



**EFFECTS OF INSPIRATIONAL MOTIVATION
ON CLERGY EFFECTIVENESS IN PENTECOSTAL
ASSEMBLIES OF GOD IN UGANDA**

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Abstract:

This study examined the effects of inspirational motivation on clergy effectiveness within the Pentecostal Assemblies of God (PAG) in Uganda. Despite the crucial role of clergy in providing effective leadership and administration, significant shortcomings in fundamental ministries have been reported, including declining church planting rates, poor record-keeping, and decreased offerings and tithes. Using a mixed-methods approach underpinned by pragmatic philosophy, the study collected data from 311 clergy members, including bishops, assembly pastors, and associate pastors, selected through cluster multistage random sampling. Quantitative data were analyzed using Stata Version 18, while qualitative data were analyzed thematically using NVivo Version 14. The findings revealed a moderately strong positive correlation between inspirational motivation and clergy effectiveness ($r = 0.5037$). Qualitative analysis identified key motivational factors, including continuous teaching and preaching, training and skill development, support and encouragement, resource mobilization, and community outreach. However, challenges such as inadequate motivation and unclear communication of vision were also noted. The study recommends that church leaders prioritize providing clear vision and purpose, emotional engagement with congregants, and role modeling, while emphasizing continuous teaching, training, and recognition of members' efforts to enhance clergy effectiveness within PAG Uganda.

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1. Introduction

The clergy in the Pentecostal Assemblies of God (PAG) in Uganda are entrusted with the responsibility of providing effective leadership and administration to their congregations to promote spiritual and structural development. Their duties include; ensuring congregational pastoral care, acquiring land and constructing places of worship, and organizing meaningful worship to foster spiritual growth. According to the job description outlined in the PAG Constitution, these responsibilities are critical for the growth and sustainability of the fellowship.

However, there are discrepancies between the expectations of the organization and the practical performance of the clergy. The Pastorate Annual Report of 2018 highlighted significant shortcomings in fundamental ministries such as discipleship, baptism, child dedication, counseling, and visitations, which are not being conducted as frequently as required. The Annual Leaders' Summit of 2019 reported a decline in church planting, poor record-keeping, and a decrease in offerings and tithes. The Council of Bishops' minutes from 2020 further indicated a high rate of backsliding among believers and pastors, with some local churches on the verge of closure. The PAG has also failed to meet its strategic goal set in 2006 of planting 13,000 local churches by 2020, achieving only 36 percent of the target with 5,000 congregations.

The leadership ineffectiveness of many clergy has led to negative consequences, including a decline in church attendance, reduced financial income, and fewer new mission frontiers and church plants. Studies have shown that clergy performance significantly impacts membership retention (Dobrotka, 2018; Fowler *et al.*, 2020; Mwenje, 2016; Nyakundi & Ayako, 2020). Transformational leadership has been suggested as a potential solution to improve clergy effectiveness (Allen, 2017; Gregory, 2019; McCall, 2018; Whitehead, 2019). While there is research linking transformational leadership to employee performance in the business context (Safdar & Liu, 2018; Susilo, 2018; Top *et al.*, 2020), there is a lack of empirical studies focusing on its impact on clergy effectiveness in the church context, especially in Africa and Uganda in particular. This study aimed to fill this gap by investigating the role of inspirational motivation and performance management on clergy effectiveness in PAG Uganda, addressing both contextual and methodological gaps identified in previous research.

2. Objective

To examine the effects of inspirational motivation on clergy effectiveness in PAG in Uganda.

3. Literature Review

The component of inspirational motivation of transformational leadership was significant in this study because it enables clergy to inspire their congregations causing them to willingly follow the pastor into new and uncharted waters (Gregory, 2019). This dimension is often displayed in the language a pastor uses to communicate with their followers, both the words spoken and by the emotional content in which they are relayed. This component enables a church leader to cast and communicate vision clearly in a manner that arouses commitment to the forecast future with enthusiasm. Furthermore, this element arouses motivation from the followers, who then exert enormous energy to accomplish tasks that may lead to the realization of the organizational vision.

