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### The Effect of Reward and Motivation Strategies on the Performance of Ordained Ministers in the Presbyterian Church of Ghana

**Rev. Bright Ofosu Asiedu**

Presbyterian Church of Ghana, Brong Ahafo Presbytery

Corresponding author: Rev. Bright Ofosu Asiedu. Email: sonofpromise2@yahoo.com

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**Abstract:** Contemporary and extant literature had focused on the impact of direct and indirect rewards on workers' motivation in both public and private sectors of the labor force. It was, therefore, exigent to examine rewards schemes that exist in the pastoral ministry and whether it has bearing on motivating church ministers. This is critical owing to the church being one of the rapidly growing organizations in Ghana and formally employing many people, and the apparent neglect of literature addressing this issue. The main purpose of this study was to assess and understand the effect of reward and motivation strategies on the performance of ordained Ministers in the Presbyterian Church of Ghana. The study was influenced by the conspicuous gaps in the literature with respect to total rewards and motivation in pastoral ministry. The research questions were: what total rewards were available to Pastors, what were Pastor's perceptions of these, and finally the effect of these rewards on pastors' motivation? The Brong and Ahafo Presbytery of the Presbyterian Church of Ghana was used as a case to investigate the research problem from a positivist outlook. The findings of the study revealed that the work environment was safe and secure, had a sense of belongingness (cordial relationship with staff), had the opportunity to work at home, had regular communication with superiors, and had access to learning and development opportunities which had averages above 3.50. .

**Keywords:** Rewards, motivation, ordained ministers, Presbyterian Church, Ghana

#### 1. INTRODUCTION

The realities of today's business world are changing faster than ever and increasingly erratic with the inception of the COVID-19 pandemic. In this rapidly evolving and highly competitive business environment, it is a critical challenge for businesses/firms and organizations to attract, maintain and retain talents (Miracle & Adaobi 2022). Consequently, several scholars have affirmed that human resource is one of the most important resources an organization can possess. Human resource is the foundation for an organization's long-term competitive advantage. Organizations need to realize that they have to establish an equitable balance between the employee's contribution to the organization and the organization's contribution to the employee if they intend to get the best talent to aid their operations. Establishing this balance is one of the main reasons to reward employees. Several studies that have been conducted indicate that organizations need to

establish proper strategies if they intend to obtain and retain talents since they operate in a dynamic and competitive business environment. Thus, proper rewarding of employees is required if organizations want to be relevant and also to produce efficient and effective results.

When employees are well rewarded, they believe that the company they work for values them. They are also motivated to work more and better if they are aware that their employers value their well-being and that their career and personal growth are being sharpened and cared for by them. Employee engagement is critical to a company's success since it serves as a motivator for employees, particularly lower-level employees. "Not only is work experience related to financial performance and customer happiness," "but work engagement is also related to financial results and client satisfaction (Armstrong, 2005). Numerous studies conducted have proved that employees'

happiness has a direct influence on performance (Deeprase (1994; Amo-Asare, 2017). In other words, organizational development is premised on workers who are highly motivated and creative (Hosain, 2014; Mansaray-Pearce et al., 2019; Nazir et al., 2012; Walker & Miller, 2016). That notwithstanding, many firms have employed total rewards as a key strategy to combat staff attrition or outflow (Römgens et al., 2020). Meanwhile et al., (2016) argue for organizations to steer away from a one-size-fits-all approach to reward strategies and understand the complex reward-engagement nexus and how best to deploy this system to achieve both employee and organizational goals.

Reward, may refer to all forms of financial returns and tangible services and benefits an employee receives as part of an employment relationship. "Reward is the benefits that arise from performing a task, rendering a service, or discharging a responsibility" (Agwu, (2013). According to Deci (1972) "rewards can be categorized into two broad areas namely extrinsic rewards and intrinsic rewards". Extrinsic rewards are usually financial or tangible rewards that include pay, promotion, interpersonal rewards, bonuses, and benefits. Intrinsic rewards, on the other hand, are harder to identify because they vary from person to person, and they are not tangible. Intrinsic rewards include things like a sense of pride, personal fulfilment from the completion of an activity, gaining a new skill, and feeling like an important part of a team. According to (Kajela, 2021) "reward practices play a vital role in improving employee performance and achieving organizational goals". As mentioned earlier, many researchers have identified that employee rewards are directly related to employee performance. Rewards can help an individual become more productive.

Nevertheless, for organizations, businesses, etc. to compete well, the quality and performance of the workforce are indispensable. A perusal of the literature reveals rewards schemes/packages are pivotal in unearthing the full potential of workers (Mohammed et al., 2020). These revelations in literature have led to the proliferation of studies that seek to establish relationships between total rewards and employee performance and or retention (Nazir et al., 2012; Hewitt, 2015; Agbenyegah, 2019; Mansaray-Pearce et al., 2019; ). Notwithstanding, total rewards encompass a comprehensive package tailored toward motivating, retaining, and building a good nexus between employees and organizations (WorldatWork, 2007). Manifold strategies have been identified in the literature highlighting strategies that motivate employees for better overall organizational development (Saunders & Zuzel, 2010)

