RELATIONSHIP BETWEEN CHRISTIAN ETHICAL PRACTICES AND LEADERSHIP EFFECTIVENESS IN RELIGIOUS INSTITUTIONS IN KAMPALA A CASE OF SELECTED CHURCHES IN KAMPALA CITY

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UGANDA CHRISTIAN UNIVERSITY
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DECLARATION

I, **Buwenje Ruth**, attest that this report is entirely original and that I have not published or written any of its content previously for any other degree from any university or higher learning institution, except where proper credit has been given in the text and reference list.

Signature..  **Date**: 2nd – April - 2025

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APPROVAL

This is to certify that the study: ***"Relationship between Christian ethical practices and leadership effectiveness in religious institutions in Kampala: a case of selected churches in Kampala city***" conducted by **Buwenje Ruth** has been under my supervision.

Signed:

Joseph Jakisa Owor. PhD

April 3, 2025

DEDICATION

I dedicate this report to my beloved family, whose firm support and encouragement have been my greatest source of strength, especially during challenging times. Your belief in me has been a constant motivation, pushing me to persevere and give my best. I also extend my heartfelt appreciation to my course mates for their moral support, friendship, and encouragement throughout my academic journey. Your amity made this experience more enriching and fulfilling. A special thank you to my lecturer for providing important guidance and creating an environment conducive to learning and research. Your mentorship and dedication have played a significant role in the successful completion of this dissertation.

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BSCNC – Baptist State Convention of North Carolina

IBM SPSS – International Business Machines Statistical Package for the Social Sciences

NGO – Non-Governmental Organization

ABSTRACT

In Uganda, specifically in Kampala, many religious leaders face challenges in consistently applying Christian ethical practices in their leadership roles and this has continued to undermine their effectiveness and has eroded congregational trust. This study focused on examining the relationship between Christian ethical practices and leadership effectiveness in religious institutions in Kampala. The study was guided by three specific objectives including; to measure the extent to which key Christian ethical practices are applied in leadership within religious institutions in Kampala, to evaluate leadership effectiveness in religious institutions based on specific indicators and to analyze the relationship between the application of Christian ethical practices and leadership effectiveness in religious institutions in Kampala.

This study adopted a cross-sectional research design and data was primarily quantitative, collected through the use of structured and self-administered questionnaires. The study population for this study included low level church leaders and church members from selected Pentecostal churches in Kampala. A sample size of 169 was considered and determined using Krejcie and Morgan sample determination table. The selection of church leaders was through purposive sampling whereas the church members were chosen by stratified random sampling.

The findings of the study revealed a moderate positive correlation ($R = 0.438$) between Christian ethical practices (Love, Integrity, Accountability, Compassion, Humility, Forgiveness, and Respect) and leadership effectiveness in religious institutions in Kampala. The model explained approximately 19.2% ($R^2 = 0.192$) of the variance in leadership effectiveness, suggesting that while ethical practices play a significant role, other factors also contribute. The ANOVA results confirmed the statistical significance of the model ($F = 5.472$, $p = 0.000$), reinforcing the impact of Christian ethics on leadership. Among the independent variables, Integrity ($B = 0.308$, $p = 0.003$), Humility ($B = 0.245$, $p = 0.006$), and Love ($B = 0.113$, $p = 0.021$) had significant positive effects on leadership effectiveness, highlighting their importance in enhancing leadership outcomes. Conversely, Compassion ($B = -0.022$, $p = 0.815$), Forgiveness ($B = -0.081$, $p = 0.413$), and Respect ($B = -0.103$, $p = 0.217$) showed negative but statistically insignificant relationships, suggesting that these values alone may not necessarily improve leadership effectiveness in the study setting. Accountability ($B = 0.140$, $p = 0.064$) showed a marginal influence.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

Christian ethical practices are considered fundamental to effective leadership, particularly within religious institutions, where leaders are expected to model moral integrity, humility, service, and accountability. Leadership effectiveness in such settings involves more than just organizational success; it encompasses fostering trust, unity, and spiritual growth among congregants. These ethical practices are rooted in Christian teachings, offering a moral framework that can guide leaders in fulfilling their roles responsibly. However, questions remain regarding the consistency with which these values are applied in leadership roles and how they affect the overall functioning of religious institutions (Nyaga & Onyango, 2021). This study examined the relationship between Christian ethical practices and leadership effectiveness within religious institutions in Kampala, Uganda, to address this gap.

1.1 Background of the Study

Globally, the role of Christian ethical practices in leadership has evolved significantly over time. In the early centuries of Christianity, church leaders were seen as moral guardians, tasked with upholding the faith and guiding their congregations based on biblical principles (Nkomo, 2020). However, as religious institutions expanded in size and influence, particularly during the Middle Ages, the leadership within these institutions often faced ethical challenges, with cases of corruption and moral decay. This history has prompted modern efforts to realign leadership practices with core Christian values such as humility, service, and integrity.

In Africa, religious institutions play a central role in community life, with Christianity being one of the predominant religions. The leadership of churches and other religious bodies has often been scrutinized for failing to uphold ethical standards, leading to scandals and loss of trust among followers (Nana & Nwankwo, 2024). However, various movements across the continent have aimed at promoting ethical leadership, rooted in the teachings of Christ. In South Africa, for instance, the Truth and Reconciliation Commission, chaired by Archbishop Desmond Tutu, highlighted the importance of ethical leadership in healing and uniting a nation post-apartheid (Swartz, 2019).

Christian ethical practices refer to the principles and moral norms derived from biblical teachings that guide the conduct of individuals, particularly in leadership roles. These values include integrity, humility, service, faithfulness, and justice, all of which are central to the Christian moral framework (Kretzschmar, 2023). Leadership effectiveness, on the other hand, is often measured by the ability of a leader to achieve desired outcomes such as organizational success, trust, unity, and follower satisfaction (Yukl, 2020).

The relationship between Christian ethical practices and leadership effectiveness is profound. When leaders embody these values, they are more likely to foster trust, loyalty, and commitment within their congregations, which are key indicators of leadership effectiveness. For example, a leader who upholds integrity and justice is more likely to gain the respect and trust of followers, enhancing the unity and organizational performance of the institution (Nyaga & Onyango, 2021). Thus, the application of Christian ethical practices has a direct impact on the overall effectiveness of leadership within religious institutions.

In Uganda, Christianity plays a major role in the cultural and social life of the population, with 84% of the population identifying as Christians (Uganda Bureau of Statistics, 2022). However, the leadership in some religious institutions has been criticized for lack of integrity, accountability, and moral guidance. Several cases of financial mismanagement and moral failures have been reported, raising concerns about the effectiveness of church leadership in promoting Christian ethical practices (Kagimu, 2020). According to a report by the Uganda Joint Christian Council (UJCC), several religious leaders have been implicated in cases of mismanagement and ethical breaches, undermining the trust that congregants place in their institutions (UJCC, 2021). Despite these challenges, many religious leaders continue to promote ethical leadership by advocating for transparency, accountability, and moral integrity.

The relationship between Christian ethical practices and leadership effectiveness is particularly relevant in Kampala, Uganda's capital, where religious institutions play a central role in addressing social and moral issues. Recent studies indicate that leadership effectiveness in Kampala's religious institutions is often compromised by inconsistent application of Christian ethical practices (Kyeyune, 2022). For instance, leaders who fail to uphold values such as integrity and humility tend to face challenges in maintaining unity and trust within their congregations. These

ethical lapses can have far-reaching consequences, including declining membership and diminished organizational performance.