Several studies have been carried out to examine the impact of inspirational motivation on employees and organizations. A phenomenological single case study was conducted by Luemper (2016) on a large public university in the southwest region of the US and participated in semi-structured interviews. The study aimed to explore the perception and utilization of transformational leadership by academic advising administrators, especially the two tenets of idealized influence and inspirational motivation. The component of inspirational motivation enabled the participants to provide a clear vision, challenges, support, and opportunities to develop their followers. Through inspirational motivation, the participants empowered their subordinates to work toward the set goals in the best manner, rather than dictating every step to be followed, micromanaging, and defining every task in the leader's terms. The participants exercised inspirational motivation to empower their followers giving followers autonomy but giving it with reason and interest in what was delegated. This resulted in working together as a happy and high-achieving team that successfully reached the goals that were communicated by the leader; thereby contributing to the overarching mission of the institution. This study has a contextual difference from the previous study because it was conducted in a university setting in the USA, while this study was conducted among the clergy in the PAG church in Uganda.

A study was conducted in the Vietnam tourism industry by Vinh *et al.* (2022). The objective of the study was to investigate the relationship between transformation leadership, job satisfaction, and employee motivation in the Vietnam tourism industry. In the study, data were collected from 207 respondents from different organizations related to the tourism industry, and then partial least squares structural equation modeling (PLS-SEM) was employed for the analysis. The findings indicate that the paths between inspirational communication, personal recognition, supportive leadership, vision, and job satisfaction are highly significant. This study has a contextual and methodological difference from the previous study. The variables of job satisfaction and employee motivation are quite different from the variables of performance management and clergy effectiveness, which are the variables in this study. This, therefore, creates a conceptual gap that the current study sought to fill.

One study was conducted by Chebon *et al.* (2019) to investigate the influence of transformational leadership on employee performance, particularly the components of inspirational motivation and idealized influence, deriving evidence from the Moi Teaching and Referral Hospital (MTRH) in Kenya. The research used a descriptive research design and targeted a population comprised of 3,739 employees of MTRH (18 staff from top management, 110 employees from middle-level management, and 3611 employees from the operational level). The study established that the component of inspirational motivation enabled leaders to motivate employees to increase productivity through creativity, innovation, and effective communication across the organization.

The component also enabled supervisors to enthusiastically articulate a compelling vision for the future and what needs to be accomplished. Further, the study revealed that the leaders provided continual improvement, inspired confidence, and showed determination to accomplish what he/she set out to do. Compared to the recent study, the study was done in a hospital setting among the staff and was carried out using a quantitative descriptive research design. The recent study was carried out in Uganda, targeting the clergy as its population in a church context using a mixed methods design. There is also a difference in the variables of the study, which offers conceptual differences as well.

Another study was conducted by Ngaithe *et al.* (2016) to examine the influence of idealized influence and inspirational motivation on the performance of staff in SOE in Kenya. It was found out that inspirational motivation was positively related to staff performance and significantly predicted staff performance. The study concluded that inspirational motivation positively and significantly increased the performance of staff in SOEs in Kenya and recommended that top management teams in SOEs should work towards encouraging delegation of tasks, career mentoring and coaching, and the creation of new learning opportunities alongside a supportive climate for their employees. The differences between this study and the recently concluded one are contextual and conceptual. The study targeted the staff of the SOE in Kenya, while the recently concluded study targeted the clergy in the PAG church in Uganda. The variables are also different, therefore leaving a conceptual gap.

