotional, spiritual, and professional support systems, while Ecclesiastes 4:9–10 reinforces the value of partnership and shared effort in sustaining effective ministry. Grounding their actions in these scriptural principles, stakeholders can create a more united, nurturing, and purpose-driven Church that empowers clergy and enriches the entire faith community.

Romans 12:4–5 reminds the Church that each member has unique gifts that should be actively engaged in ministry, guiding parishes and dioceses to involve clergy meaningfully in planning, decision-making, and cultural practices. In 1 Corinthians 9:22, Paul’s example calls for flexible and context-sensitive communication, encouraging clergy and church leaders to adopt communication methods that effectively reach diverse congregations. Ecclesiastes 4:9–10 underscores the value of supportive relationships, affirming the need for strong mentorship structures, peer networks, and pastoral care systems for clergy. Mark 6:31 points to the necessity of intentional rest and spiritual replenishment, directing dioceses and parishes to create rhythms that allow clergy time for retreat, reflection, and personal renewal.

6.5 Suggestions for Further Research

Based on the gaps identified in this study regarding ecclesiastical culture, communication patterns, and support systems within the Diocese of Namirembe, the following areas are recommended for further research:

1. Future studies could examine emotional and professional development systems for clergy across different denominations, particularly in contexts where structured support mechanisms are weak or inconsistent.
2. Further research could investigate the influence of lay participation and community involvement on improving clergy work performance, given that this study did not fully explore the role of congregational engagement in detail.
3. Additional studies could focus on the use of digital and online platforms in strengthening communication and support systems for clergy, especially in addressing the gaps in accessibility and information flow identified in this study.

REFERENCES

- Abdullahi, M., Raman, K., & Solarin, S. (2021). Effect of Organizational Culture on Employee Performance. *International Journal of Supply and Operations Management*, 8(3), 232–246.
- Adams, C. L., Bock, P., & Miller, B. J. (2017). Religious leadership and well-being: The impact of support and development on clergy performance. *Journal of Religion and Health*, 56(3), 807-822.
- Adams, C.J., Hough, H., Proeschold-Bell, R.J. et al. (2017) Clergy Burnout: A Comparison Study with Other Helping Professions. *Pastoral Psychol* 66, 147–175.
- Adams, P., & Hargreaves, A. (2020). The Impact of Leadership on Clergy Well-Being. *Journal of Religion and Health*, 59(5), 2157-2175.
- Adogame, A. (2016). *Religion and social transformation in Africa*. Routledge.
- Akintoye, V. O. (2021). Clergy variables as determinants of job stress among clergymen in Ondo and Ekiti States, Nigeria. *GPH-International Journal of Educational Research*.
- Anderson, L. R. (2017). Competition for Resources in Clergy Support Systems: A Study on Collaboration. *Journal of Religion and Health*, 56(5), 1627-1639.
- Angetile, T. (2021). The impact of ecclesiastical culture on clergy morale and performance. *Journal of Church Management*, 29(3), 201-215.
- Armstrong, M. (2014). *Armstrong's handbook of human resource management practice* (13th ed.). Kogan Page.
- Bakker, A. B., & Demerouti, E. (2017). Job Demands-Resources Theory: Challenges and Future Directions. *Journal of Managerial Psychology*, 22(3), 309-328.
- Bakker, A. B., & Demerouti, E. (2017). Job demands–resources theory: Taking stock and looking forward. *Journal of Occupational Health Psychology*, 22(3), 273–285. <https://doi.org/10.1037/ocp0000056>
- Barrera, M. (2016). The Impact of Organizational Support Structures on Clergy Stress. *Journal of Religion and Health*, 55(3), 853-865.
- Bass B. M. (2015), *Leadership and Performance Beyond Expectations*, New York: *The Free Press*.
- Bell, R. J., et al. (2015). Clergy Mental Health: The Impact of Financial Stress and Social Support. *Journal of Religion and Health*, 54(5), 1814-1828.
- Bennett, L. R. (2016). Social support, life satisfaction, and burnout in Roman Catholic clergy. (72), *ProQuest Information & Learning*, US.
- Blazer, D. G., George, L. K., Hughes, D. C., & Fowler, N. (2019). Social support and the outcome of major depression. *The British Journal of Psychiatry*, 154(4), 478–485.

- Bledsoe, T., Setterlund, K., Adams, C., & McClellan, S. (2013). Pastoral Education and Clergy Performance. *Journal of Pastoral Care & Counseling*, 67(2), 137-147.
- Bonsu, S. (2016). *Pastoral challenges and performance: A review of clergy experiences in Ghana*. *Pastoral Psychology*, 65(4), 489-502.
- Brett, T. (2024). The impact of ecclesiastical culture on clergy work performance. *Pastoral Psychology*, 73(2), 112-130.
- Bryan, S. E., Haskins, D. G., & McGowan, D. (2019). Clergy Support: Importance of Peer Relationships. *Journal of Pastoral Care & Counseling*, 73(1), 38-49.
- Burnette, C. E., DiLeo, J. F., McAuliffe, C., & Tisdale, T. C. (2023). Clergy stress and resilience in contemporary ministry settings. *Journal of Psychology and Theology*, 51(2), 85–102.
- Campbell, J. P., & Wiernik, B. M. (2015). *The modeling and assessment of work performance*. *Annual Review of Organizational Psychology and Organizational Behavior*, 2, 47–74. <https://doi.org/10.1146/annurev-orgpsych-032414-111427>
- Carlson, D. S., & Perrewé, P. L. (2018). The role of leadership in shaping work performance: Insights from clergy. *Journal of Occupational Health Psychology*, 23(3), 307-318.
- Carroll, J. W. (2006). *God's potters: Pastoral leadership and the shaping of congregations*. Eerdmans.
- Casanova, J. (2009). *The religious and the secular: Examining the relationship between religion and modernity*. Brill.
- Chandler, D. (2023). Creating a positive work environment for clergy. *Journal of Religious Leadership*, 22(1), 55-72.
- Chartrand, T. (2015). Social Networks and Clergy Burnout: The Impact of Support and Isolation. *Journal of Religion and Health*, 54(4), 1227-1243.
- Chaves, M. (2011). *American religion: Contemporary trends* (2nd ed.). Princeton University Press.
- Christophersen, R., Flateby, H. H., and Munthe-Kaas, H. M. (2024). Burnout Syndrome Among Catholic Clergy: A Systematic Review. (2024). *Journal of Religion and Health*.
- Church of England. (2023). *Living Ministry Wave 4 Report: How clergy flourish in ministry*. Church of England Research and Statistics Unit. <https://www.churchofengland.org>
- Clarke, M., Spurr, S., & Walker, K. (2022). *The well-being and resilience of Canadian Christian clergy*. *Pastoral Psychology*, 71(5), 597–613.
- Clausen, T., Madsen, I. E., Christensen, K. B., Bjorner, J. B., Poulsen, O. M., Maltesen, T., Borg, V., & Rugulies, R. (2019). The Danish Psychosocial Work Environment Questionnaire (DPQ): Development, content, reliability and validity. *Scandinavian Journal of Work, Environment & Health*, 45(4), 356–369.