1.2 Problem Statement

In Uganda, specifically in Kampala, many religious leaders face challenges in consistently applying Christian ethical practices in their leadership roles and this has continued to undermine their effectiveness and has eroded congregational trust (Nyaga & Onyango, 2021). Despite efforts by the Ugandan government and various church organizations to promote ethical leadership, many religious institutions continue to grapple with issues of corruption, moral failings, lack of accountability among others. The Ministry of Ethics and Integrity has launched various initiatives aimed at promoting transparency and accountability among religious leaders, but these efforts have yet to yield significant results (Mugisha, 2023). Additionally, some religious institutions have introduced internal reforms aimed at promoting ethical leadership, yet challenges remain, particularly in addressing systemic issues such as financial mismanagement and moral decay. The lack of consistent application of Christian ethical practices in leadership has had significant consequences for religious institutions in Kampala. It has resulted into diminished trust among congregants, declining membership, and poor institutional performance. This situation calls for the need for a deeper investigation into the relationship between Christian ethical practices and leadership effectiveness in Kampala's religious institutions.

1.3 Objectives of the Study

1.3.1 Main Objective

The main objective of the study is to examine the relationship between Christian ethical practices and leadership effectiveness in religious institutions in Kampala.

1.3.2 Specific Objectives

i. To measure the extent to which key Christian ethical practices are applied in leadership within religious institutions in Kampala.
ii. To evaluate leadership effectiveness in religious institutions based on specific indicators.
iii. To analyze the relationship between the application of Christian ethical practices and leadership effectiveness in religious institutions in Kampala.

1.4 Research Questions

i. To what extent are key Christian ethical practices applied in leadership within religious institutions in Kampala?
ii. How effective is leadership in religious institutions based on specific indicators?
iii. What is the relationship between the application of Christian ethical practices and leadership effectiveness in religious institutions in Kampala?

1.5 Hypotheses

i. **H_o^1:** There is no significant relationship between Christian ethical practices and leadership effectiveness in religious institutions in Kampala.
ii. **H_1^1**: There is a significant relationship between Christian ethical practices and leadership effectiveness in religious institutions in Kampala.

1.6 Scope of the study

1.6.1 Content Scope

This study was mainly centered on examining the relationship between Christian ethical practices and leadership effectiveness in religious institutions in Kampala. It specifically focused on measuring the extent to which key Christian ethical practices are applied in leadership within religious institutions in Kampala, evaluating leadership effectiveness in religious institutions based on specific indicators and analyzing the relationship between the application of Christian ethical practices and leadership effectiveness in religious institutions in Kampala.

1.6.2 Time scope

This study was conducted over a period of 5 months, from December 2024 to April 2025. The selected time frame allowed for adequate proposal writing, data collection, analysis, and writing the final report.

1.6.3 Geographical Scope

The study was conducted from three selected Pentecostal churches that included Gospel messengers church of holiness and righteousness Lusaka, Kilyoka Gospel messengers church and Kasanda pentocoastal church, all located in Kampala district. Located in central Uganda, Kampala district is situated within the Buganda Kingdom. It shares borders with Wakiso district on its southern, western, and northern sides, while the municipality of Kira is located to its east.

1.7 Justification of the study

The persistent challenges faced by church leaders in Kampala, such as corruption, lack of accountability, and moral failings, highlighted a critical gap in the application of Christian ethical principles. Investigating the relationship between Christian ethical practices and leadership effectiveness provided evidence-based insights that helped religious leaders strengthen their ethical foundations and improve governance within their institutions.

Furthermore, while the Ugandan government and religious organizations had implemented initiatives to enhance transparency and accountability, their limited success suggested the need for a more comprehensive understanding of the factors influencing leadership effectiveness. By exploring how Christian ethical values such as integrity, servant leadership, and justice impacted church governance, this study provided valuable recommendations to improve leadership standards within religious institutions.

Additionally, the decline in congregational trust and church membership in Kampala pointed to the urgent need for research that addressed the root causes of these issues. Understanding how ethical practices contributed to leadership effectiveness helped restore faith in religious institutions and enhanced their role in fostering spiritual and social development. This study not only benefited church leaders but also provided guidance to church members, and scholars interested in leadership and ethics within religious settings.

1.8 Significance of the study

<u>To church Leaders</u>

This study will provide church leaders with significant perceptions into how Christian ethical practices influence leadership effectiveness. It will help them assess and improve their leadership

approaches, fostering integrity, accountability, and servant leadership. By adhering to ethical principles, church leaders can enhance trust, unity, and spiritual growth within their congregations.

To the Inter-religious council

The findings will benefit the Inter-Religious Council by offering a research-based understanding of ethical leadership within religious institutions. This can guide policy formulation, leadership training programs, and interfaith collaborations that promote moral governance and ethical decision-making across various religious organizations.

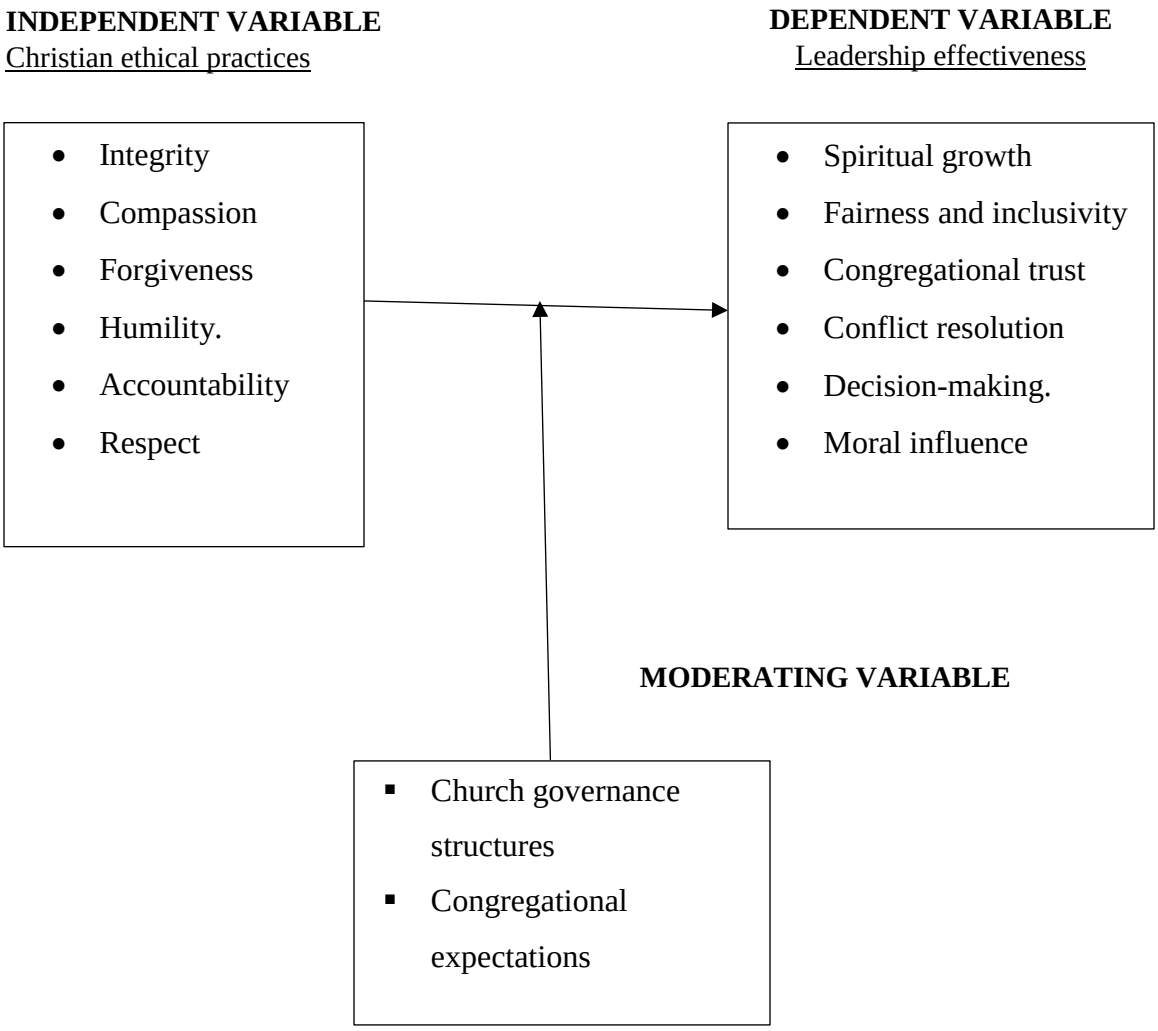
To church members

Church members will gain a deeper appreciation of the role of ethical leadership in shaping their spiritual and social well-being. The study will encourage active participation in church governance, reinforcing accountability and transparency in leadership. It will also empower congregants to demand ethical leadership that aligns with biblical principles.