Another study was carried out by Njiraini *et al.* (2017) to determine the effect of idealized influence and inspirational motivation of the Chief Executive Officer (CEO) on the performance of senior managers in the private sector in Kenya. The study adopted the positivist research philosophy and descriptive correlational research design and a population of 984 senior managers reporting to the CEOs of 183 private sector companies under the umbrella of the Kenya Private Sector Alliance (KEPSA). A sample size of 284 was drawn using stratified random sampling, and data were collected using structured questionnaires. Regarding inspirational motivation, the study indicated that the inspirational motivation of the CEO significantly predicted the performance of senior managers. There was a strong correlation between the CEO clearly communicating the organization's vision and performance of senior managers and also the CEO engaging the senior managers in a motivational and enthusiastic manner and the performance of

senior managers. Effective communication from the CEO influences senior managers' commitment, contentment, and teamwork for managers.

This study is different contextually and paradigmatically from the recent study, which was underpinned by pragmatic philosophy, while the former study used positivist philosophy. The recently concluded study targeted the clergy in the PAG church in Uganda, while the previous study was carried out among the senior managers of private sector companies in Kenya.

Looking at the advantages brought about by inspirational motivation, it is important to realize that the aspect of goal setting and inspiring motivation may have some negative effects. For instance, when employees are driven by the desire to get rewards for meeting certain goals, they may engage in unethical behaviors to reach the targets, which in the long run may be detrimental to the organization. In the same way, if goals are overstretched and employees fail many times, they may become afraid to attempt to meet the goals; therefore, the goals demotivate rather than being a motivating factor. Sometimes, the focus on bigger goals, if not well researched may lead to a big failure and ignoring minute details that may lead to great progress in the organization (Dunaetz, 2015). Goal setting is a largely overlooked concept in the church world. However, according to Searcy and Easter (2016), nothing focuses on effort like setting a goal. They also caution that goals should be focused on areas where there is the capacity to control key factors while resisting the temptation to set goals that should be exclusively God's business.

Having looked at the studies carried out to investigate the component of inspirational motivation, it is conspicuously clear that they were done mainly in a non-church context. It is important to examine this variable within the context of PAG in Uganda. The studies also have examined the variable together with other variables which are not in this study. This, therefore, creates contextual and conceptual gaps, which this study sought to fill.

4. Theoretical Framework

This study will use transformational leadership. Northouse (2016) narrates that the term transformational leadership was first coined by Downton (1973) and emerged as an important approach to leadership with a classic work by political sociologist Burns (1978). Several other scholars agree that the transformational leadership concept was popularized by Burns (1978); Al-Husseini & Elbeltagi (2018); Alzomia *et al.* (2019); Bass & Riggio (2006); Hay (2006); Northouse (2016); Peng & Tseng (2019); Spector, (2014).

The theory of transformational leadership focuses on leaders with strong motivational relationships with their followers (Hansbrough, 2018; Moradi & Shahbazi, 2016; Siangchokyoo *et al.*, 2019). This theory explains how such leaders are visionary (Agyemang & Zeyuan, 2020; Zhang & Tan, 2021), motivate and foster enthusiasm in their followers (Bass, 1990; Hacker & Roberts, 2003; Kafumbe, 2017), advocate for change (Jambawo, 2018) and improve organizational performance (Avolio, 2011; Williams *et al.*,

2018). The theory holds the relational and ethical consciousness of a leader (Moradi & Shahbazi, 2016) with the deliberate intention of follower transformation (Siangchokyoo *et al.*, 2019), therefore, stirring creativity and commitment to organizational goals (Moradi & Shahbazi, 2016).

Transformational leadership is measured using idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration as conceptualized by Bass and Burns (Arnold, 2017; Northouse, 2016; Thomson *et al.*, 2016). Kouzes and Posner (2012) and Kouzes and Posner (2003) suggest measuring transformational leadership by the elements of; model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. In most scholarly work the most common measuring tool of the Transformational Leadership Theory is individualized influence, inspirational motivation, intellectual stimulation, and individualized consideration. This is the measurement tool that was used in this study.