- Cohen, S., & Wills, T. A. (2015). Stress, Social Support, and the Buffering Hypothesis. *Psychological Bulletin*, 98(2), 310-357.
- Collins, K. (2021). Cultural identity and ministry effectiveness among clergy. *Journal of Religious Leadership*, 20(1), 1-20. DOI: 10.22219/jrl.v20i1.1007.
- Collins, N. L., & Feeney, B. C. (2014). Working models of attachment shape perceptions of social support: evidence from experimental and observational studies. *Journal of Personality and Social Psychology*, 87(3), 363–383
- Colquitt, J. A., LePine, J. A., & Wesson, M. J. (2017). *Organizational behavior: Improving performance and commitment in the workplace* (5th Ed.). New York, NY: McGraw-Hill Education.
- Cottrell, S., Jackson, S., & Stevenson, A. (2023). Rally Cry for Change: Ecclesiastical culture and clergy performance. *Journal of Church and State*, 65(1), 55-68.
- Cox, T., & Griffiths, A. (2005). *The nature and measurement of work-related stress: Theory and practice*. In J. Wilson & N. Corlett (Eds.), *Evaluation of Human Work* (3rd ed.). CRC Press.
- Coyle, R. (2022). Supporting Clergy Well-Being: A Vital Component of Effective Ministry. *Journal of Pastoral Care & Counseling*.
- Crawford, J. O., Hurst, C. D., & McPhee, K. A. (2018). Effective Time Management Strategies for Clergy. *Clergy Journal*, 94(2), 55-67.
- Creswell, J. W. (2003). *Research design, qualitative, quantitative and mixed methods approaches* (2nd Ed). Thousand Oaks, London, Sage.
- Daft, R. L., & Lengel, R. H. (2020). *Organizational communication: Balancing creativity and constraint* (2nd ed.). Cengage Learning.
- Davis, E. B., Mullen, A. E., & Proeschold-Bell, R. J. (2020). Spiritual Practices and Well-being Among Clergy. *Journal of Religion and Health*, 59(4), 1767-1781.
- Dias, R. J. de L. (2019). Burnout among Catholic priests in Brazil: Prevalence and associated factors. *Interação em Psicologia*, 23(2), 255–267. BVS Saúde.
- Doehring, C. (2015). *The practice of pastoral care: A postmodern approach* (Rev. ed.). Westminster John Knox Press.
- Dollard, M. F., & Bakker, A. B. (2010). Psychosocial safety climate as a precursor to conducive work environments, psychological health problems, and employee engagement. *Journal of Occupational and Organizational Psychology*, 83(3), 579–599.
- Duncan P. P., (2014) *Impact of Leadership styles on Employee Performance*. Accessed on September 11, 2014.
- Edstellar. (2020). Motivation and Engagement in the Church: A Review of Clergy Performance Issues. *Edstellar Publications*.

- Eikra. (2024). Historical background. *Eikra Education*. <https://ums.ac.ug/historical-background>
- Fia, S. D., Fosu-Ayarkwah, C., & Kusi, B. (2022). Impact of stress and burnout on quality of life of pastors. *Universal Journal of Social Sciences and Humanities*, 2(4), Article 388.
- Fickel, J. (2019). *Burnout in pastors and church leadership*. Retrieved from <https://m1psychology.com/burnout-in-pastors-and-church-leadership/>
- Finke, R., & Stark, R. (2016). *The churching of America, 1776–2005: Winners and losers in our religious economy* (2nd ed.). Rutgers University Press.
- Francis, L. J., Hills, P. R., & Kaldor, P. (2009). *The Oswald Clergy Burnout Scale: Reliability, factor structure, and preliminary application among Australian clergy*. *Pastoral Psychology*, 57(5–6), 243–252. WRAP.
- Francis, L. J., Village, A., & Robbins, M. (2021). Work-related psychological health and ministerial effectiveness among clergy: Examining the role of work satisfaction and emotional exhaustion. *Journal of Psychology and Theology*, 49(3), 201–214.
- Frederick, T. V., Thai, Y., & Dunbar, S. E. (2023). *The effects of role differentiation among clergy: impact on pastoral burnout and job satisfaction*. *Pastoral Psychology*, 72(1), 121–142.
- Fry, C., & Jagger, A. (2023). Inclusive ecclesiastical culture: Impacts on clergy effectiveness. *Journal of Anglican Studies*, 11(2), 145-161.
- Ganster, D. C., Fusilier, M. R., & Mayes, B. T. (2016). Role of social support in the experience of stress at work. *Journal of Applied Psychology*, 71, 102–110.
- Garner, J. T. (2016). Sunday democracies: A mixed methods analysis of members' perceptions of church authority and organizational dissent. *Journal of Applied Communication Research*, 44, 415-433.
- Gaultiere, B. (2018). *Pastor stress statistics*. Soul Shepherding.
- Gee, G. C., Chen, J., Spencer, M. S., See, S., Kuester, O., & Tran, D. (2006). Social support as a buffer for perceived unfair treatment among Filipino Americans: Differences between San Francisco and Honolulu. *American Journal of Public Health*, 96(4), 677–684.
- Gifford, P. (2015). *Christianity, politics, and public life in Africa*. Hurst & Company.
- Ginting, H., & Febriansyah, H. (2020). Copenhagen Psycho-social Questionnaire III: Omnibus Survei Faktor-Faktor Psikososial di Tempat Kerja. *Jakarta: Penerbit Prenadamedia Group*.
- Gleason, H. A., Badr, H., & Schmitt, M. (2017). Religious Coping and Stress: Exploring the Impact of Clergy Support. *Journal of Pastoral Care & Counseling*, 71(2), 101-112.
- Halbesleben, J. R. B., & Wheeler, A. R. (2018). The role of work-life balance in reducing clergy burnout. *Journal of Organizational Behavior*, 39(4), 500-517.