To academicians

This research will contribute to the academic field by expanding literature on leadership effectiveness within religious institutions. It will serve as a reference for scholars interested in theology, ethics, and leadership studies. Future researchers can build upon these findings to explore related aspects of religious leadership and ethics in different contexts.

1.9 Conceptual Framework



The above figure illustrates the relationship between the independent variable (Christian ethical practices) and the dependent variable (Leadership effectiveness). The independent variable has different dimensions that included integrity, compassion, forgiveness, humility, accountability and respect. The dependent variable is characterized by different dimensions including spiritual growth, fairness and inclusivity, congregational trust, conflict resolution, decision-making and moral influence. The figure further demonstrates the moderating variable characterized by church governance structures and congregational expectations.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents the review of literature related to the relationship between Christian ethical practices and leadership effectiveness in religious institutions. The review is based on the objectives of the study, which are to: establish the relationship between integrity and leadership effectiveness in religious institutions, establish the relationship between humility and leadership effectiveness in religious institutions, and establish the relationship between service and leadership effectiveness in religious institutions.

2.2 Theoretical Framework

This section explores leadership theories that emphasize ethical behavior, especially in a Christian context, and their relevance to leadership effectiveness in religious institutions. Two prominent theories in this regard are Servant Leadership Theory and Christian Transformational Leadership Theory.

2.2.1 Servant Leadership Theory

Servant Leadership, developed by Robert Greenleaf in the 1970s, emphasizes that leaders prioritize the needs and growth of their subordinates over their own or the organization's goals. In this framework, leaders focus on helping their followers grow morally, emotionally, and professionally, which aligns with Christian ethics that promote humility, service, and community (Greenleaf, 1977). A servant leader is described as someone who helps others become “healthier, wiser, freer, and more autonomous,” ultimately fostering leadership qualities in their followers (Shonk, 2024). This theory resonates strongly with Christian values like integrity, love, and humility, which are foundational for ethical leadership in religious institutions.

However, the theory has faced criticism for its potential paternalism. Feminist scholars like Eicher-Catt argue that servant leadership can reinforce patriarchal notions, especially when the concept of "servanthood" is applied in contexts where certain groups, such as women and people of color, have historically been marginalized (Eicher-Catt, 2012). Additionally, the theory has been critiqued for its cultural insensitivity in contexts where servitude carries negative historical connotations, such as among Black communities who have faced exploitation (Marina &

Fonteneau, 2012). Despite these critiques, servant leadership remains highly relevant to ethical leadership in religious settings, as it aligns with the teachings of Christ about servanthood and humility.

2.2.2 Christian Transformational Leadership

Christian Transformational Leadership builds upon transformational leadership theory, emphasizing the spiritual and moral transformation of followers through the leader's vision and ethical conduct. It integrates aspects of various Christian leadership styles such as servant leadership, spiritual leadership, and courageous leadership. Transformational leadership, in this context, goes beyond simply achieving organizational goals; it aims to instill moral values and Christian virtues in followers, fostering their spiritual and ethical growth (Gibbs, 2005).

A key aspect of Christian Transformational Leadership is the leader's ability to inspire followers by embodying Christian values like humility, integrity, and service. For example, Jesus Christ's leadership in the Bible exemplifies transformational leadership by modeling servanthood, moral character, and a focus on empowering others (Coleman, 2008). This leadership style resonates in religious institutions where moral authority and character often define leadership effectiveness. Transformational leaders are expected to motivate followers to align with the institution's mission, enhance their moral compass, and challenge them to grow spiritually.

Christian Transformational Leadership has practical applications in religious institutions by encouraging leaders to act as role models, focus on individual development, and create a community driven by ethical and spiritual principles. This approach strengthens leadership effectiveness by fostering trust, unity, and spiritual growth, which are crucial in a religious setting.

Both servant and transformational leadership theories offer valuable insights into how Christian ethical practices such as humility, integrity, and service can enhance leadership effectiveness in religious institutions. Leaders who embody these values are likely to build trust, foster organizational cohesion, and improve follower morale. Servant leadership encourages leaders to focus on the needs of their congregations, while transformational leadership motivates them to elevate followers' spiritual and moral standards. Together, these leadership theories provide a robust framework for understanding the role of Christian ethics in improving leadership effectiveness in religious settings.

2.3 Empirical Review

2.3.1 Extent to which key Christian ethical practices are applied in leadership within religious institutions.

Adejuwon (2023) postulates that Christianity and morality go together just as leadership and ethics do in many cultures and societies globally. Using secondary data collections from literal sources like books, journals, and internet materials, Adejuwon (2023) discussed the concepts of Christian ethics and leadership, as well as biblical foundations of ethics of leadership. It also examined the virtues that are expected of Christian leaders and enumerated acts necessary for maintaining Christian ethics by the leader. Their study found out that three dimensions of relationships for the leader include relationship with God, others and self. The virtues essential for the leadership in relation with God are demonstrations of having faith in God, fear of God and love for God. While virtues expectations on leadership in relationship with others include good character, integrity and justice, virtues in relationship with the self are self- sacrifice, self- discipline and self-control.

Cavins (2018) explores the foundational question of what constitutes "good" in leadership ethics, emphasizing the necessity for leaders to understand and apply ethical principles. Various ethical frameworks, including egoism, deontology, utilitarianism, and virtue ethics, are commonly discussed in leadership ethics. This article contributes to the discourse by examining ethical leadership from a Pauline perspective, specifically through an analysis of 1 Timothy 6. Using Robbins' (1996) socio-cultural texture analysis within the socio-rhetorical interpretation methodology, the study seeks to understand Paul's expectations for Timothy regarding leadership ethics in their original social and cultural contexts.

The integration of Christian ethical practices in leadership within religious institutions has been a focal point of contemporary scholarship, emphasizing the necessity for leaders to embody principles such as integrity, compassion, and humility. Integrity stands as a cornerstone of Christian leadership, demanding consistency between one's beliefs and actions. The National Association of Evangelicals (2016) underscores this by advocating for pastors to "pursue integrity in personal character," emphasizing that ethical leadership is rooted in personal virtue. This alignment between personal conduct and public ministry fosters trust and credibility within religious communities. However, lapses in integrity can lead to significant repercussions, as

leaders who engage in unethical activities often lose their moral authority, thereby diminishing their capacity to lead effectively (Center for Christianity in Business, 2025).

Compassion, another Christian core value, influences leadership by creating empathy and service to others. The biblical command to "love your neighbor as yourself" is a command to leaders to prioritize the well-being of their constituencies. Compassion is demonstrated in religious groups that step in to provide critical services, especially where government relief is not available. For instance, when foreign aid has been minimal, the Church has been requested to fill the void, demonstrating its commitment to humanitarians and the poor (Time, 2025).

Humility in leadership is exemplified by a servant-leadership style, where leaders prioritize other people's needs over their own. This practice encourages respect and collaboration culture in religious organizations. Charleston Southern University (2023) highlights that Christian leaders are summoned to lead in humility, as servants to the communities. This type of leadership is not just aligned with Christian teachings but also with the relational dynamics within religious organizations, where a more open and supportive environment is nurtured.