Transformational Leadership Theory lacks a clear definition (Knippenberg & Sitkin, 2013; Kwan, 2019), covers a broad spectrum of activities (Northouse, 2016) with the four dimensions of transformational leadership correlating with each other. The theory suggests that the leader acts independently of followers when creating changes, advocating new direction, and establishing a vision (Northouse, 2016). The charismatic nature of transformational leadership can be used for the wrong reasons when leaders behave unethically (Jambawo, 2018). Furthermore, there is no clear understanding of the causal relationships between leader behaviors, follower responses, and performance outcomes. Northouse (2016) also argues that transformational leadership is associated with positive outcomes, such as organizational effectiveness. However, studies have not yet clearly established a causal link between transformational leaders and changes in followers or organizations.

A similar criticism against transformational leadership is that it is elitist and anti-democratic (Asbari, 2020; Asbari, *et al.*, 2020; Hansbrough, 2018; Northouse, 2016). It is also too broad and less clear (Alatawi, 2017; Asbari, *et al.*, 2020; Northouse, 2016). The four I's overlap with each other and correlate with transactional and laissez-faire factors, proposing that they are not unique to transformational leadership (Alatawi, 2017; Yukl, 2013). In the view of Menon (2021), Transformational Leadership Theory does not take into account organizational diversity, and it focuses on one source of leadership. Meanwhile, Kwan (2019) also finds deficiencies in the measurement instrument of the Transformational Leadership Theory because it lacks an articulated set of criteria for the inclusion and exclusion of dimensions.

The criticism of elitism has been refuted by Bass and Avolio (1993) and Avolio (1999), who contended that transformational leaders can be directive and participative as well as democratic and authoritarian (Northouse, 2016). The criticisms about the morality of transformational leadership have been addressed by the argument that to be truly transformational, leadership must have moral foundations, which is supported by Bass and Steidlmeier (1999). Most of the criticisms against the Transformational Leadership Theory are about the ethics and moral values of leaders which may result in abuse of

power and undesirable consequences. The quality and performance of transformational leadership can be improved by integrating morality to all human beings to reveal more ethical leaders, developing and empowering followers, and improving the structure and culture of organizations. All these actions will eliminate criticisms over time and lead to great transformational leaders.

Certain scholars have used the Transformational Leadership Theory to improve organizational performance. For instance, Widodo *et al.* (2017) used Transformational Leadership Theory to analyze what was affecting the performance of the Jakarta Provincial Government in Indonesia. The study reported that transformational leadership has a significant impact on organizational performance. The findings emphasized that the better the transformational leadership style, the better the organization's performance in Jakarta Provincial Government.

To solve the problem of dynamic developments affecting the education sector in Greece, Kouni *et al.* (2018) employed Transformational Leadership Theory to examine how the school leadership can respond to changes with flexibility and determination and establish a positive outlook, thus avoiding stagnation. The scholars assumed that it is imperative for school leaders and principals to possess an appealing and charismatic personality, combined with a strong influence and a broad vision. The study was also occasioned by other studies, which had shown that when transformational leadership is effectively applied to educational organizations, it has a positive impact on schooling conditions, as well as on teachers' internal states and behaviors, also contributing to their job satisfaction. The study reported that principals who exhibit transformational leadership characteristics bring positive change in the school and inspire teachers' job satisfaction.

In this study, the theory was used to respond to the first objective to explain the significance of transformational leaders in influencing clergy effectiveness as a role model through idealized influence. On this note, senior leaders generate awareness and acceptance of the purpose and mission of the church by challenging the clergy to look beyond their self-interest for the good of the church, leading to concerted effort and productivity. Since the theory focuses on the relationship with followers and makes the follower central in its operation, this theory helped to bolster the significance of the dyadic relationship between leader and followers in leadership, especially when bringing change to an organization.