- Hathaway, W. L. (2018). Managing conflict within religious communities: The role of effective communication. *Journal of Religion and Health*, 57(4), 1367-1378.
- Hedman, A. S. (2014). Balancing Ministry and Personal Life: Strategies for Clergy Well-being. *Journal of Religious Health*, 53(5), 1238-1254.
- Helgesson, M., Gustafsson, K. & Leineweber, C. *Psychosocial and organisational work factors as predictors of sickness absence among professionally active adults with common mental disorders*. BMC Psychiatry 23, 543 (2023). <https://doi.org/10.1186/s12888-023-05020-3>
- Henneman, E. A., Lee, S. H., & Freeman, H. A. (2021). Resilience Training for Clergy: A Model for Enhancing Coping. *Journal of Spirituality in Mental Health*, 23(3), 251-264.
- Hersey, Paul, et al. (2017) Management of Organizational Behavior: Leading Human Resources. New Delhi: Pearson India Education Services.
- Hoge, D. R. & Wenger, J. E., 2005. *Pastors in Transition: Why Clergy Leave Local Church Ministry*. Eerdmans
- House, J. S. (1981). *Work stress and social support*. Addison-Wesley.
- Hughes, J. L. (2021). Discipleship Praxis in Light of Colonial Mission History in the Anglican Diocese of Kampala, Uganda. *University of South Africa*. Available at University of South Africa Repository.
- INEE (2010). Psycho-social support in emergency settings: *A framework*. *Inter-Agency Network for Education in Emergencies*. Retrieved from <https://inee.org/resources/psychosocial-support-emergency-settings-framework>
- Jackson-Jordan, E. A. (2013). Clergy burnout and resilience: A review of the literature. *Journal of Pastoral Care & Counseling*, 67(1), 1-5.
- Javaid, A., Ali, M., & Rehman, M. (2018). Structured training programs for clergy: Design and implementation. *Training & Development Journal*, 22(2), 130-145.
- Javaid, M., Haleem, A., Singh, R. P., & Suman, R. (2018). Structured training and capacity building for clergy leadership in faith-based organizations. *Journal of Management and Spirituality*, 15(2), 205–223.
- Jufrizen, J., Dalimunthe, R. F., & Lubis, M. A. (2021). Conflict culture and clergy work performance. *Journal of Religion and Health*, 60(4), 2041-2056.
- Kahn, R. L., & Byosiére, P. (1992). *Stress in organizations*. In M. D. Dunnette & L. M. Hough (Eds.), *Handbook of industrial and organizational psychology* (2nd ed., Vol. 3, pp. 571–650). Consulting Psychologists Press.
- Kaladjian, M. (2018). Leadership training for clergy: Enhancing skills and support. *Journal of Church Leadership*, 30(1), 55-71.

- Kaldor, P., & Bullpitt, R. (2001). *Burnout in church leaders*. Adelaide, Australia: Openbook Publishers. NCLS Research.
- Kalu, O. (2008). *African Christianity: An African story*. Pretoria University Press.
- Katamba J.A. (2024). *The Challenge of Clergy Welfare Among Anglican Priests in Reference to Kako Deanery West Buganda Diocese*. Uganda Christian University
- Katimbo, D., & Okoche, M. (2022). What is the relationship between evaluation and performance of Church of Uganda projects in Diocese of Namirembe? *International Journal of Culture and Religious Studies*, 3(1), 69–89. <https://doi.org/10.47941/ijcrs.1088>
- Keyes, C. L. M. (2016). The ethical climate of religious organizations and its impact on clergy well-being. *Journal of Religious Ethics*, 44(2), 212-230.
- Kiwanuka, D. M. (2011). *The challenges facing the clergy of church of Uganda case study: Mukono diocese (1984-2010)*.
- Kokkinos, C. M. (2017). *Stress and burnout among clergy: The role of resilience and coping mechanisms*. Pastoral Psychology, 66(5), 621-635.
- Kompier, M. (2015). The psycho-social work environment: Definitions, measures, and implications. *Occupational Health Psychology*, 12(2), 90-105.
- Kreiner, G. E. (2013). *Religious identity work: A study of the calling and challenges of clergy*. Organization Science, 24(4), 1265–1284.
- Kreps, G. L. (2017). *Organizational communication* (2nd ed.). Routledge.
- Kristine, A. (2024). Encouraging involvement and engagement among clergy: Strategies for success. *Clergy Journal*, 38(2), 100-115.
- Lakey, B., & Cassady, S. L. (2020). Resistance to Updating Support Systems in Clergy: Challenges and Implications. *Journal of Religion and Health*, 59(2), 652-666.
- Lakey, B., & Lutz, C. J. (2016). Financial Support and Clergy Well-being: Implications for Pastoral Effectiveness. *Journal of Religion and Health*, 55(3), 749-760.
- Larson, C. E., & LaFasto, F. M. J. (2019). *TeamWork: What must go right/what can go wrong*. Newbury Park, CA: Sage.
- Lazarus, R. S., & Folkman, S. (1984). *Stress, Appraisal, and Coping*. New York: Springer Publishing Company.
- Lazarus, R. S., & Folkman, S. (1987). *Stress, appraisal, and coping*. Springer Publishing Company.
- Lee, C. (2017). *Peer support for clergy well-being*. Pastoral Psychology, 66(4), 429-441.