Moreover, the role of religious leaders as ethical brokers extends beyond their immediate communities, influencing broader societal values. Their involvement in public discourse and policy advocacy underscores the impact of Christian ethics on societal norms and behaviors. The Santa Clara University (n.d.) discusses how religious leaders, by embodying ethical principles, can serve as moral compasses, guiding societies toward justice and compassion. This broader influence signifies the potential of Christian ethical leadership to effect positive change beyond ecclesiastical boundaries.

2.3.2 Leadership effectiveness in religious institutions based on specific indicators.

Foppen and Van Saane (2023) focused on Assessing Religious Leadership, specifically a scoping review of leadership effectiveness criteria and current trends in the academic literature. The search identified 64 unique references that researched effective religious leadership using 27 different effectiveness criteria. These criteria were categorized based on their target of evaluation; the religious leader, followers/members, and the congregation. Although most references assessed leadership effectiveness by evaluating the religious leader, the most used effectiveness criterion was ‘attendance or numerical growth. Foppen and Van Saane (2023) assert that over the last 25

years, the criteria for religious leadership effectiveness have become more diverse, and a growing number of references combine criteria from multiple targets to evaluate effectiveness.

Castillo (2021) examined leadership effectiveness among pastors leading Hispanic Southern Baptist churches in North Carolina. The study sample was drawn directly from Hispanic pastors serving in Hispanic churches, ministries, or missions affiliated with the Baptist State Convention of North Carolina (BSCNC). The developed computer-based Likert scale instrument was hosted via Qualtrics, and subsequent data analysis was conducted utilizing IBM SPSS version 27. The data revealed a strong understanding of the principles of leadership, disciple-making, personal spiritual growth, and evangelism; however, the data also demonstrated a lack of participation by the respondents in leadership development training events conducted by the BSCNC.

Joseph et al. (2021) connotes that the success of any institution depends on several factors and one of the major factors is leadership. No matter how rich an organization is in terms of finance, human and material resources, if the people appointed to coordinate the affairs of the establishment are managerially incompetent, the organization will not be able to achieve its stated objectives. A study by Joseph et al. (2021) revealed that effective leadership has a positive impact on institutional performance. The methodology adopted in the study is descriptive analysis. This study recommended, among other things, that leadership styles should not be applied rigidly, but flexibly following the prevailing situations. It was also recommended that leaders should be made to undergo training and retraining from time to time.

2.3.3 Relationship between the application of Christian ethical practices and leadership effectiveness in religious institutions

Crockett (2015) examined the perspectives of Christian leaders regarding ethical organizational designs and their relationship with integrity. This quantitative cross-sectional study involved surveys distributed among Christian leaders in various nonprofit organizations. The findings revealed that leaders who prioritized integrity in their decision-making processes were more likely to foster trust and commitment among their followers. However, the study did not specifically address the effectiveness of these integrity-based practices within religious institutions, highlighting an area for further exploration.

A study conducted by Senoga (2023) examined the relationship between accountability, transparency, and integrity of church leaders in the context of fraud prevention in church fund management. The research employed a quantitative survey methodology, collecting data from twelve church leaders in central Uganda. The findings demonstrated that high levels of integrity, in conjunction with accountability and transparency, significantly mitigate instances of financial fraud within church organizations. However, while this study emphasized the importance of integrity in financial management, it did not explore how integrity influences broader leadership effectiveness, such as fostering trust and commitment among congregants, thereby indicating a gap for further exploration in this area.

Reave (2005) conducted a review of over 150 studies investigating the connection between spiritual values, including integrity, and leadership effectiveness. The analysis established a clear correlation between leaders' integrity and their ability to foster trust, motivation, and positive organizational climates. Although this review provided substantial evidence linking integrity to effective leadership, it primarily focused on secular environments and did not address how these dynamics manifest specifically within religious organizations, suggesting an area that requires further research to fill this gap.

A study conducted by House and Podsakoff (2013) examined leadership effectiveness by exploring various attributes, including humility. The research employed a quantitative approach, assessing the impact of leader humility on team performance across multiple organizations. The findings indicated a positive correlation between humility and leadership effectiveness, suggesting that leaders who exhibit humility are more successful in fostering collaborative environments. However, the study did not specifically address the context of religious institutions, which is essential for understanding the unique dynamics of humility in those settings.

The study conducted by Nass and Kreuer (2018) proposed a methodology for Christian leadership ethics that emphasized humility as an essential aspect of effective leadership. This research focused on defining Christian leadership ethics and illustrated how humility enhances leadership effectiveness by fostering trust and moral authority among followers. However, the study did not provide empirical evidence on the practical impact of humility on leadership effectiveness, indicating a need for further investigation into this relationship.

Jones, Murray, and Warren (2018) emphasized the growing recognition of humility as a vital leadership trait in contemporary settings. The study highlighted that leaders who prioritize humility are more effective in enhancing follower engagement and organizational commitment. While the findings are significant, the research primarily focused on secular organizations, pointing to the need for studies specifically investigating the role of humility in leadership practices within religious institutions.

Caldwell et al. (2018) asserts that leaders should take responsibility for their actions through accountability, since this builds trust and credibility. Caldwell et al. (2018) emphasize that leaders who embody these qualities enhance their trustworthiness, thereby strengthening the commitment and performance of their followers. This alignment with ethical stewardship principles ensures that leaders act in the best interests of their communities, promoting transparency and integrity.

Compassion and love are central to Christian leadership, influencing how leaders interact with their communities. These values encourage leaders to prioritize the well-being of others, fostering environments of empathy and support. The Excellence in Leadership Group (2024) notes that leaders who practice servant leadership, characterized by humility and empathy, create cultures of collaboration and personal growth. Such environments not only enhance organizational performance but also reflect the core Christian tenet of loving one's neighbor, thereby strengthening communal bonds and collective resilience.

Forgiveness is another critical component in the repertoire of Christian ethical leadership. In the context of organizational dynamics, the ability to forgive and seek forgiveness facilitates healing and reconciliation, essential for maintaining unity and trust. Caldwell et al. (2018) argue that humility, forgiveness, and love are vital for ethical stewardship, as they enable leaders to navigate conflicts and foster a culture of mutual respect. By embracing forgiveness, leaders can address transgressions constructively, promoting a culture where mistakes are opportunities for learning rather than division.

2.4 Gap in Literature

Despite the growing body of research on leadership effectiveness and Christian ethical practices , significant gaps remain in the literature, particularly concerning the context of religious institutions in Kampala, Uganda. First, most studies primarily focus on secular organizations or specific

aspects of leadership, such as integrity or humility, without adequately addressing how these values interact within the unique environment of religious institutions. While studies like that by Senoga (2023) highlight the importance of integrity and service, they do not provide a comprehensive analysis of how these values collectively influence leadership effectiveness in religious settings, which often have distinct cultural and social dynamics.

Second, existing research tends to emphasize individual ethical ractices, such as humility, integrity, love, and compassion without considering the interplay among various Christian ethical practices as a holistic framework for effective leadership. Studies conducted by Reave (2005) illustrate the importance of humility in leadership but fail to explore how this value interacts with others, like integrity, to shape leadership effectiveness. This lack of a multidimensional approach limits the understanding of how a combination of Christian ethical practices can enhance the effectiveness of leaders within religious institutions.

Third, there is a notable scarcity of empirical studies that quantitatively assess the relationship between Christian ethical practices and leadership effectiveness specifically in the context of Kampala's religious institutions. Most existing literature, such as that by Bompani (2016) and Ciulla (2004), focuses on qualitative insights or contexts outside Uganda, which may not reflect the unique challenges and cultural factors present in Kampala's religious landscape. As a result, there is a critical need for research that utilizes quantitative methodologies to establish measurable connections between Christian ethical practices and leadership effectiveness within local religious institutions.