5. Research Methodology

A research methodology is a research strategy that shows how the research was conducted and the principles, procedures, and practices that governed it (Igwenagu, 2016). This study was underpinned by the pragmatic philosophy because it uses diverse approaches to be used in studying a phenomenon. This approach enables a researcher to use a pluralistic approach to derive knowledge about the problem. According to Johnson and Christensen (2014), pragmatism is about what is ultimately important and justified

or valid. This study employed a mixed methods approach to data analysis. Qualitative responses were analyzed using NVivo software, facilitating the organization and coding of qualitative data to identify patterns and themes. Quantitative data was analyzed with the aid of Stata Version 18, utilizing both descriptive and inferential statistical techniques to examine the relationships between variables and draw meaningful conclusions. This comprehensive analytical strategy ensured a better understanding of the data, enhancing the overall validity and reliability of the study's findings.

The target population in the study was the clergy in PAG in Uganda, totaling 5027 members. These included the Bishops, Assembly Pastors, and Associate Pastors. The bishops oversaw the pastorates and were answerable to the Presiding Bishop. Assembly Pastors reported to the bishops and oversaw the assemblies, which were composed of local congregations led by Associate Pastors. PAG has 24 Bishops at the Pastorates, three Bishops at the National Secretariat, 500 Assembly Pastors, and 4500 Associate Pastors. The Assembly Pastors also oversaw 500 Assemblies. Assembly Pastors were assisted by Associate Pastors, with their number determined by the size of the Assembly. Currently, there are 4500 local congregations, the same number as Associate Pastors.

Table 1: Study Population by Category

Category	Number
National Executive Committee (Bishops)	3
Pastorate Bishops	24
Assembly Pastors	500
Associate Pastors	4500
Total	5027

A sample population is the respondents selected from the total target population as a representation of the total population. The sample population should be as representative as possible to produce a miniature cross-section (Kothari, 2004). In this study, the sample size was sampled through a cluster multistage random procedure because the study involved different groups at different levels of leadership scattered in different geographical regions in the country (Rahi, 2017). It is suggested by Creswell (2009) that cluster sampling is appropriate if it is impossible or impractical to compile a list of the elements composing the population.

Using Yamane's formula (Yamane, 1973 as used in Uakarn *et al.*, 2021; Wulandari & Kurniasih, 2019), the sample size for the study consisted of 310 participants. Below is the Yamane formula and how the sample size was been obtained.

$$n = \frac{N}{1 + N \times e^2}$$

Where:

N = Sample size,

N = Population size,

E = Level of precision (0.055).

$$N = \frac{5027}{1 + 5027 \times (0.054923)^2}$$

n = 311 clergy

The distribution of participants shall be as follows:

Bishops, $\frac{27 \times 310}{5027} = 1.7 \approx 2$

Assembly Pastors, $\frac{500 \times 310}{5027} = 31$

Associate Pastors, $\frac{4500 \times 310}{5027} = 278$

The study included 1 Bishop from NEC, 1 pastorate Bishop, 31 Assembly Pastors, and 278 Associate Pastors, totaling 311 clergy.

Table 2: Proportionate Distribution of Assembly and Associate Pastors

Pastorate	Regions		Assembly Pastors	Associate Pastors	Sampled Number of Pastors	
	Eastern	Northern			Assembly Pastors	Associate Pastors
North Bukedi	Eastern		35	092	3	10
Busoga	Eastern		19	102	2	12
West Teso	Eastern		18	171	1	20
Sebei	Eastern		09	024	1	3
North Teso	Eastern		22	185	2	21
South Teso	Eastern		34	310	3	35
South Bugisu	Eastern		24	046	2	5
Central Teso	Eastern		41	322	3	37
South Bukedi	Eastern		06	050	0	6
Sub Total for Eastern			208	1,302	17	149
West Lango		Northern	73	559	6	64
East Acholi		Northern	48	166	4	19
East Lango		Northern	25	210	2	24
West Acholi		Northern	24	200	2	23
Sub Total for Northern			170	1,135	14	130
Grand Total for the Two regions			378	2,437	31	278

As seen in Table 3, the population distribution in the study included a total of 208 Assembly Pastors and 1,302 Associate Pastors from the Eastern region, and 170 Assembly Pastors and 1,135 Associate Pastors from the Northern region. In the sample distribution, the Eastern region had 17 Assembly Pastors and 149 Associate Pastors, while the Northern region had 14 Assembly Pastors and 130 Associate Pastors. Additionally, there were 2 Bishops included in the sample, one from the National Executive Committee and one pastorate Bishop, bringing the total number of respondents to 311, as was earlier reported in the sample size calculation.