- LeGrand, S., & Proeschold-Bell, R. J. (2021). The Role of Spiritual Support in Clergy Burnout: A Study of the JD-R Model. *Psychology of Religion and Spirituality*, 13(2), 225-234.
- Lewis, Christopher A., Douglas W. Turton, Leslie J. Francis. 2007. *Clergy work-related psychological health, stress, and burnout: An introduction to this special issue*. *Mental Health, Religion and Culture*. 10, no.1 (January): 1-8.
- Machogu, L., Amissah, T., & Ntarangwe, M. (2022). Stress and Psycho-social well-being among the diocesan Catholic priests in the Arch-diocese of Nairobi, Kenya. *International Journal of Arts and Social Science*, 5(8), 118–129. Available at: IJASS Journal.
- Magesa, L. (2010). *African religion: The moral traditions of abundant life*. Orbis Books.
- Masanya, M. J., 2011. ‘Clergy burnout in South African churches: Causes and consequences’, HTS Teologiese Studies / Theological Studies, 67(1), a1051.
- Maslach C, Schaufeli W, Leiter M. (2016) *Job burnout*. *Annu Rev Psychol*. 52(1):397-422.
- Maslach, C. (2017). The role of organizational culture in preventing clergy burnout. *Journal of Organizational Behavior*, 38(6), 796-814.
- Maslach, C., & Jackson, S. E. (2018). Maslach Burnout Inventory (MBI) Manual (4th ed.). *Mind Garden*.
- Maslach, C., & Schaufeli, W. B. (2017). Burnout: A multidimensional perspective. In C. L. Cooper & J. C. Quick (Eds.), *The handbook of stress and health* (pp. 110-137). Wiley-Blackwell.
- Mauno, S., Kinnunen, U., & Ruokolainen, M. (2016). *The role of support systems in clergy work performance: A longitudinal study*. *Work & Stress*, 30(2), 155-170.
- McClellan, S. (2015). Confidentiality in Clergy Support Systems: Challenges and Solutions. *Journal of Christian Ministry*, 7(2), 87-99.
- McNabb, J. (2018). The Role of Social Support in Reducing Clergy Burnout. *Clergy Health Journal*.
- Miles, A., & Proeschold-Bell, R. J. (2013). Overcoming the Challenges of Pastoral Work? Peer Support Groups and Psychological Distress among United Methodist Church Clergy. *Sociology of Religion*, 74(2) 199-226.
- Miles, M., & Proeschold-Bell, R. J. (2013). Developing support networks and training for clergy. *Journal of Clergy Health*, 15(2), 90-105.
- Miner, M., Sterland, S., & Dowson, M. (2020). *Spiritual leadership and effectiveness in Christian ministry: The role of psychological well-being and resilience*. *Pastoral Psychology*, 69(6), 631–648.
- Motty, S. (2016). Conflict resolution and communication in church leadership. *Journal of Christian Ministry*, 9(2), 25-39.

- Mouazzen, AK., Blomberg, K. & Jaensson, M. *Experiences of psychological, social and organisational work environments in occupational health service in Sweden: a cross-sectional survey*. BMC Health Serv Res 24, 1300 (2024). <https://doi.org/10.1186/s12913-024-11766-7>
- Munk, A. (2023). *Strategies for enhancing clergy well-being and performance*. Pastoral Care Review, 41(4), 245-260.
- Musana, J. (2025). Hierarchical control and morale among clergy in rural parishes of Uganda. *Uganda Christian University Research Bulletin*, 7(1), 22–35.
- Muse, S., Love, M., & Christensen, K. (2016). Burnout and Job Satisfaction among Southern Baptist Clergy: A Mixed-Methods Study. *Journal of Religion and Health*, 55(1), 86-102.
- Nortey, S. (2019). Conflict and Clergy Cohesion in Religious Organizations. *Journal of Religious Conflict Resolution*, 45(3), 321-335.
- Northouse, P.G. (2018). *Introduction to Leadership: Concepts and Practices* (2nd ed.). London Sage publishers.
- Nsubuga, E., Oroma, A. A. & Muthoni, J. M. (2025). Work burnout and performance of church ministers in Uganda. *Ndejje University Journal of Interdisciplinary Studies*, Vol 1 (1)
- Ohlsson, H., & Larson, L. (2017). Emotional engagement and communication in pastoral care. *Journal of Psychology and Theology*, 45(3), 213-227.
- Ojo, M. (2017). Clergy burnout and psychological well-being in Africa. *African Journal of Pastoral Psychology*, 2(1), 30–44.
- Okonkwo, C. (2017). Communication and development in African church settings. *African Journal of Communication*, 5(1), 102-118.
- Omara, G. J., Gathogo, N., & Chiroma, N. (2024). Effects of inspirational motivation on clergy effectiveness in Pentecostal Assemblies of God in Uganda. *European Journal of Social Sciences Studies*, 9(3).
- Omungo, N., Kihara, J., & Wachira, J. (2020). Psychotherapy and clergy mental health: Addressing stress and burnout in ministry. *Journal of Mental Health Counseling*, 42(3), 234-249.
- Oslon, D. V., Carroll, J. W., & Bruce, D. (2006). *Leadership in congregations: Preaching, worship, and pastoral competencies*. Alban Institute.
- Oswald, R. M., & Johnson, O. E. (2010). *Managing Polarities in Congregations: Eight Keys for Thriving Faith Communities*. Rowman & Littlefield.
- Ott, C. (2015). The impact of ecclesiastical culture on innovative pastoral practices. *Journal of Practical Theology*, 19(2), 115-128.