Additionally, the current literature overlooks the practical implications of integrating Christian ethical practices into leadership training and development programs within religious organizations. Although studies highlight the importance of these values, there is limited discussion on how they can be effectively operationalized to improve leadership practices. Future research should explore how religious institutions in Kampala can implement frameworks that promote the integration of Christian ethical practices into their leadership models, thereby enhancing overall leadership effectiveness.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter focuses on the research methodologies that was applied in this study and attempts to give a concise and understandable description of each. Consequently, this chapter covers the population, sample protocols, data collection tools, data collection methodologies, quality control, and data analysis strategies.

3.2 Research Design

This study adopted a cross-sectional research design, which involves collecting data at a single point in time from a diverse group of study participants. This design was selected due to its cost-effectiveness and efficiency, making it a practical choice given the time and resource constraints typically associated with academic research. The cross-sectional approach is particularly well-suited for this study as it allowed for the examination of the relationship between Christian ethical practices and leadership effectiveness across a range of religious institutions in Kampala, providing a clear overview of the current state of these variables.

Data was primarily be quantitative, collected through the use of structured, self-administered questionnaires. These questionnaires were distributed to carefully identified respondents within the selected Pentecostal churches. The self-administered nature of the data collection tool ensured a level of privacy and independence for the participants, encouraging honest and unbiased responses. Moreover, this method was efficient for reaching a larger sample size within the limited timeframe of the study, while also allowing for the standardization of data collection, ensuring consistency and reliability in the responses obtained.

3.3 Research Approach

This study adopted a quantitative research approach to investigate the relationship between Christian ethical practices and leadership effectiveness in religious institutions in Kampala. The quantitative approach is well-suited for this study as it emphasizes the collection and analysis of numerical data to uncover patterns, relationships, and statistical significance. By focusing on

measurable variables, such as integrity, humility, service, and their impact on leadership effectiveness, the approach allows for an objective evaluation of the research hypotheses.

3.4 Study population

The study population for this research included low level church leaders and church members from selected Pentecostal churches in Kampala. These individuals are integral to shaping the moral and organizational framework of their institutions and are well-positioned to provide perceptions into leadership practices and effectiveness. The total study population was estimated to be 300 individuals, encompassing both leaders and members across various churches in Kampala. Including both groups ensured a holistic understanding of the relationship between Christian ethical practices and leadership effectiveness, as it incorporates both the leadership's perspective and the congregants' experiences.

3.5 Sample size

In this study, sample size was determined using Krejcie and Morgan sample determination table (Krejcie & Morgan, 1970). According to the table the sample size will be 169.

Table 3. 1: Sample distribution of the respondents

No	Church	Respondent Type	Sample Size	Sampling Technique
1	Gospel messengers church of holiness and righteousness Lusaka	Leaders and Members	55	Stratified random and purposive sampling
2	Kilyoka Gospel messengers church	Leaders and Members	54	Stratified random and purposive sampling
3	Kasanda pentocoastal church	Leaders and Members	60	Stratified random and purposive sampling
Total			169	

3.6 Sampling strategies

3.6.1 Purposive sampling

The selection of church leaders was through purposive sampling, intentionally chosen based on the fact they were not biased about the questions set by the study. The selection process was guided

by the recognition that church leaders played essential roles in implementing leadership policies and support systems. This intentional selection aimed to gather comprehensive perceptions from influential decision-makers concerning the effect of Christian practices on leadership effectiveness.

3.5.2 Stratified random sampling

The church members were chosen by stratified random sampling. By using this technique, it was ensured that all members had an equal chance of being selected for the study. Using stratified random sampling approaches increases the representativeness of the sample, reducing the possibility of bias and making it easier to extrapolate the results to all of the members in different churches.

3.5 Data Collection instruments

3.5.1 Self-administered questionnaire

A research tool that consists of a series of questions and prompts intended to elicit data from respondents is called a questionnaire. To collect data from respondents in the sample, a self-administered questionnaire was utilized. This questionnaire was structured into various sections, employing a Likert scale that ranges from 1 to 5. The sections covered diverse aspects, starting with demographic characteristics and moving on to establish the relationship between integrity, humility, service and leadership effectiveness in religious institutions in Kampala.

3.6 Validity and Reliability

3.6.1 Validity

In order to ensure validity, the instruments were sent to two PhD-holding research experts at UCU or connected to the university, in order to get their professional judgments regarding the items' relevance and clarity. When the content validity index is computed using the specified formula after this step, validity was verified;

$$CVI = \frac{\text{Relevant Items X } 100}{\text{Total Items}} \quad \text{.....i}$$

Since the CVI approach is the most appropriate validity measure for instrument-using studies, it will be used. The findings from the contacted fellows were used to establish CVI. In general, a CVI of 0.7 or higher is considered to be acceptable level of content validity (Polit & Beck, 2006).

3.6.2 Reliability

For questionnaires, the "test and retest" methodology was applied to check for reliability. Using SPSS, internal consistency dependability was determined using Cronbach's alpha, a coefficient with a range of 0 to 1. Stronger reliability is indicated by higher values. Generally speaking, a Cronbach's alpha of 0.7 or higher is considered sufficient.

3.7 Data analysis

The collected numerical data was coded, organized, and classified before being tabulated for effective analysis. Version 27 of the Statistical Package for Social Sciences (SPSS) computer program made this study easier to conduct. At the univariate analysis level, the minimum, maximum, mean, and standard deviation were computed. Using Pearson’s correlation, the bivariate analysis stage was used determine the direction and strength of the linear relationship between two variables. Ultimately, the multivariate analysis level employed multiple regression analysis to investigate the correlation between various characteristics of independent variables and a dependent variable.

3.8 Ethical Considerations

Generally accepted standards of conducting research were followed. The researcher made it clear to the respondents that confidentiality and anonymity was emphasized regarding the data they provide. Data collection involved voluntary participation without bribing of respondents. Additionally, taken into account is informed consent, which is a voluntary agreement between the researcher and the subject to take part in the study. It involved a process where the subject was made aware of the dangers associated with the research rather than just being a signed document.

The researcher considered offering an option for participants to decline answering specific questions or withdraw from the study at any point without penalty. Morse so, the researcher was mindful of her own biases and take steps to mitigate them.

3.10 Limitations to the study

The study is anticipated to limited by the following;

The first limitation to the study is the reliance on self-reported data from church leaders and members, which may be subject to biases such as social desirability or respondents providing answers, they believe are more acceptable. This can affect the accuracy and reliability of the findings. To mitigate this limitation, the study considered focusing on a targeted group of church leaders and active members, who were more likely to have a clear understanding of the ethical practices being studied.

The study anticipated to encounter challenges related to cultural and ethical differences in interpreting Christian ethical practices across different denominations, especially when considering the diversity of beliefs within the Christian community in Uganda. In response, the study focused specifically on Christian ethical practices such as integrity, humility, accountability and love which are common across many Christian denominations.

A further limitation of this study was the time and resource constraints involved in gathering data from the selected churches. The study needed to collect data from a variety of participants, including church leaders and members, which could present challenges in terms of scheduling and coordination. Some church leaders had limited availability due to their demanding schedules, and church members were difficult to reach or unwilling to participate.

CHAPTER FOUR

PRESENTATION OF THE FINDINGS

4.1 Introduction

This chapter presents the findings related to the relationship between Christian ethical practices and leadership effectiveness in religious institutions in Kampala. The findings are structured into distinct themes that ae based on study objectives which included; To measure the extent to which key Christian ethical practices are applied in leadership within religious institutions in Kampala, to evaluate leadership effectiveness in religious institutions based on specific indicators and to analyze the relationship between the application of Christian ethical practices and leadership effectiveness in religious institutions in Kampala.

4.2 Reliability and Validity of the tools

The tools were tested for their validity (CVI) and reliability (Alpha Cronbach Values) and results are as shown in Table 4.1 and 4.2.