The appraisal of the literature on the impact of total reward and employee motivation seems to have neglected a critical industry especially in the West African Sub-Region, which is the Pastoral Ministry. Bukl of the studies had been on the private and public sector organizations. Meanwhile, one of the fastest-growing organizations in the West African Sub-Region (especially Ghana) is the Church (Karras et al., 2022a); employing many youths in the Pastoral Ministry. Pastoral Ministry is a complicated and multi-faceted task in our context. It needs tremendous talent in a variety of areas to be effective. Pastors must be skilled in a variety of areas, including theology, public speaking, leadership, counseling, and finance. Traditionally, serving in the Pastoral Ministry has been viewed as a personal sacrifice, which explains why the Pastoral Ministry has not attracted persons seeking financially rewarding vocations. Karras et al., (2022b) supports this theory by the fact that the early missionaries frequently described their labour as a form of self-sacrifice or a way of improving their character. Many missionaries who have faced numerous personal challenges while serving in the field fit this criterion, (Ransford, 1968; Hastings, 1994), persevering amid irrelevant results (Lovett, 1899) and facing death, and being buried far from their close relatives (Thomas, 1873). An important part of the description was the lack of material gain and the provision of service to desperate people at the expense of the Pastors. This idea has been carried out time and time again, leading to people in Pastoral Ministry today having to suffer to make ends meet. Pastors are frequently placed in tough situations, sometime with little or no financial benefits. They are often respected and held in high regard as educated leaders in the communities where they operate, yet they are underpaid for their efforts. This scholarly work, therefore, from a positivist (quantitative) viewpoint examined the effect of rewards on workers' motivation in religious organizations (e.g. District Ministers, and Congregational Ministers of the Presbyterian Church of Ghana).

A perusal of literature on motivation and rewards in developing countries especially West Africa suggests the extinction and or failure of indigenous businesses within the Sub-Region is credited to a plethora of reasons in the drive towards the attainment of their goals. However, Gneezy and Rey-Biel (2011), contend that the pursuit and polarization of rewards systems towards financial as well as the generally poor rewards systems available or offered to workers is a prominent factor. Accordingly, (Otaboevich, 2022) confirms that organizations, especially in Ghana pursue

financial/monetary rewards in the quest to motivate workers relegating the relevance of non-financial rewards to the background (for example, opportunities for career development, self-dignity, work-life balance, etc.). Moreover, the unavailability of both financial and non-financial rewards as well as the inequitable distribution of financial rewards have led to huge dissatisfaction among workers culminating in poor performance and high attrition among employees (Fehr & Fischbacher, 2004; Gulyani & Sharma, 2018; Agbenyegah, 2019; Mansaray-Pearce et al., 2019).

Furthermore, employees within the West African Sub-Region especially Ghana are usually excluded from the design and execution of reward programs, and as such interventions are not tailored toward the distinctive needs of employees in developing countries (Bahaudin & Shandana, 2010; Hosain, 2014). Therefore, a reward system with a high propensity to motivate one worker might not necessarily work for the other (Otaboevich, 2022). It is, therefore, exigent to examine rewards systems that exist in the Pastoral Ministry and whether they have bearing on motivating Church Ministers. This is critical owing to the Church being one of the rapidly growing organizations in Ghana (Amo-Asare, 2017) and formally employing many people and the apparent neglect of literature addressing this issue.

Additionally, it has been observed by Kanungo and Kanungo (1990) that the average worker in a developing country is only content with his/her job as opposed to not having a job which is tantamount to hunger and as a result has developed a 'survival mentality to work. Efforts by scholars to address this lacuna have focused on different themes; for example, total reward and work engagement (Hoole & Hotz, 2016), the influence of total reward on employee empowerment, and firm performance (Hosain, 2014; Wambugu & Ombui, 2013). In Ghana, however, one of the reputed studies to fill this gap was by (Anku-Tsede & Kutin, 2013), however, it was a theoretical review using total reward as a tool to motivate workers in cooperative businesses in Ghana. Based on the foregoing in reward and motivation literature, the study investigated the total reward system within the Ghanaian context and examined if these systems motivate workers (in the pastoral) using Brong Ahafo Presbytery of the Presbyterian Church as a case study. Given the problems/gaps identified in the literature, the main purpose of this study was to assess and understand the effect of rewards and motivation strategies on the performance of ordained Ministers in the Presbyterian Church of Ghana.

## 2. MATERIALS AND METHODS

### 2.1 Research Approach & Philosophy

Social research is conducted based on some theoretical and methodological foundation/tradition (Majeed, 2019). It is therefore critical to reflect on how to appropriately address the research questions identified in this study. According to Creswell, (2003) and Snape & Spencer, (2003), the methodology employed by a researcher is determined by several factors including; ontology, epistemology, what the study seeks to achieve, etc This study associates itself with the positivist research paradigm with regard to the 'Great Debate' on research methodology. This research paradigm (Positivism) is discussed in the next section and how it aligns with this study.

### 2.2 Philosophical Position: Positivism (Empiricism)

Generally associated with the conduct of research in natural sciences, positivism has been extended to social science research (Majeed, 2019). Originally mooted by a French scholar Auguste Comte, positivism refers to a set of philosophies and approaches employed to explain social phenomena using a set of scientific principles and methods drawn from the hard and natural sciences (Ryan, 2018). Accordingly, Comte's primary critique was social sciences research lacked methodological rigor and analytical reasoning owing to studies being emotive, romantic, and speculative until the nineteenth century (Majeed, 2019). In the view of (Neuman, 2003), positivism reflects a well-structured approach to combining empirical observations with deductive logic in explaining human behaviour. Positivists hold the primary assumption that general laws apply to the social world just like the physical world (; Onwuegbuzie, 2000; Ashley & Boyd, 2006). Its strength lies in producing bias-free knowledge, focusing on facts and truth to describe human phenomena, and the conviction that the results of an inquiry can be quantified (Fadhel, 2002).