- Palmer, J. E., & Hiller, M. (2019). The impact of ecclesiastical culture on clergy conflict resolution strategies. *Journal of Organizational Behavior*, 40(6), 674-690.
- Parker, S. K., & Kulik, C. T. (2015). Organizational culture and clergy performance: The impact of positive and negative work environments. *Journal of Organizational Behavior*, 36(7), 1008-1027.
- Perman, J. M. (2016). *Clergy Effectiveness: How Congregations Thrive*. Abingdon Press.
- Pete F (2023). *Team Performance Gaps: Causes, Examples, and Solutions*. Article: Updated On Oct 11, 2023
- Pew Research Center. (2023). *Public trust in religious leaders and institutions: Global trends*. Pew Research Center on Religion and Public Life. <https://www.pewresearch.org/religion>
- Pignata, S., Biron, M., & Dollard, M. F. (2014). Organizational Psychosocial Environment and Worker Well-Being: A Multi-Faceted Approach. *International Journal of Stress Management*.
- Proeschold-Bell, R. J. (2015). A holistic model of clergy well-being. *Journal of Prevention & Intervention in the Community*, 43(3), 169-179.
- Proeschold-Bell, R. J., & Byassee, J. (2018). *Faithful and fractured: Responding to the clergy health crisis*. Grand Rapids, MI: Baker Academic.
- Proeschold-Bell, R. J., & LeGrand, S. (2019). The Burden of Clergy Work: Insights from the JD-R Model. *Psychology of Religion and Spirituality*, 11(1), 88-98.
- Proeschold-Bell, R. J., LeGrand, S., & Smith, T. M. (2017). The Impact of Emotional Labor on Clergy Work Performance. *Psychology of Religion and Spirituality*.
- Proeschold-Bell, R. J., Miles, A., Toth, M., Adams, C., Smith, B. W., & Toole, D. (2013). Using effort-reward imbalance theory to understand high rates of depression and anxiety among clergy. *Journal of Primary Prevention*, 34(6), 439-453.
- Raj, A., & Dean, K. E. (2005). *Burnout and depression among Catholic priests in India*. *Pastoral Psychology*, 54, 157-171.
- Ramos-Villagrasa, P. J., Barrada, J. R., Fernandez-del-Rio, E., & Koopmans, L. (2019). Assessing job performance using brief self-report scales: The case of the Individual Work Performance Questionnaire. *Journal of Work and Organ. Psychology*, 35(3), 195-205.
- Resane, K. (2016). Promoting fair treatment and inclusivity among clergy members. *Clergy Support Quarterly*, 29(1), 34-49.
- Resane, K. T. (2016). Leadership communication within religious organizations. *HTS Teologiese Studies / Theological Studies*, 72(1), 1-9.
- Robbins, S. P., & Judge, T. A. (2019). *Organizational behavior* (18th ed.). Pearson.

- Rossetti, J., & Rhoades, J. (2018). Professional development and clergy performance: Implications for church leadership. *Journal of Church & State*, 60(1), 77-92.
- Rugulies R. (2019) What is a psychosocial work environment? *Scand J Work Environ Health*. 45(1):1–6
- Ruiz-Prada, M., Fernández-Salinero, S., García-Ael, C. et al. (2021). Occupational Stress and Catholic Priests: A Scoping Review of the Literature. *Journal Relig Health* 60, 3807–3870.
- Ruto, A. C. (2015). *The influence of burnout on the performance of pastoral ministry in the African Gospel Church in Bomet County, Kenya*.
- Ruto, D. (2015). Burnout Among Clergy: The Role of Peer and Congregational Support. *African Journal of Pastoral Studies*, 10(2), 45-57.
- Servant Keeper Blog. (2023). *Effective communication and relational giving in church environments*. Retrieved from <https://www.servantkeeper.com/blog/effective-communication-relational-giving>
- Shikanda, A. O., Kiptiony, G. J., & Ndiso, J. K. M. (2022). The Effect of Psychosocial Resources in Mitigating Clergy Burnout at Christ Is the Answer Ministries in Kenya. *International Journal of Education, Psychology and Counseling*, 7 (47), 457-467. DOI: 10.35631/IJEPC.747037
- Shockley-Zalabak, P. (2012). *Fundamentals of organizational communication: Knowledge, sensitivity, skills, values* (8th ed.). Pearson.
- Smith, B. (2019). The role of communication styles in pastoral effectiveness. *Journal of Religion and Health*, 58(3), 989-1004.
- Smith, B. D. (2019). Organizational Support and Job Satisfaction among Clergy. *Journal of Religious Leadership*, 18(1), 23-39.
- Smith, D. W. (2019). *The Education of the Small-Church Nazarene Pastor: A Qualitative Study Investigating the Link between Clergy Burnout and Educational Preparedness in the Areas of the Consumer Culture and Managing Volunteers*. Proquest.
- Smith, R. (2019). Building supportive environments for clergy. *Journal of Church and Ministry*, 27(3), 67-82.
- Smith, T. M. (2020). The Effects of Emotional Labor on Clergy Performance. *Journal of Pastoral Care and Counseling*, 74(3), 153-165.
- Smith, T. M., & Proeschold-Bell, R. J. (2020). Clergy Burnout and Job Resources: A Comparative Study. *Journal of Pastoral Care and Counseling*, 74(3), 212-223.
- Smith-Osborne, A., & Bolton, K. W. (2013). Spirituality, resilience, and social support as predictors of life satisfaction in a national sample of clergy. *Journal of Religion and Health*, 52(1), 59-73.