Table 4. 1: Content Validity Index

Category	No.	CVI Values
Extent to which key Christian ethical practices are applied in leadership.	7	0.857
Leadership effectiveness in religious institutions based on specific indicators.	8	0.875
Relationship between the application of Christian ethical practices and leadership effectiveness	8	0.875
Average CVI		0.869

Source: Primary data, 2025

Results in Table 4.1 above show that CVI of **0.869** was obtained for all the questionnaire constructs. Based on the declaration by Polit & Beck (2006) who asserted that, a CVI of 0.7 or

higher is considered to be acceptable level of content validity, this implied that the tools were considered valid for use in this study.

Table 4. 2: Cronbach's alpha values for reliability

No	Constructs	Cronbach's Alpha
1	Extent to which key Christian ethical practices are applied in leadership.	.914
2	Leadership effectiveness in religious institutions based on specific indicators.	.925
3	Relationship between the application of Christian ethical practices and leadership effectiveness	.893
	Average Cronbach Alpha Values	**.941**

Source: Primary data, 2025

Results in Table 4.2 shows that all the Cronbach values were reliable while the average alpha value was **0.941** which was above **0.7** as recommended in the earlier study of Amin (2005).

4.3 Demographic characteristics

Social-demographic characteristics of the respondents were explored and the results obtained were displayed in tables and graphs below. These socio-demographic characteristics included age group, gender, education qualification, marital status, role in the church and number of years in the church.

4.3.1 Age group of the respondents

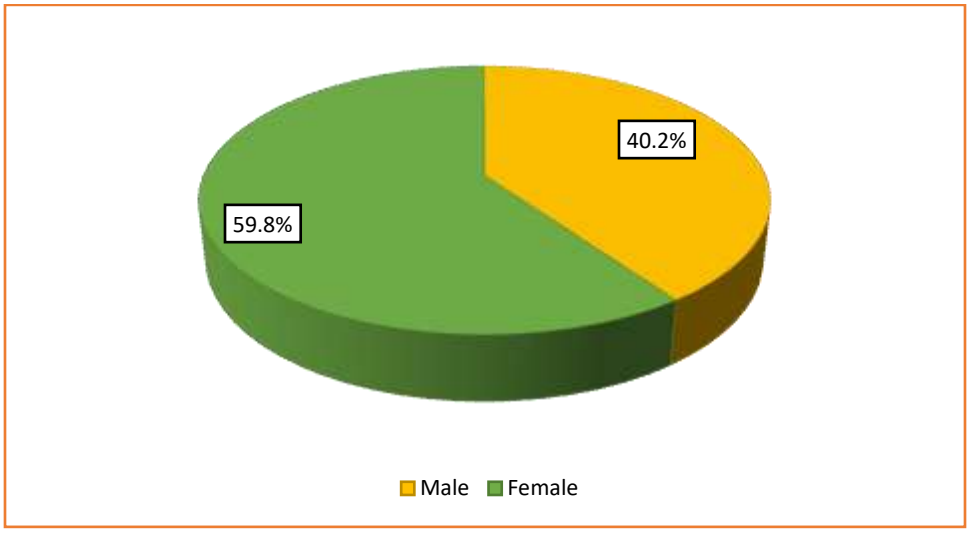
Age in years		Frequency	Percent
Valid	18 – 25 years	33	19.5
	26 – 35 years	59	34.9
	36 – 45 years	51	30.2
	46 – 55 years	19	11.2
	56 years and above	7	4.1
	Total	**169**	**100.0**

Source: Primary data

Based on the table results, the majority of the respondents fell within the age group of 26 – 35 years, accounting for 34.9% of the total participants. The next largest group was those aged 36 – 45 years, comprising 30.2% of the respondents. In regards to study findings, 18 – 25 years was also a significant age group, representing 19.5% of the participants. With consideration to study results, 46 – 55 years comprised 11.2% of the total, while the smallest group was those aged 56 years and above, making up 4.1% of the respondents. These provided varying responses to the study.

4.3.2 Gender of the respondents

Figure 4. 1: Gender of the respondents



Source: primary data, 2025

According to the study results, the majority of respondents were female, representing 59.8% of the total participants. In relation to the study findings, males comprised 40.2% of the respondents. This indicates a higher participation rate among female respondents compared to male respondents in the study. This gender distribution highlights the involvement of both men and women, with a notable majority of females contributing to the data.

4.3.3 Marital Status of the respondents

Table 4. 3: Marital Status of the respondents

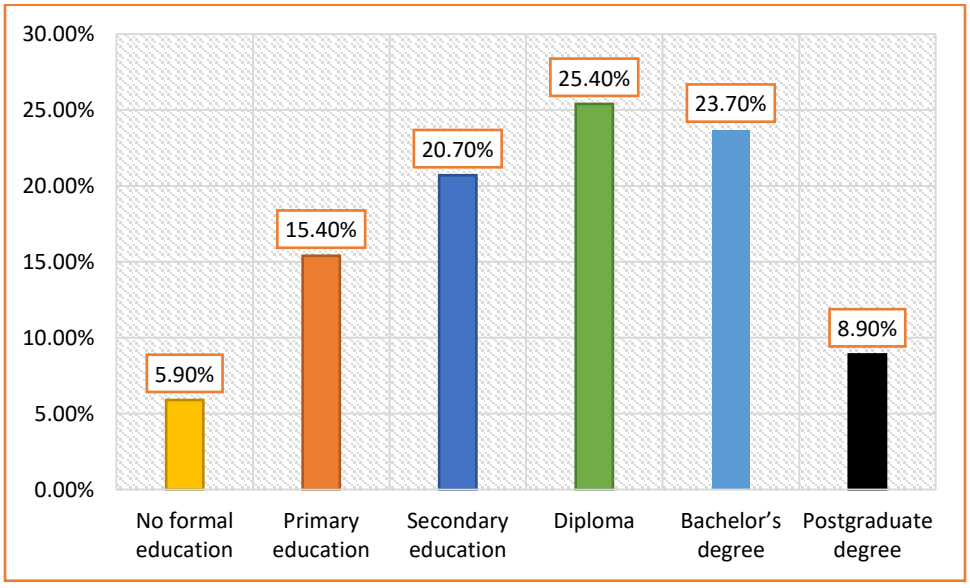
	Variable	Frequency	Percent
Valid	Single	55	32.5
	Married	95	56.2
	Divorced	16	9.5
	Widowed	3	1.8
	Total	**169**	**100.0**

Source: primary data, 2025

According to the study results, the majority of respondents were married, comprising 56.2% of the total participants. In relation to the study findings, 32.5% of respondents were single. With consideration to study results, 9.5% of the participants were divorced, while the smallest group, 1.8%, was widowed. This distribution suggests that most respondents were married, followed by a significant proportion who were single. The relatively small percentages of divorced and widowed individuals indicate that these marital statuses were less common among the study participants.

4.3.4 Level of education of the respondents

Figure 4. 2: Level of education of the respondents



Source: primary data, 2025

In regards with the table results, the majority of respondents had completed a diploma, comprising 25.4% of the total participants. In relation to study findings, 23.7% of the respondents held a bachelor's degree. With consideration to study results, 20.7% of respondents had secondary education, while 15.4% had completed primary education. According to the study results, 8.9% of participants had a postgraduate degree. The smallest group, 5.9%, had no formal education. This distribution suggests that most respondents had at least secondary education, with a notable proportion having completed diploma and bachelor's degree levels. The lower percentages of postgraduate education and no formal education reflect a smaller presence of advanced educational qualifications and individuals with limited education.