That notwithstanding, a perusal of the literature reveals positivism employs survey research methods, quantitative analysis, randomized control trials, and experimental designs inter alia as key methodologies (Majeed, 2019). This study employed quantitative approaches in analyzing the perceptions, the effect of total rewards on motivation, and understanding the challenges in motivating pastors. This approach was appropriate for drawing quantifiable and reliable conclusions about the study. This approach was exigent because the primary aim of this study was to establish facts about the subject matter.

Nevertheless, positivism has been heavily criticized on several grounds, notable among these critiques include; that positivism is undermined by the creativity and reflexivity of social actors; what is applicable in the arena of pure science cannot necessarily be applied in the human domain.

### 2.3 Case Studies and Case Selection

A case study was employed as a strategy in this study despite it largely being associated with the interpretivist research paradigm (Yin, 2013). The scholar further argues that case studies permit the application of either quantitative or qualitative elements or both in a single study that synchronizes perfectly with the philosophical position of the study. Also, the context of a study to create a difference is the fundamental assumption in employing case studies (Yin, 2009). It must be acknowledged that the study was not comparative and as such only a single case was observed. The major critique of this strategy has been the generalization of findings (Yin, 2009, 2013).

More so, central to every research that employs a case study either as a methodology or a strategy is the determination or the selection of an appropriate case. A review of the literature on research methodology reveals this process should be scientifically driven. Accordingly, the selected case was the Presbyterian Church of Ghana in the Bono, Bono East, and Ahafo Regions making up the Brong Ahafo Presbytery. It was an obvious choice owing to the Presbyterian Church of Ghana having deep penetration in terms of coverage and membership and as a result, findings from this 'case' could apply to other regions of Ghana.

### 2.4 Sampling and Sample Size

Purposive and convenience sampling, both non-probability sampling techniques were used in recruiting respondents for the study. This made it possible to capture the views of Reverend Ministers in the survey who are ordinarily very busy and difficult to access. Ministers of the Presbyterian Church within the Brong Ahafo Presbytery function in districts (thus they are widely spread apart) and as a result the average minister being literate and having internet access made both purposive and convenience sampling techniques cogent and admissible. This allowed for several Reverend ministers to participate in the survey.

Further, (Alvi, 2016) posits that for generalization, the representativeness of the sample is crucial and has been a trenchant critique of case studies. That notwithstanding, (Fox et al., 2007) recommend the need to include the whole study population when the

sample frame is limited like in this present study (the total population of respondents was 80). As a result, the total population of pastors in the Brong Ahafo Presbytery of the Presbyterian Church was included (80.) Questionnaires that were administered were 80. However, only 60 Responses were received indicating a response rate of 75%. Nevertheless, sampling literature suggests a minimum of 30 cases is required to conduct any meaningful statistical analysis (Tabachnick & Fidell, 2001) thereby addressing the representativeness of responses to the study.

### 2.5 Source of Data

Data were obtained from both primary and secondary sources. The primary data source was mainly the questionnaire which was administered online whilst secondary data was from published journals, articles, and textbooks on rewards and motivation. More so, extracts from the Presbyterian Church of Ghana served as key data sources for the study.

### 2.6 Questionnaire Design and Preparation

As indicated above, questionnaires that were electronically employed constituted the key survey instrument used in the study. The questionnaire was composed of four sections; demography of respondents, total reward strategies pursued by the Presbyterian Church of Ghana, employees (pastors' perception of these reward strategies, and finally the effect of the reward strategy on employee motivation. In all, a total of 40 questions that were closed-ended were covered by these four sections. A perusal of the literature reveals some of the benefits of employing these types of questions in a survey. This includes ease of answering and requires no writing by participants (Naoum, 1998). This was imperative owing to pastors having busy schedules. It was exigent to employ a strategy that could elicit responses within the shortest possible.

Demographic characteristics constitute the first section of the questionnaire. Issues covered include age, income, educational qualification, and level of experience of the respondents. This was to enable the researcher to determine if indeed a correlation exists between these variables and respondents' perceptions of the total rewards employed by the Presbyterian Church.

The next section of the questionnaire elicited from participants the total reward strategies employed by the Presbyterian Church of Ghana. The reward strategies were grouped into two main components financial and non-financial benefits as identified by literature. This was further subdivided into six groups

ranging from salary/remuneration, benefits, contingency pay, work/home integration, performance and career management benefits, and contingency pay. These were adapted and modified from the works of WorldatWork, 2007a; Smith et al., 2015; Hoole & Hotz, 2016).

Employees' perceptions of the reward strategies and their impacts thereof on motivation were the third and fourth sections of the questionnaire. These were developed from works on total rewards and employee perception (WorldatWork, 2007a; Smith et al., 2015; Mansaray-Pearce et al., 2019). Further, a five-point Likert scale ranging from strongly disagree -1 to strongly agree-5 was used. This was to permit respondents the liberty to express their disagreement, neutrality, and agreement against several indicators on the various themes on the questionnaire.

### 2.7 Questionnaire Administration

With regards to the questionnaire administration, a list of pastors with their contacts collected from the Brong Ahafo Presbytery of the Presbyterian Church was employed in reaching respondents. The researcher used a combination of electronic platforms (emails and WhatsApp) to reach participants. According to (Evans & Mathur, 2005), such an approach has the advantage of speed owing to the fact that a large number of people could be reached within a short period to collect data within a short period of time. Participants were briefed before the questionnaire was distributed to them. Subsequently, each respondent was entitled to answer only one questionnaire. It is worth noting that the process started after the questionnaire had been pre-tested among five (5) pastors and initial challenges have been identified. This allowed for errors to be corrected and invaluable additions to be made. All 80 pastors received the questionnaire and only 60 completed it and as a result, were included in the study. This process lasted over a period of two weeks (from 27<sup>th</sup> May to 10<sup>th</sup> June) 2020.