- Stansfeld, S., & Candy, B. (2016). Psychosocial work environment and mental health - a meta-analytic review. *Scandinavian Journal of Work, Environment & Health*, 42(3), 253-265.
- Stoffel, J. M., & Cain, D. (2018). *Conflict Resolution in Religious Settings: A Path to Reconciliation and Collaboration*. *Conflict Resolution Quarterly*, 35(2), 141-156.
- Tarurhor, T. A. (2017). The effects of recognition and appreciation on clergy motivation and performance. *Journal of Organizational Behavior*, 38(5), 650-663.
- Traynor, S. (2018). The Impact of Resources on Clergy Performance. *Journal of Religious Leadership*, 17(2), 45-64.
- Turton, D., & Francis, L. J. (2012). Community-building and mentorship for clergy. *Journal of Pastoral Care & Counseling*, 66(1), 42-56.
- Udeze, C. E. (2015). Effective communication in organizational leadership. *Journal of Communication Management*, 19(3), 285-299.
- Umunakwe, B. M., & Nwoko, M. N. (2025). The challenge of leadership conflict in the church. *International Journal of Academic Multidisciplinary Research (IJAMR)*, 9(1), 109–114.
- University of Bergen. (2025). What are psychosocial and organizational work environments? Occupational Health Services, *Universitetet i Bergen*. <https://www.uib.no>
- Van der Ven, J. (2016). Church culture and change: How culture influences organizational behavior in religious institutions. *Journal of Contemporary Religion*, 31(3), 445–460. <https://doi.org/10.1080/13537903.2016.1196046>
- Velando-Soriano, A., et al. (2018). The effects of organizational support on job satisfaction and burnout among clergy: A review. *Journal of Organizational Behavior*, 39(6), 711-723.
- Velando-soriano, A., Ortega-Campus, E., Gomez-Urquiza, J. L., Ramirez-Baena, L., De La Fuente, E. I., & Canadas-De La Fuente, G. A. (2018). Impact of social support in preventing burnout syndrome in nurses: A systematic review. *Japan Journal of Nursing Science*, 8(2018), 1-10.
- Vicente-Galindo, M. P., et al. (2017). “Estimating the effect of emotional intelligence in wellbeing among priests.” *Pastoral Psychology*.
- Waldenstrom, U., Petersson, I., & Ekberg, K. (2018). The role of communication in enhancing clergy work performance: A review. *Journal of Organizational Behavior*, 39(6), 758-774.
- Wardiah, D. (2016). The effects of judgmental ecclesiastical cultures on clergy performance. *Journal of Religious Leadership*, 15(1), 45-59.
- Warner, R. S., & Gray, B. (2012). *The vitality of religious leadership in contemporary congregations*. *Review of Religious Research*, 54(1), 1–18.
- Wayne, J. H. (2017). Discrimination in Clergy Support Services: Impact on Work Performance. *Journal of Occupational Health Psychology*, 22(3), 317-327.

Weems, L. H., Jr. (2009). *Clergy health: A review of literature*. Wespeth / Lewis Center for Church Leadership.

Wespeth Benefits & Investments. (2024). *Clergy Well-Being and Effectiveness Report*.

Wright, A. P. (2011). *Work-life balance in clergy work*. Review of Religious Research, 53(2), 127-144.

APPENDICES

APPENDIX I: QUESTIONNAIRE

For The Diocese of Namirembe Clergy and Diocesan Leadership

Dear Respondent,

I, SERUNJOJI ESMOND, a student at Uganda Christian University pursuing a Master's Degree of Arts in Counseling Psychology, have designed this questionnaire to assist in the collection of data on "ORGANISATIONAL PSYCHO-SOCIAL ENVIRONMENT AND WORK PERFORMANCE OF THE CLERGY IN DIOCESES OF THE CHURCH OF UGANDA: A Case of the Diocese of Namirembe" Your kind participation will help provide useful information needed to complete this research. The information and data are for academic use by the researcher and will be treated with utmost confidentiality. You need not indicate your name. Some questions require ticking the appropriate responses, while others require filling in the blank spaces provided.

SECTION A: BIO-DATA

1. What is your Sex?

a) Male

☐

b) Female

☐

2. What is your age?

a) 18-28 years

☐

b) 29-39 years

☐

c) 40-49 years

☐

d) Above 50 years

☐

3. What is your highest level of education?

a) Masters

☐

b) Degree

☐

c) Diploma

☐

d) Certificate

☐

e) Others Specify.....

4. How long have you worked with The Diocese of Namirembe?

a) Below 2 years

☐

b) 2 – 5 years

☐

c) 5 - 8 years

☐

d) Above 8 years

☐

**SECTION B: ORGANISATIONAL PSYCHO-SOCIAL ENVIRONMENT AND WORK
PERFORMANCE OF THE CLERGY IN THE DIOCESE OF NAMIREMBE**

Please indicate the extent to which you agree with the following progressive questions *as:*
1=Yes; 2=No. Apply a tick where applicable.

**Objective 1: Investigate the effect of ecclesiastical culture on work performance of clergy in
the Diocese of Namirembe**

1. Is there an established ecclesiastical culture in the Diocese of Namirembe?

a) Yes b) No

If yes, support your option:

.....
.....

2. What are the key elements or aspects of this ecclesiastical culture?

.....
.....

3. How does this ecclesiastical culture affect your daily work and responsibilities?

.....
.....

4. Are there specific cultural practices or traditions that help you perform better?

a) Yes b) No

If yes, specify:

.....
.....

5. Are there any aspects of the ecclesiastical culture that make your work more challenging?

a) Yes b) No

If yes, specify:

.....
.....

6. How do you adapt to these cultural practices, and do they require changes or adjustments?

.....

.....

7. Overall, how would you describe the influence of ecclesiastical culture on your work performance?

.....

.....

8. What changes or improvements would you suggest to better align the ecclesiastical culture with effective work performance?

.....

.....

Objective 2: Analyze how communication patterns affect work performance of clergy in the Diocese of Namirembe

1. Are there specific communication patterns commonly used in the Diocese of Namirembe?

a) Yes b) No

2. What types of communication methods are most frequently used (e.g., meetings, emails, informal discussions)?

.....

.....

3. How do these communication patterns affect your ability to perform your duties effectively?

.....

.....

4. Are there any communication methods that you find particularly helpful or unhelpful?

a) Yes b) No

If yes, specify:

.....

.....

5. Are there any barriers to effective communication within the diocese?

a) Yes b) No

If yes, specify:

.....
.....

6. How do you think these communication patterns could be improved to better support your work?

.....
.....

7. Overall, how do current communication patterns influence your work performance, positively or negatively?

.....
.....

8. What specific changes in communication practices would you suggest to enhance your effectiveness in your role?

.....
.....