4.3.5 Role in the Church

Table 4. 4: Role in the Church

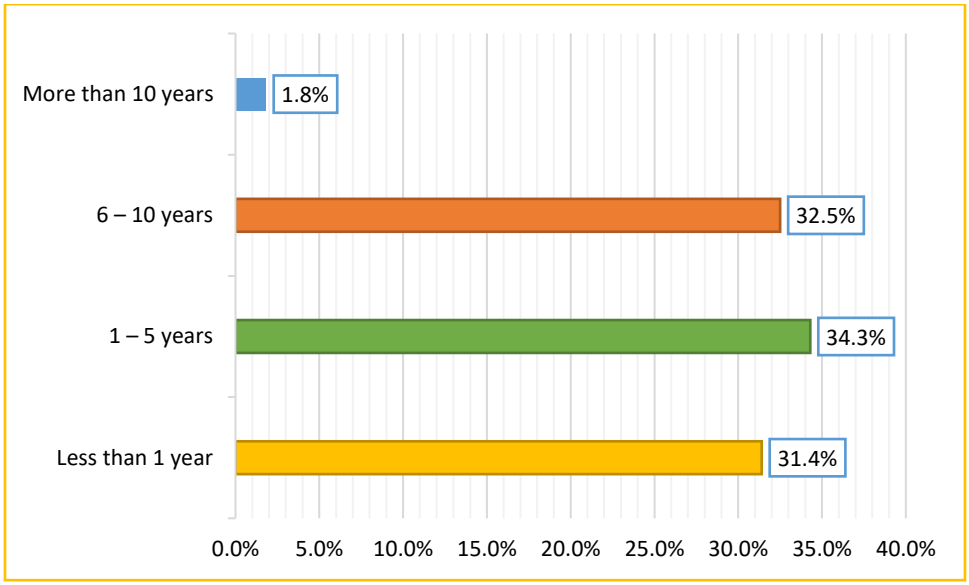
	Roles	Frequency	Percent
Valid	Pastor/Clergy	5	3.0
	Church Elder/Deacon	4	2.4
	Church Administrator	22	13.0
	Choir/ Worship Team Member	35	20.7
	Regular Church Member	103	60.9
	Total	**169**	**100.0**

Source: primary data 2025

With consideration to the study results, the largest proportion of respondents were regular church members, accounting for 60.9% of the total participants. In relation to the study findings, 20.7% of respondents were members of the choir or worship team. Based on the table results, 13.0% of respondents served as church administrators, while 3.0% were pastors or clergy. With consideration to study results, the smallest group, 2.4%, held roles as church elders or deacons. This distribution indicates that the majority of respondents held non-leadership roles, with regular church members being the most prevalent group.

4.3.6 Number of years in the church

Figure 4. 3: Number of years in the church



Source: primary data 2025

Considering the study results, the highest percentage of respondents, 34.3%, had been involved in their respective roles for 1 to 5 years. Based on the table results, 32.5% of respondents had been in their positions for 6 to 10 years. In relation to the study findings, 31.4% of respondents had less than 1 year of experience in their roles. With consideration to study results, only 1.8% of respondents had been involved for more than 10 years. These findings indicate that the majority of respondents have relatively moderate to short tenures in their roles, with the largest group having 1 to 5 years of experience.

4.4 Results from descriptive analysis

4.4.1 The extent to which key Christian ethical practices are applied in leadership within religious institutions in Kampala.

The first objective of the study was to measure the extent to which key Christian ethical practices are applied in leadership within religious institutions in Kampala. The research explored the level of agreement (SA-Strongly Agree (**5**), A-Agree (**4**), N-Neutral (**3**), D-Disagree (**2**) and SD-Strongly Disagree (**1**)) among respondent in relation to the set questionnaire items. The researcher

used descriptives including maximum, minimum, mean and standard deviation for analysis. The results of the findings were presented in table below.

Table 4. 5: The extent to which key Christian ethical practices are applied in leadership within religious institutions in Kampala

Statements	N	Min	Max	Mean	Std. Deviation
Our church leaders demonstrate integrity by aligning their actions with Christian teachings and values	169	1.00	5.00	4.31	.655
Compassion is a key characteristic of leadership in my church, as leaders actively support and care for members in need.	169	2.00	5.00	4.39	.670
Forgiveness is emphasized in my church leadership, and our leaders encourage reconciliation among members	169	1.00	5.00	4.31	.674
Our church leaders practice humility by prioritizing the needs of the congregation over personal interests.	169	1.00	5.00	4.19	.779
Accountability is upheld among church leaders, as they remain transparent and responsible for their decisions	169	1.00	5.00	4.00	.896
Respect is demonstrated by our church leaders in their interactions with all church members, regardless of background or status.	169	1.00	5.00	4.17	.878
Love is consistently promoted by our church leaders, fostering a strong sense of community.	169	1.00	5.00	4.08	.929
Valid N (listwise)	169				

Source: Primary data, 2025

According to the study, forgiveness in church leadership had the high level of agreement, with a mean of 4.31, a minimum score of 1.00, and a maximum score of 5.00, along with a standard deviation of 0.674. The exceptionally high maximum value seems like an outlier, which may have affected the overall standard deviation. This suggests that while most respondents strongly agreed that their leaders encourage reconciliation among members, some respondents had differing perceptions.

In regards to the findings, compassion as a leadership value was rated highly, with a mean of 4.39, a minimum score of 2.00, a maximum score of 5.00, and a standard deviation of 0.670. The absence of responses below 2.00 indicates that no respondent strongly disagreed with this statement, and the relatively low standard deviation suggests consistency in responses. Most church members and low-level leaders perceive their church leaders as supportive and caring.

Considering the responses, integrity in leadership had a mean of 4.31, a minimum score of 1.00, a maximum score of 5.00, and a standard deviation of 0.655. The results indicate that the majority of respondents believe church leaders align their actions with Christian teachings. However, the presence of a minimum score of 1.00 suggests that a small number of respondents strongly disagreed, showing some variation in perceptions.

From the results, humility in church leadership received a mean of 4.19, a minimum score of 1.00, a maximum score of 5.00, and a standard deviation of 0.779. The responses indicate that most respondents believe their leaders prioritize the needs of the congregation over personal interests, though some variations exist, as reflected in the standard deviation.

Based on the results, respect from church leaders had a mean of 4.17, a minimum score of 1.00, a maximum score of 5.00, and a standard deviation of 0.878. This suggests that while many respondents agree that church leaders treat all members equally, some strongly disagreed, showing some level of inconsistency in leadership practices across different churches.

In relation to the study findings, accountability among church leaders had a mean of 4.00, a minimum score of 1.00, a maximum score of 5.00, and a standard deviation of 0.896. While the mean suggests a general agreement that leaders remain transparent and responsible for their decisions, the minimum value of 1.00 and the relatively high standard deviation indicate that some respondents perceived accountability differently in their respective churches.

With consideration to the study results, love being consistently promoted by church leaders had a mean of 4.08, a minimum score of 1.00, a maximum score of 5.00, and a standard deviation of 0.929. While most respondents agreed that their leaders foster a strong sense of community, the higher standard deviation suggests a wider range of opinions, indicating that some respondents may not fully perceive this value as consistently applied.

4.4.2 Leadership effectiveness in religious institutions.

The first objective of the study was to evaluate leadership effectiveness in religious institutions based on specific indicators. The research explored the level of agreement (SA-Strongly Agree (**5**), A-Agree (**4**), N-Neutral (**3**), D-Disagree (**2**) and SD-Strongly Disagree (**1**)) among respondent in relation to the set questionnaire items. The researcher used descriptives including maximum, minimum, mean and standard deviation for analysis. The results of the findings were presented in table below.

Table 4. 6: Leadership effectiveness in religious institutions.

Statements	N	Min	Max	Mean	Std. Deviation
Church leaders demonstrate effective leadership by fostering spiritual growth and engagement among members.	169	1.00	5.00	4.38	0.627
The leadership in my religious institution lacks strategic decision-making, which negatively affects church growth	169	1.00	5.00	3.24	1.368
Leadership training and development programs are regularly provided for church leaders to enhance their effectiveness	169	1.00	5.00	4.14	.8187
Church leaders struggle to resolve conflicts among members, leading to divisions within the congregation.	169	1.00	5.00	3.296	1.387
Leaders in my religious institution inspire and motivate members to actively participate in church activities	169	1.00	5.00	4.22	.891
Decision-making by church leaders is often inconsistent and lacks transparency	169	1.00	5.00	2.50	1.310
Church leadership effectively communicates the church's vision and mission to all members.	169	1.00	5.00	3.79	1.096
The leadership style in my religious institution does not promote fairness and inclusivity among members.	169	1.00	5.00	2.13	1.275
Valid N (listwise)	169				

Source: Primary data, 2025

According to the study, church leaders demonstrating effective leadership by fostering spiritual growth and engagement among members received the highest level of agreement, with a mean of 4.38 and a standard deviation of 0.627. This indicates that the majority of respondents either agreed or strongly agreed that their church leaders actively promote spiritual growth and engagement. The

relatively low standard deviation suggests strong consensus among respondents, affirming the effectiveness of leadership in this area.