### Data Verification and Analysis

After responses were received, it was imperative to examine if the data collected were reliable and valid. The data were verified to ensure the respondents appropriately responded to the questions. The data were captured into Statistical Package for Social Scientists (a software) to facilitate data analysis. Following the above, the data were analyzed using both descriptive and inferential statistics. This largely involved using a mean score, frequencies, and standard deviations for analysis.

Nevertheless, owing to the skewness of the data, non-parametric tests such as the Friedman test generally ranked the 'means of respondents to explain how

respondents perceived the total reward strategies employed by the church.

## 3. RESULTS

### 3.1 Response Rate

In all, a total of 80 questionnaires were electronically distributed to respondents (Pastors) of the Brong Ahafo Presbytery of the Presbyterian Church of Ghana and 60 questionnaires were completed and successfully returned. This constitutes a 75% response rate and is deemed acceptable in surveys (Fincham, 2008).

### 3.2 Demographic Characteristics of Respondents

The first part of the questionnaire dealt with the bio-data or demographic characteristics of the respondents. This section covered a range of variables including age, gender, length of services, educational qualification, marital status, etc. Overwhelmingly, the majority of the pastors were males constituting 93.3%) of the respondents whereas females constituted less than 10% (thus 6.7%) of the respondents (see table 1).

Furthermore, the least educational qualification attained by the pastors in the Brong Ahafo Presbytery per the response was an HND/Diploma/Others which was 23.3%) of the respondents. About 40% of the Pastors had at least a Bachelor's Degree indicating the elitist nature of persons recruited into the service. Other qualifications included a Master's degree which represented 16.7% and 20% had professional qualifications (e.g. ACCA, ICM). With regards to the length of service or years, these pastors have worked with the Presbyterian Church, only 16.7% had worked below 5 years. This indicates that a significant proportion (83.3%) of the respondents have worked for more than 5 years with the Church and therefore can contribute meaningfully to the study by sharing their views on the reward schemes and motivation of the Church.

Also, the mean age of the pastors was 48 years. None of the pastors were less than 30 years old. The majority of the pastors fell within the 41-50 age bracket representing 56.7% whilst those above 60 years were only 6.6%. Finally, the income of the pastor was the last variable captured by the survey. The majority (38.3%) of the pastors earned between (GH¢) 500-1, 000 monthly whereas there was a marginal drop (1.6%) in this fraction when the income bracket increased from (GH¢) 1001-1500. Only 5% of pastors earned below 500. That notwithstanding an equal proportion of pastors earned between (GH¢) 1501-2000 and above (GH¢) 2000 (table 1).

**Table 1: Demographic Characteristics of Respondents**

N=60	Elements	Frequency	Percentage (%)
Variable			
Gender	Male	56	93.3
	Female	4	6.7
Marital Status	Married	60	100
Education Level (highest Attained)	HND/Diploma/Others	14	23.3
	Bachelor's Degree	24	40.0
	Master's Degree	10	16.7
	Professional	12	20.0
Length of Service	Below 5 years	10	16.7
	5-10 years	21	35.0
	11-15 years	17	28.3
	15-20 years	7	11.7
	Above 20 years	5	8.3
Age (years)	30 and below	0	0
	31-40	10	16.7
	41-50	34	56.7
	51-60	12	20
	Above 60	4	6.6
	<i>Mean Age (48.3 years)</i>		
Monthly Income (GH¢)	Below 500	3	5.0
	501-1,000	23	38.3
	1,001-1,500	22	36.7
	1,501-2,000	6	10.0
	Above 2,000	6	10.0

Source: Fieldwork, 2022

**3.3 Financial Rewards**

To assess the financial rewards Part A of the questionnaire was dedicated to identifying total reward strategies employed by the church using several financial-related variables. A5-point Likert scale ranging from strongly disagree to strongly agree was employed. The results are presented in table 2. The highest-ranked financial variable pursued by the Presbyterian Church of Ghana was respect to 'I am compensated every month for my output'. The majority

of Pastors affirmed this with a mean of 4.27. As part of the recruitment of pastors, offering remuneration to workers was a crucial element.

Furthermore, pastors disagreed with the statements 'my performance is related to my annual salary', 'pastor needs are reflected in their pay, and 'my pay mirrors a variation in inflation' with a corresponding average of 2.02, 2.00, and 2.15.

**Table 2: Available Compensation to Pastors**

Variable	Mean	Std. Deviation
I am compensated every month for my output	4.27	0.37
My performance is related to my annual salary	2.02	1.14
Pastor's needs are reflected in their pay	2.00	1.29
My pay mirrors a variation in inflation	2.15	1.33

Source: Fieldwork, 2022

**3.4 Available Financial Rewards-Contingency**

The next variable of financial rewards assessed was contingency. This was primarily linked to the bonus

pastors enjoyed in line with their duties. Accordingly, a five-point Likert scale was applied in eliciting from pastors the available 'contingency' rewards available

to them. The results are shown in Table 3. From table 3, all the respondents disagreed with all three variables in Table 3. Thus 'Pastors receive bonuses annually', 'Bonuses for pastors are linked to individual

efforts', and 'Pastor's bonuses are linked to performance and participation with a corresponding 'mean' of 2.34, 1.80, and 2.15.