Objective 3: Analyze the contribution of support systems on work performance of clergy in the Diocese of Namirembe.

1. Are there any support systems available for the clergy in the Diocese of Namirembe?

a) Yes b) No

If yes, specify:

.....
.....

2. What types of support systems are provided (e.g., financial, emotional, spiritual, professional development)?

.....
.....

3. How do these support systems affect or help you perform your work duties?

.....
.....

4. Which specific support systems do you find most helpful, and why?

.....
.....

5. Are these support systems easily accessible, or do they involve distance or other barriers?

a) Yes b) No

If yes, specify:

.....
.....

6. Are there any challenges or difficulties in accessing these support systems?

a) Yes b) No

If yes, specify:

.....
.....

7. How effective do you feel these support systems are in meeting your needs as a clergy member?

.....
.....

8. What improvements or changes would you suggest to enhance these support systems?

.....
.....

General Questions (Work Performance)

1. How does the organizational psycho-social environment affect your overall work performance as clergy in the Diocese of Namirembe?

.....
.....

2. How effective do you find the current psycho-social work environment in supporting your work performance as clergy in the Diocese of Namirembe?

.....

.....

3. What strategies could be implemented to create a more supportive and conducive psycho-social work environment for clergy in the Diocese of Namirembe?

.....

.....

4. How far do you agree that you perform your clerical duties effectively and within the required time standards?

.....

.....

5. How far do you agree that you consistently deliver high-quality work in your responsibilities as clergy?

.....

.....

THANK FOR YOU FOR YOUR PRECIOUS TIME

APPENDIX II: INTERVIEW GUIDE

For The Diocese of Namirembe Clergy and Diocesan Leadership

Objective 1: Investigate the effect of ecclesiastical culture on work performance of the clergy in the Diocese of Namirembe.

1. Are you conversant with the ecclesiastical culture in the Diocese of Namirembe?
2. Can you describe your understanding of this culture?
3. Can you mention some specific cultural practices or traditions that are part of this ecclesiastical culture?
4. Are these cultural practices and traditions actively followed by the clergy?
5. Could you provide examples of how they are followed?
6. Are these practices and traditions followed willingly, or are they imposed on the clergy?
7. What makes them willingly followed or imposed?
8. How do these cultural practices and traditions affect the work performance and overall experience of the clergy?
9. Can you provide specific examples of how they impact work performance?

Objective 2: Analyze how communication patterns affect work performance of the clergy in the Diocese of Namirembe.

1. Are you aware of the communication patterns commonly used within the Diocese of Namirembe?
2. Could you describe these communication patterns?
3. What types of communication methods are most frequently used (e.g., meetings, emails, informal discussions)?
4. How often are these methods used, and in what contexts?
5. Do these communication patterns help you perform your duties effectively?
6. Can you provide examples of how they have been effective or ineffective?
7. Are there any communication barriers that negatively impact your work performance?
8. What specific barriers have you encountered, and how do they affect your work?
9. What changes or improvements in communication practices would you suggest to enhance your work performance?

10. How would these changes improve communication and your ability to perform your duties?

Objective 3: Analyze how contribution of support stems on work performance of the clergy in the Diocese of Namirembe.

- 1) Are there any support systems in place for clergy in the Diocese of Namirembe?
- 2) What are these support systems?
- 3) What types of support systems (e.g., financial, emotional, spiritual, professional development) do you find most beneficial for your role?
- 4) How do these support systems assist you in your work?
- 5) How do these support systems affect your work performance?
- 6) Can you provide specific examples of their positive or negative impacts?
- 7) Are there any challenges or difficulties in accessing these support systems?
- 8) What are these challenges, and how do they affect your ability to perform your duties?
- 9) What improvements or additions to the current support systems would you suggest to improve your work performance?
- 10) How would these changes or additions better support your role?

General Questions

1. Can you describe how clergy assignments and transfers are typically managed within the diocese?
2. How does the diocese handle cases of clergy whose performance is considered unsatisfactory?
3. How do you perceive the way church leadership evaluates and responds to clergy performance within the diocese?
4. Does the diocese provide regular follow-up and guidance to clergy on how to effectively perform their pastoral and administrative duties? If no or yes, support your stand.
5. How does your organization follow up on clergy after they have been assigned duties, and in what ways could this follow-up be improved to enhance their performance?
6. What are some of the main challenges you encounter as clergy while carrying out your duties within the diocese?

Thank you for your participation and valuable contributions

APPENDIX III: FOCUS GROUP DISCUSSIONS

Objective i: To investigate the effect of ecclesiastical culture on work performance of the clergy in the Diocese of Namirembe.

1. What does the term 'ecclesiastical culture' mean to you in the context of the Diocese of Namirembe?
2. Can you share some examples of specific cultural practices or traditions that are part of this ecclesiastical culture?
3. How do these cultural practices or traditions influence your day-to-day work as clergy?
4. Are these practices generally followed willingly by all clergy, or do you feel they are imposed?
5. In what ways do you think these practices help or hinder your work performance?
6. Can you share specific instances where these practices have either supported or challenged your duties?
7. Do you think the ecclesiastical culture encourages unity and collaboration among clergy?
8. How does it shape relationships with other clergy and parishioners?
9. What aspects of the ecclesiastical culture would you like to see maintained, changed, or improved to better support your work performance?
10. How do you think these changes would benefit your work and the broader mission of the diocese?

Objective ii: Analyze how communication patterns affect work performance of the clergy in the Diocese of Namirembe.

1. What are the most common ways you communicate with each other within the Diocese of Namirembe?
2. Are there preferred methods (e.g., formal meetings, informal gatherings, digital platforms)? Why?
3. Do you feel that the current communication patterns are effective in helping you perform your duties?
4. Can you provide examples of situations where communication has been particularly effective or ineffective?
5. What barriers to effective communication have you experienced?

6. How do these barriers affect your ability to collaborate with others or perform your duties?
7. How do the current communication practices impact your work relationships and overall performance?
8. What specific changes in communication would you recommend to enhance your work performance?
9. What improvements or new approaches to communication would you like to see implemented in the diocese?
10. How would these changes make a difference in your daily work?