Given the mixed-methods study, both open-ended and closed-ended questionnaires were used to gain both qualitative and quantitative insights from the participants. The open-ended questions yielded textual data, which were analyzed thematically. The closed-ended questionnaires yielded numeric data, which were analyzed statistically with the aid of Stata software Version 18 (Tashakkori & Creswell, 2007).

The data collected were both quantitative and qualitative. Quantitative data were derived from closed-ended responses, while qualitative data were derived from open-ended responses (Creswell, 2009). The closed-ended questions came first, and the open-ended questions followed. To integrate the numerical and textual data, the researcher followed concurrent approaches to data collection (Rai, 2020). The data were gathered using closed-ended and open-ended questionnaires. The concurrent strategy was preferred because it validated one form of data with the other and transformed the data for comparison and inference.

Quantitative data were analyzed using Stata software Version 18. Descriptive statistics, such as frequency tables, pie charts, and bar charts, were used to summarize the respondents' basic profile and provide a description of the background characteristics of the participants. These descriptive statistics addressed the objective of understanding the demographic distribution of the sample. Inferential statistics, including Pearson correlations and hierarchical linear regression analysis, were employed to predict the relationships between given values of multiple variables, specifically to identify factors enhancing or shrinking clergy effectiveness. These inferential analyses addressed the objective of understanding the relationships and potential predictors within the data (Ali & Bhaskar, 2016).

Qualitative data were analyzed using the thematic strategy with the help of NVivo software version 14. Thematic analysis was used to identify, analyze, and report patterns (themes) within the data. This qualitative analysis addressed the objective of exploring the in-depth perspectives and experiences of the participants. Figures and visual representations of the themes show the results of the thematic analysis (Creswell, 2009; Creswell, 2013).

6. Data Analysis and Discussions

The correlational analysis indicated inspirational motivation had a moderately strong positive correlation with clergy effectiveness ($r = 0.5037$). This suggests that as inspirational motivation increases, clergy effectiveness also improves. Clergy who demonstrated inspirational motivation provide a clear vision and purpose, emotionally engage their congregants, and serve as role models. They communicate effectively, empowering their followers to achieve their full potential and creating a positive church environment.

This combination of vision, emotional connection, and empowerment fosters higher levels of participation, support, and unity within the congregation, ultimately

enhancing the overall effectiveness of clergy members. This is in support of various studies. For instance, a study on the effect of inspirational motivation leadership practices among school heads in Ghana demonstrated that such leadership behavior positively affected students' academic achievement. This suggests that inspirational motivation can foster a conducive environment for growth and excellence, which can be applied to clergy effectiveness (Gyansah *et al.*, 2020).

When asked to describe how their leader demonstrates inspirational motivation, which is a special aspect to motivate members to achieve the PAG vision, they explained that their leader motivates them through the teaching and preaching sessions. They observed that the primary method of motivation for the team involves continuous teaching and preaching of the word of God. This approach is emphasized by responses such as, "*Through continuous teaching of the word of God,*" and "*Preaching and teaching the word of God*". The respondents also observe that their leader inspires and motivates them through training and skill development. They observe that the training incorporates various areas, including leadership, youth conventions, and Bible study, among others, which play a significant role in motivating the team. The training that their leader conducts enables the congregation to remain rooted in the faith, while the training for the leaders is aimed at imparting skills in leadership and management of the church.