**Table 3: Available financial Rewards-Contingency Pay**

Variable	Mean	Std. Deviation
Pastors receive bonuses annually	2.34	1.26
Bonuses for pastors are linked to individual efforts	1.80	1.05
Pastor's bonuses are directly linked to performance and participation	2.15	1.51

Source: Fieldwork, 2022

### 3.5 Other Benefits

Pastors were allowed to express the availability with several financial benefits as shown in table 4 using a 5-point Likert scale. The results from table 4 demonstrate that the Presbyterian Church provides free medical care for Pastors which recorded the second-highest average of 3.56. Further, Pastors were

automatically enrolled in the National Health Insurance Scheme thereby influencing the high level of agreement among respondents.

The survey additionally revealed that 'pastors enjoy retirement and disability benefits' had the highest average (3.58).

**Table 4: Other benefits available to Pastors**

Variable	Mean	Std. Deviation
Pastors enjoy free medical care	3.56	1.56
Pastors enjoy Retirement/disability benefit	3.58	1.32
Pastors enjoy Study leave with pay	3.10	1.46

Source: Fieldwork, 2022

### 3.6 Components of Non-Financial Rewards

#### 3.6.1 Performance and Career Management

Respondents (pastors) were asked questions on non-financial rewards that were available to them by the Presbyterian Church using the 5-point Likert scale to express their agreement and disagreement with several variables that bordered on performance and career management. This comprised feedback on performance, monthly communication, the opportunity for job rotation, and access to learning and

development opportunities (table 5). Respondents were unbiased on "receiving feedback on performance" and having the "Option to rotate jobs" with the corresponding 'mean' of 2.98 and 3.42, respectively. Moving forward, the respondents (pastors) confirmed the availability of monthly communication sessions which recorded the highest average of 4.02. Additionally, pastors' access to career development opportunities was the second highest (3.57) in terms of average.

**Table 5: Available non-financial rewards on performance & career management**

Variable	Mean	Std. Deviation
Pastors receive feedback on performance	2.98	1.30
there is a monthly communication session for pastors	4.02	0.79
Option to rotate jobs	3.42	1.16
availability of career development opportunities for pastors	3.57	1.49

Source: Fieldwork, 2022

#### 3.6.2 Quality of Work Environment

The quality of the working environment which is a vital component of total rewards was examined using the 5-point Likert scale. Per the results from the survey, 'I have a cordial relationship with colleagues' had the highest average (4.58-see table 6). 'My workplace is safe and secure' was the next variable which recorded the second-highest mean (3.65). Respondents were neutral to 'I work in a comfortable environment and 'management encourages employee performance.

Table 6: Available non-financial rewards-Quality of work environment

Variable	Mean	Std. Deviation
I work in a comfortable environment	2.98	1.27
management encourages employee performance	3.47	1.03
My workplace is safe and secure	3.65	1.12
I have a cordial relationship with my colleagues	4.58	0.65

Source: Fieldwork, 2022

### 3.6.3 Work and Home Integration

Non-financial rewards which border on work-life indicators such as job specification and scheduling that enables workers to deliver were also analyzed. It was imperative to ascertain if these elements were available to pastors of the Presbyterian Church. Evidently from table 7, the respondents disagreed with the Church providing holiday programs or for their children. This recorded the lowest mean of 1.27. Indicating such interventions do not exist for children of pastors of the church and are rare even within the

private sector of Ghana. Further, the respondents agreed to have the opportunity to work from home recording the highest mean (3.82). The pastoral ministry deals with diverse issues which are not only addressed at offices only but from the home as well. Respondents were neutral about enjoying maternity or paternity leave as well as having flexible working at the workplace with a corresponding average of 2.53 and 3.43. Table 7 shows respondents' acknowledgment of the availability of non-financial rewards concerning work-home integration.

Table 7: Available non-financial rewards-work-Home Integration

Variable	Mean	Std. Deviation
holiday programs for pastors' children	1.27	0.52
maternity/paternity leave	2.52	1.12
There are flexible working hours at my workplace	3.43	1.24
Pastors can work from home	3.82	0.87

Source: Fieldwork, 2022

### 3.7 Pastors' Perception of Total Reward Strategies Employed by the Presbyterian Church

A crucial component or objective of the study was to assess the perceptions of Pastors concerning the total rewards strategies employed by the church. Pastors expressed their agreement or otherwise with several statements on total rewards captured in table 8 using the 5-point Likert scale. Friedman test, (a non-parametric) test was accordingly used to rank the perception of the respondents (pastors) based on their corresponding mean values (rank). As evident from Table 8, there was a significant difference among pastors with regards to the total rewards they enjoy based on the Friedman test results which were significant at a 5% confidence interval (p-value less than 5%).

Respondents acknowledged that the 'Current rewards scheme operationalized by the Church requires improvement' to be the top-rated element (ranked 1) among respondents (pastors). Accordingly, 83.4% of

respondents expressed that the current rewards strategy requires improvement. About 12% of the respondents (11.7%- strongly disagree and disagree combined) were content with the status quo.

The second most ranked element on the Friedman test results was 'Pastors are promoted in a fair manner' was the second most ranked variable (3.72). This suggests there is an explicit procedure for promoting Pastors in the Church. With regards to the 'Rewards received by Pastors are appropriate to motivate them', 'The church's reward scheme is flexible to enable pastors to realize their aims, and 'Pastors understand how the current reward scheme functions', respondents were neutral with a mean rank of 3, 4 and 5 (table 8).