Objective iii: Analyze how contribution of support systems affects work performance of the clergy in the Diocese of Namirembe.

1. What support systems are currently available to clergy members in the Diocese of Namirembe?
2. Which of these support systems do you find most valuable?
3. How do the different types of support (e.g., financial, emotional, spiritual, professional development) help you in your role?
4. Are there certain types of support that are more effective than others? Why?
5. Can you share examples of how these support systems have positively or negatively impacted your work performance?
6. Do you feel that these systems are adequately meeting your needs?
7. What challenges or barriers do you face in accessing these support systems?
8. How do these challenges affect your ability to perform your duties?
9. What changes or additions to the current support systems would you suggest to better support your role as clergy?
10. What impact do you think these changes would have on your work performance and overall well-being?

APPENDIX IV: INTRODUCTORY LETTER FOR RESEARCH



October 3rd, 2024

TO WHOM IT MAY CONCERN

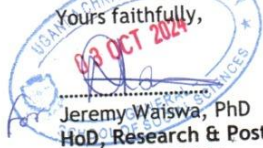
Dear Sir/Madam

Re: INTRODUCTORY LETTER FOR RESEARCH

This is to introduce to you **SERUNJOGI Esmond** Registration number **RM14M03/761**, a student of Uganda Christian University, pursuing Master's degree in Counseling Psychology. He is expected to carry out research project in the final year under the guidance of a university supervisor in partial fulfillment for the requirements of the above mentioned award.

Topic: "Organizational Psycho-social Environment and Work Performance of the Clergy in the Dioceses of the Church of Uganda: A Case of the Diocese of Namirembe."

The purpose of this communication is to request your office to allow him collect data from your organization. Any assistance rendered to him will be highly appreciated.

Yours faithfully,

Jeremy Waiswa, PhD
HoD, Research & Postgraduate Studies
Tel: 0752319951
Email: jwaiswa@ucu.ac.ug

A Centre of Excellence in the Heart of Africa

P.O. Box 4, Mukono, Uganda (East Africa), Plot 67-173, Bishop Tucker Road, Mukono Hill, Tel: +256 (0) 31 235 0800, www.ucu.ac.ug
Ugandachristianuniversity @UCUniversity, Founded by the Province of Church of Uganda, Chartered by the Government of Uganda.

APPENDIX V: DATA COLLECTION ACCEPTANCE



NAMIREMBE DIOCESE CHURCH OF UGANDA (ANGLICAN)

Bishop: The Rt. Rev. Moses Banja
Tel: Off: 0414 - 271682 (All Departments)
Email: namirembdiocese21@gmail.com



NAMIREMBE HILL,
P.O Box 14297
KAMPALA
(Uganda)

28th May 2025

The Parish Priests
Namirembe Diocese.

Dear Colleagues,

RE: REV. ESMOND SERUNJOGI

Greetings in our Lord.

This is to introduce and recommend the above mentioned person of Mukono Diocese.

He is a student of Uganda Christian University, pursuing a Master's degree in Counselling Psychology, looking for an opportunity to carry out his research project in Namirembe Diocese. We have allowed him to collect data from the Parishes within our Diocese.

We shall therefore be grateful if you give him the necessary assistance to access the same.

May God bless you.

Yours in the service,

Rev. Canon Henry Segawa
DIOCESAN SECRETARY

cc.Bishop of Namirembe
cc.HOD Research & Postgraduate Studies, Uganda Christian University

"You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, He may give it to you" John 15:16

Diocesan Secretary, Diocesan Treasurer, Youth Secretary, Education Secretary, Estates Secretary, Planning and Development Secretary, Mission Secretary, Health Secretary, Live Stock Secretary, Project Secretary, Mothers' Union Secretary, Fathers' Union Secretary, Christian Women Fellowship, Christian Men Fellowship, Children's Ministry

APPENDIX VI: RESEARCH ETHICS COMMITTEE APPROVAL LETTER



**UGANDA CHRISTIAN
UNIVERSITY**
A Centre of Excellence in the Heart of Africa

11/07/2024

To: Esmond Serunjoji

Uganda Christian University
0783466308

Type: Initial Review

Re: UCUREC-2024-912: Organizational Psycho-Social Environment And Work Performance Of The Clergy In Dioceses Of The Church Of Uganda. A Case Of The Diocese Of Namirembe

I am pleased to inform you that the Uganda Christian University REC, through expedited review held on **09/07/2024** approved the above referenced study.

Approval of the research is for the period of **11/07/2024** to **11/07/2025**.

As Principal Investigator of the research, you are responsible for fulfilling the following requirements of approval:

1. All co-investigators must be kept informed of the status of the research.
2. Changes, amendments, and addenda to the protocol or the consent form must be submitted to the REC for re-review and approval **prior** to the activation of the changes.
3. Reports of unanticipated problems involving risks to participants or any new information which could change the risk benefit: ratio must be submitted to the REC.
4. Only approved consent forms are to be used in the enrollment of participants. All consent forms signed by participants and/or witnesses should be retained on file. The REC may conduct audits of all study records, and consent documentation may be part of such audits.
5. Continuing review application must be submitted to the REC **eight weeks** prior to the expiration date of **11/07/2025** in order to continue the study beyond the approved period. Failure to submit a continuing review application in a timely fashion may result in suspension or termination of the study.
6. The REC application number assigned to the research should be cited in any correspondence with the REC of record.
7. You are required to register the research protocol with the Uganda National Council for Science and Technology (UNCST) for final clearance to undertake the study in Uganda.

The following is the list of all documents approved in this application by Uganda Christian University REC:

No.	Document Title	Language	Version Number	Version Date
1	CVs of the investigators	English	1	2024-06-12
2	Informed Consent forms	English	1	2024-06-12
3	Data collection tools	English	1	2024-06-12
4	Protocol	English	1	2024-06-12

Yours Sincerely

Prof. Peter Waiswa
For: Uganda Christian University REC