The respondents also detected that their leaders give support and encouragement to the team members, and this has also been reciprocated by the team members providing support and encouragement to each other, especially in times of need; hence, fostering a spirit of teamwork. For instance, one member noted, "*By supporting one another in case of any problem, sharing one another's burden or problem builds a spirit of teamwork.*" Another added, "*By encouraging members to be hardworking.*"

The respondents also said that their leaders mobilize resources to appreciate the lower-level leaders. By so doing, the lower clergy feel motivated and rewarded for their effort in the church work. The respondents explain that mobilizing resources and showing appreciation through rewards and recognition are important motivators. This is important because the church lacks finances which makes implementation of the activities difficult. The lack of resources greatly discourages the clergy and impedes the church's progress. When leaders materially reward the leaders below them, they spur them to give their best effort to the work of God.

The results also revealed that leaders are motivated when they participate in community outreach and evangelism. The participants stated that reaching out to the community with the gospel and participating in evangelism are strong motivational factors. For example, some of them stated that they are motivated. "*By reaching the community with the gospel,*" and "*Our team is motivated to achieve the PAG vision by evangelizing the word of God to the nations.*" Another aspect of inspirational motivation revealed in the study is teamwork and unity. The participants said that emphasizing working together as a team, with a spirit of unity and shared goals, is crucial for motivation. One member mentioned, "*We work and fellowship together,*" and another added, "*The team works devotedly and supports one another.*"

Effective guidance and inspirational leadership are essential in motivating the team. Responses such as, "*Through guidance and counselling,*" and "*He always shares the vision with the people he leads and gives deep insight into the vision,*" highlight this aspect.

Despite the motivational efforts, some responses indicate challenges such as inadequate motivation and the need for better support and clear communication of the vision. For instance, one member noted,

"PAG mission and vision is not always shared, and thereafter the team has an average motivation," while another mentioned, "*There is no clear system, if it is there, then it is not known to many.*"

6. Conclusions of the Study

The study found that inspirational motivation had a moderately strong positive effect on clergy effectiveness, suggesting that as inspirational motivation increases, clergy effectiveness also improves. The clergy who demonstrate inspirational motivation provide a clear vision and purpose, emotionally engage their congregants, and serve as role models. They communicate effectively, empowering their followers to achieve their full potential and creating a positive church environment. This combination of vision, emotional connection, and empowerment fosters higher levels of participation, support, and unity within the congregation, ultimately enhancing the overall effectiveness of clergy members. This finding aligns with various studies, such as the one by Gyansah *et al.* (2020), which demonstrated that inspirational motivation leadership practices among school heads in Ghana positively affected students' academic achievement, suggesting that inspirational motivation can foster a conducive environment for growth and excellence.

Qualitative findings revealed that individualized consideration motivated clergy to achieve the PAG vision through several methods. Continuous teaching and preaching of the word of God were primary motivational approaches, supported by training in leadership, youth conventions, and Bible study. Team members provided support and encouragement to each other, fostering a spirit of teamwork, while resource mobilization and appreciation through rewards and recognition were also significant motivators. Community outreach and evangelism played a crucial role, as did emphasizing teamwork and unity. Effective guidance and inspirational leadership were essential, with leaders sharing the vision and providing deep insights. However, some challenges were noted, such as inadequate motivation and the need for better support and clear communication of the vision. These findings underscored the importance of inspirational motivation in enhancing clergy effectiveness within the PAG in Uganda.

7. Recommendations

The study argues that to enhance clergy effectiveness, leaders should provide a clear vision and purpose, emotionally engage their congregants, and serve as role models.

Continuous teaching and preaching, along with training in leadership and skill development, should be prioritized. Additionally, the study suggests fostering teamwork, providing support and encouragement, and recognizing members' efforts through rewards and appreciation to maintain high levels of motivation and unity within the congregation.

Conflict of Interest Statement

The authors declare no conflicts of interest.

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