However, concerning 'Pastors earn salaries comparable with employees in a similar profession,' it recorded the lowest mean rank of 6. 58.3% of the respondents disagreed that they earned comparable rewards with colleagues in a similar job. Table 8 and 9 show employees' perception of reward strategies and the results of the Friedman test accordingly.

**Table 8: Pastors' perception of total reward scheme**

N=60	Degree of perception (%)					Mean	Rank	Std. Deviation
Variable/Statements	1	2	3	4	5			
Current employee rewards at the Church requires improvement	1.7	10.0	5.0	26.7	56.7	4.23	1	1.06
Pastors are promoted in a fair means	15.0	13.3	15.0	38.3	18.3	3.62	2	1.37
Rewards received by pastors are appropriate to motivate them	8.3	26.7	26.7	26.7	11.7	3.01	3	1.26
The church's rewards scheme is flexible to enable pastors realize their aims	8.3	50.0	13.3	23.3	5.0	2.67	4	1.08
Pastors understand how the current reward scheme functions	33.3	28.3	3.3	18.3	16.7	2.57	5	1.52
Pastors earn salaries comparable with employees in a similar profession	25.0	33.3	16.7	16.7	8.3	2.30	6	1.02
Likert Scale: Strongly Disagree (1), Disagree (2) Neutral (3) Agree (4) Strongly Agree (5)								

Source: Fieldwork, 2022

**Table 9: Ranking Pastors' Perceptions via Friedman Test**

Variable	Mean S	Rank
The current rewards scheme utilized by the Church requires Upgrading	4.84	1
Pastors are promoted in a fair means	3.72	2
Rewards received by pastors are appropriate to motivate them	3.39	3
The church's rewards scheme is flexible to enable pastors to realize their aims	2.98	4
Pastors appreciate how the current reward scheme functions	2.88	5
Pastors earn salaries comparable with employees in the same/similar profession	2.39	6
<b>Test Statistics</b>		
N		60
Chi-Square		75.84
Df		5
Asymp. Sig.		.000

Source: Fieldwork, 2022

### 3.8 Effect of the Presbyterian Church's Reward Scheme on Pastor's Motivation

Having established the available total rewards to pastors, the perception of pastors about these rewards. The final research objective was to establish the effect the current reward practice had on pastors. This was analyzed quantitatively using the 5-point Likert scale evidenced in table 0. It is obvious from table 10 that there were generally neutral (recording an average greater than 2.5 and less than 3.5) for the statements 'The Church's reward scheme fosters the development of teamwork', 'Pastor's personal development is supported by the reward scheme', 'I do not plan to leave the organization due to the rewarding

practice' and 'by the reward scheme implemented I am highly satisfied with the with my work'.

The respondents disagreed with 'Pastors efficiency are enhanced by the church's reward scheme' and 'Pastors personal aspirations are facilitated by the reward scheme' with a corresponding mean of 2.12 and 1.93 and ranks of 5 and 6. Conspicuously from table 10, the respondents (pastors) did not agree with any of the statements suggesting the total reward strategy of the Presbyterian Church had a positive correlation with the pastor's motivation. Table 10 shows the effect of total rewards on pastors' motivation.

**Table 10: Effect of total rewards on pastor's motivation**

N=60	Degree of perception (%)					Mean	Rank	Std. Deviation
Variable	1	2	3	4	5			
The Church's reward scheme fosters the development of teamwork	6.7	11.7	21.7	31.7	28.3	2.77	4	1.08
Pastors' efficiency is enhanced by the church's reward scheme	15.0	33.3	28.4	8.3	15.0	2.12	5	1.77
Pastors' personal development is supported by the reward scheme	10.0	35.0	13.3	36.7	5.0	2.83	3	1.22
I do not plan to leave the organization due to the rewarding practiced	13.3	35.0	15.0	28.3	8.3	2.92	2	1.15
By the reward scheme implemented I am satisfied with my work	15.0	36.7	20.0	28.3	0	3.14	1	1.22
Pastors' personal aspirations are facilitated by the reward scheme	11.7	50.0	11.7	23.3	3.3	1.93	6	0.87
Likert Scale: Strongly Disagree (1), Disagree (2) Neutral (3) Agree(4) Strongly Agree(5)								

Source: Fieldwork, 2022

Agian, Kendall's coefficient of concordance (W), which measures the degree of association of ordinal assessments to further determine the overall effect of total rewards on the Pastors' motivation was applied. The results are presented in Table 11. Evidently, in table, Kendall's Wa coefficient<sup>1</sup> of (0.23) was low and statistically significant ( $p < 0.05$ ) confirming a weak agreement among respondents on the positive effects of the total reward strategy on pastors' motivation.

**Table 11: Degree of agreement/disagreement of respondents on rewards & motivation**

Variable	Mean	Rank
The Church's reward scheme fosters the development of teamwork	4.84	1
Pastors' efficiency is enhanced by the church's reward scheme	3.86	2
Pastors' personal development is supported by the reward scheme	3.42	3
I do not plan to leave the organization due to the rewarding practice	3.14	4
By the reward scheme implemented I am satisfied with my work	2.88	5
Pastors' aspirations are facilitated by the reward scheme	2.86	6
<i>Test Statistics</i>		
N		60
Kendall's W <sup>a</sup>		0.232
Chi-Square		67.135
Df		5
Asymp. Sig.		0.000

Source: Fieldwork, 2022

### 3.9 Pastors' Rating of the Reward Scheme Implemented by the Presbyterian Church

Pastors were asked whether they were satisfied with the rewards scheme employed by the Presby Church. Evidently from figure 1, there was only a 5.1%

difference between satisfied respondents (46.7%, when both satisfied and highly dissatisfied are combined with the reward scheme against those who were unsatisfied (41.6% thus if both highly dissatisfied and dissatisfied are combined). This shows an almost equal proportion of respondents across the divide. Respondents who were generally dissatisfied with the reward scheme are likely to be influenced by the lack

of bonus schemes and only basic salary being the major financial reward available to them as revealed in the earlier analyses. About 11.7% of the respondents were neutral about the reward scheme pursued by the church. Figure 1 shows the pastor's satisfaction with the total rewards scheme pursued by the Presby church of Ghana.

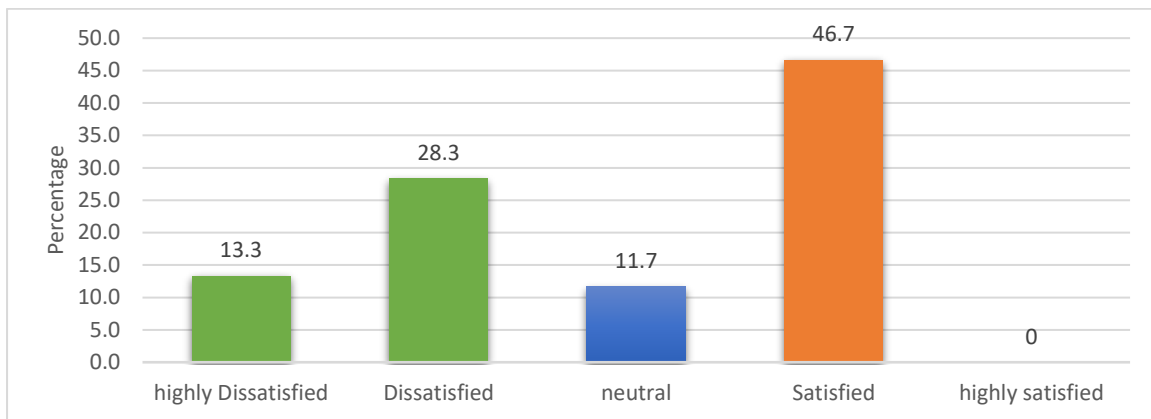


Figure 1: Pastors' Overall Satisfaction with the Total Rewards Employed by the Church

Source: Fieldwork data, 2022

#### 4. DISCUSSION

Majority of the respondents were males. This is expected as traditionally, pastoral work has been the domain of the male gender as compared to females, especially in the orthodox churches. This is generally consistent with reports on gender participation in leadership across Africa, where males have been established to take a lead role with recent reforms giving females the opportunity to participate in this crucial religious role. All the respondents had a spouse. Indeed, being married is a crucial requirement for the role of a pastor, and therefore it is not out of place for all the respondents to have a spouse.

Pastoral work requires a lot of experience and wisdom to navigate the various demands of the profession which contributes to the age of the average pastor being more than 45 years.

The literature review highlighted the various total rewards strategies that have been employed across a variety of organizations around the globe largely among private and public organizations. Therefore, one of the principal objectives of the study was to identify the total reward strategies that are available to pastors in the Presbyterian Church of Ghana. The literature review highlighted several categorizations of total rewards; financial or non-financial, direct or indirect, etc. with the components that make up these

broad categorizations differing from scholar to scholar (Gulyani & Sharma, 2018; Luthans, 2010; Nazir et al., 2012b). The study employed the broad categorization of total rewards to be financial and financial rewards with the components adapted from (WorldatWork, 2007a). The analysis of the total rewards available to pastors in the Presbyterian Church is thoroughly examined in the next section in line with the aforementioned categorizations.

Even though both financial and non-financial rewards have gained traction among scholars about which of the two is crucial in motivating employees. It was imperative to identify both financial and non-financial rewards strategies pursued by the Presbyterian Church of Ghana and which of the two the church places a premium on.

Perhaps owing to the humanitarian and religious nature of the work, the church is not bent on providing financial extensive incentives comparable to private or public sector workers. Moreover, the upshot of the health emergency crisis (COVID-19) has made it difficult for even businesses to undertake interventions to improve the welfare of its member, and as such these results were expected from pastors whose work is more sacrificial. This confirms that the Presbyterian Church places a high premium on monthly salaries relegating other important critical elements like how

salaries reflect inflation, whether it meets the needs of pastors as well as their performance to the background as clearly demonstrated from the survey results in table 2. This situation has a higher propensity of demotivating pastors to deliver as their tasks are if not more demanding, it is comparable to the staff of private or public organizations who enjoy myriad benefits them

Ordinarily, one would think that Ordained Pastors of the Presbyterian Church would enjoy rewards comparable to workers within the public and private sectors due to the educational qualifications of these Pastors (the majority of the pastor had at least a bachelor's degree). However, owing to the nature of the work being dubbed '*A Call from GOD*' invariably implies making a case for the provision of these benefits is problematic. These results indicate pastors do not enjoy bonuses despite the laborious nature of their work and that this finding fits the popular narrative that pastors' rewards are in heaven. This has serious implications for the material well-being of pastors who live within the same economic environment and therefore urgent interventions are required to reverse the trajectory. This further has the potential to demotivate Pastors in their line of duties. That notwithstanding, this finding is in line with the caveat issued by (WorldatWork, 2007b) urging firms to develop appropriate reward schemes in line with a firm's organizational culture and values (the pastoral work is not a money-making venture). It is axiomatic that any organization's productivity is contingent on a healthy worker. It has to be further acknowledged that the church plays a crucial social role in providing health and educational facilities across Ghana.

This finding is not surprising as providing retirement benefits is enshrined in the labor laws of the country. Generally, 'respondents were neutral to the statement 'pastors enjoy study leave with pay' having the lowest mean of 3.10 (see table 3). This result perhaps might be due to the difficulty of activating or securing these benefits or having knowledge about their availability. Meanwhile, the modern worker requires opportunity for self-enhancement and therefore the Church must have a second look at the situation

Over the years, the narrative on rewards systems has shifted from merely financial rewards to motivating employees at the workplace. A perusal of the literature reveals that non-financial rewards are all benefits workers enjoy aside from financial rewards. This includes; feelings of accomplishment, being challenged, and responsibility (Mansaray-Pearce et al., 2019). (Stone et al., 2010) maintain that financial

incentives are not always reliable and do not necessarily satisfy the psychological needs and the varying individual worker needs. Consequently, as part of analysing the available total rewards, it was imperative to consider this critical aspect. This result confirms that the Church as an employer engages with pastors on issues encountered in their line of work. This finding is in line with (WorldatWork, 2007b) observation that employee engagement is a critical element of total rewards as well as organizational outcomes.

It is common knowledge that the ambiance at the workplace/environment invariably has an effect or an impact on the productivity of workers see for example ((Gross & O'Malley, 2007). According to (WorldatWork, 2007a), this includes specified policies geared toward producing a viable working environment. Pastors work with subordinates who inevitably affect their output perhaps influencing this outcome and as such Pastors would go the extra mile to establish conducive relationships with these subordinates

This is buttressed by the finding where the only financial rewards pastors receive are only basic salaries. Having only a basic salary alone perhaps would not be enough to motivate pastors and as such other elements such as bonuses and incentives need to be brought back to the table as recommended (Anku-Tsede & Kutin, 2013). This is further highlighted by (Nazir et al., 2012b) who contend that firms that adequately address employees' needs and preferences with reference to 'total pay-basic salary, benefits, etc. are likely to retain or reduce employee attrition.

Just like any serious organization, the Presbyterian Church values the safety and well-being of Pastors and that would not put Pastors in harm's way. Moreover, the Brong Ahafo Presbytery of the Presbyterian Church falls within the Brong Ahafo Region which is relatively peaceful.

This is expected as compensations in especially one-man churches are determined by the pastors themselves as well as their ostentatious lifestyle may have influenced this outcome. As a result, for pastors/workers to be in sync and or support the church's values, aims, and vision, they have to be adequately compensated to reduce attraction as suggested by (Nazir et al., 2012).

This indicates the total reward strategy of the church is weak or unsatisfactory to pastors. For instance, pastors disagreeing with the statement 'the reward

system helps me to attain my personal goals' suggest a mismatch with pastors' motivation and personal drive to for example meet certain needs like building a house. This finding suggests financial rewards to pastors are not enough for pastors to be satisfied with their work to improve their output despite the humanitarian nature of their work. Consequently, the church must review its reward strategy to reflect the exigencies of the time as suggested by ((Nazir et al., 2012b; Rynes et al., 2004)

In other words, pastors did not strongly agree to the rewards scheme currently provided by the Presbyterian Church has a positive effect on their motivation. Consequently, pastors may derive their motivation from the inner of doing the Lord's work. That notwithstanding the Presbyterian church of Ghana needs to take a second look at the reward strategy of the church to reflect its aspirations of the church. Table 10 show Kendall's Coefficient of Concordance test. Respondents who were satisfied with the reward scheme were perhaps content with the status quo.

This suggests the church ought to have a second look at the total rewards scheme, make adjustments and increase the satisfaction of the workers.

#### 4. CONCLUSION

Studies on total rewards have focused on public and private sectors workers despites pastors who work in a semi-private/public sector representing a key component of the Ghanaian society/labour force. The study therefore assessed the effect of the reward schemes on pastors using the Presbyterian church of Ghana as a case. The findings revealed that pastors did enjoy both financial and non-financial rewards however, this was not competitive with what was usually utilised in the private and public sector workers. This indicates that the pastors did not enjoy a full complement of rewards. Further, the pastors received more non-financial rewards compared to financial confirming the Church valuing non-financial over financial rewards. Further, the pastors regard the urgency to improve the current reward system as the one number issue with regards to their perception. This invariably indicates that the pastors were not satisfied with the reward system being employed by the Church. Additionally, the study measured the effects of the reward system on pastor's motivation. A statistical test (Kendall's co-efficient) revealed pastors were dissatisfied with the reward scheme. Thus, the reward strategy employed by the Church had a weak effect or relationship on their motivation. Finally, the study contributes to the ongoing debate on the effect of rewards on workers in various sectore

(e.g. private, public, semi-private etc.). It highlights that reward schemes employed in the private/public sector are not different from those enjoyed by leaders in the orthodox churches but the different lies in their implementation. Based on the findings of the study, it is imperative that the following interventions are made:

- a. Customization, review, and improvement in financial rewards for Pastors
- b. Promote strong work-life balance programmes
- c. Develop cost effective career growth opportunities for pastors
- d. A comprehensive study that incorporates other Presbyteries like the Ashanti region, Greater Accra, and the northern regions using varied methodological approaches could produce more meaningful data.

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