In regards to the findings, leaders inspiring and motivating members to actively participate in church activities had a mean of 4.22 and a standard deviation of 0.891. The mean value indicates that most respondents agreed that church leaders play an essential role in encouraging participation in church activities. However, the standard deviation suggests some variation in responses, implying that while many leaders are effective motivators, some may struggle with this responsibility.

Considering the study results, leadership training and development programs for church leaders had a mean of 4.14 and a standard deviation of 0.819. The mean suggests that a significant proportion of respondents agreed that training opportunities are available for church leaders, helping to enhance their effectiveness. However, the variation in responses indicates that some religious institutions may not offer training consistently.

From the results, church leadership effectively communicating the church's vision and mission had a mean of 3.79 and a standard deviation of 1.096. The mean suggests that respondents generally agree that their church leaders communicate the institution's vision and mission effectively. However, the relatively higher standard deviation implies that while some leaders communicate well, others may struggle with this aspect of leadership.

Based on the results, church leadership lacking strategic decision-making, which negatively affects church growth, had a mean of 3.24 and a standard deviation of 1.368. This suggests that respondents had mixed opinions on this issue, with some agreeing that decision-making is ineffective while others disagreed. The high standard deviation indicates significant variation in responses, suggesting that strategic decision-making may be inconsistent across different religious institutions.

In relation to the findings, church leaders struggling to resolve conflicts among members, leading to divisions within the congregation, had a mean of 3.30 and a standard deviation of 1.387. The mean suggests that respondents were divided on this issue, with some acknowledging the existence of leadership struggles in conflict resolution, while others did not perceive this as a major problem. The high standard deviation further emphasizes the variability in experiences among respondents.

Considering the study results, decision-making by church leaders being inconsistent and lacking transparency had a mean of 2.50 and a standard deviation of 1.310. The mean indicates that respondents generally leaned toward neutrality or disagreement regarding the inconsistency of decision-making. The high standard deviation suggests that while some respondents strongly believe that church leaders make decisions inconsistently, others feel that decision-making processes are relatively fair.

From the findings, the leadership style in religious institutions not promoting fairness and inclusivity among members had the lowest mean of 2.13 and a standard deviation of 1.275. The mean suggests that most respondents disagreed with this statement, indicating that church leadership is generally seen as fair and inclusive. However, the standard deviation indicates that some respondents had differing experiences, suggesting that inclusivity might not be uniformly practiced in all religious institutions.

4.4.3 Relationship between the application of Christian ethical practices and leadership effectiveness in religious institutions in Kampala.

The first objective of the study was to analyze the relationship between the application of Christian ethical practices and leadership effectiveness in religious institutions in Kampala. The research explored the level of agreement (SA-Strongly Agree (**5**), A-Agree (**4**), N-Neutral (**3**), D-Disagree (**2**) and SD-Strongly Disagree (**1**)) among respondent in relation to the set questionnaire items. The researcher used descriptives including maximum, minimum, mean and standard deviation for analysis. The results of the findings were presented in table below.

Table 4. 7: Relationship between the application of Christian ethical practices and leadership effectiveness in religious institutions in Kampala

Statements	N	Min	Max	Mean	Std. Deviation
The leaders in my church make ethical decisions that foster trust and commitment among members	169	3.00	5.00	4.30	.554
The leadership of my church demonstrates high levels of accountability and transparency in financial and administrative matters.	169	1.00	5.00	4.12	.811
The leaders in my church exhibit humility in their leadership approach, making them more approachable and effective in fostering unity	169	1.00	5.00	4.20	.793
The leaders in my church actively engage in serving the congregation and the community, enhancing their leadership effectiveness.	169	2.00	5.00	4.20	.768
The leadership of my church prioritizes the well-being of members, creating an environment of empathy and support	169	1.00	5.00	4.09	.833
The leaders in my church encourage forgiveness and reconciliation, which helps maintain unity and trust among members.	169	1.00	5.00	4.12	.839
The leadership of my church remains committed and steadfast in addressing challenges while inspiring members to stay resilient in faith	169	1.00	5.00	4.10	.761
The leaders in my church respect diverse perspectives and backgrounds, fostering an inclusive and harmonious church community	169	1.00	5.00	3.86	.875
Valid N (listwise)	169				

Source: Primary data, 2025

According to the study, leaders making ethical decisions that foster trust and commitment among members received the highest level of agreement, with a mean of 4.30 and a standard deviation of 0.554. This indicates that the majority of respondents either agreed or strongly agreed that their church leaders uphold ethical standards in decision-making, which strengthens trust within the congregation. The low standard deviation suggests that there was a high level of consensus among respondents regarding this aspect of leadership.

In regards to the findings, church leadership demonstrating high levels of accountability and transparency in financial and administrative matters had a mean of 4.12 and a standard deviation of 0.811. This suggests that most respondents agreed that financial and administrative affairs in their churches were handled with transparency. However, the relatively higher standard deviation implies some variations in experiences, indicating that while some churches maintain high levels of accountability, others may have challenges in this area.

Considering the study results, leaders exhibiting humility in their leadership approach, making them more approachable and effective in fostering unity, had a mean of 4.20 and a standard deviation of 0.793. This suggests that a majority of respondents perceived their church leaders as humble and approachable, which contributes to a sense of unity in the congregation. The variation in responses, as shown by the standard deviation, indicates that while many leaders exhibit humility, some may struggle in this area.

From the results, leaders actively engaging in serving the congregation and the community, enhancing their leadership effectiveness, had a mean of 4.20 and a standard deviation of 0.768. This suggests that most respondents agreed that their church leaders are actively involved in service, strengthening their leadership. The relatively moderate standard deviation implies that there was some variation in responses, suggesting differences in the extent of leaders' community involvement across various religious institutions.

Based on the results, church leadership prioritizing the well-being of members, creating an environment of empathy and support, had a mean of 4.09 and a standard deviation of 0.833. The mean suggests that a significant proportion of respondents agreed that their leaders are empathetic

and supportive. However, the variation in responses indicates that some religious institutions may not prioritize member well-being as strongly as others.

In relation to the findings, leaders encouraging forgiveness and reconciliation to maintain unity and trust among members, had a mean of 4.12 and a standard deviation of 0.839. This suggests that respondents generally agreed that church leaders promote reconciliation and forgiveness, which helps to sustain trust within the congregation. However, the standard deviation indicates some variations in responses, implying that not all church leaders consistently emphasize these values.

Considering the study results, leaders remaining committed and steadfast in addressing challenges while inspiring members to stay resilient in faith, had a mean of 4.10 and a standard deviation of 0.761. The mean indicates that most respondents agreed that their leaders demonstrated perseverance and encouraged faith resilience. The variation in responses, as shown by the standard deviation, suggests that while many leaders uphold this value, some may struggle with consistency in addressing challenges.

From the findings, leaders respecting diverse perspectives and backgrounds to foster an inclusive and harmonious church community, had the lowest mean of 3.86 and a standard deviation of 0.875. While respondents generally agreed with this statement, the lower mean compared to other statements suggests that inclusivity might not be as strongly emphasized as other ethical practices . The higher standard deviation indicates that responses were more varied, meaning that while some churches actively promote inclusivity, others may have room for improvement.

4.5 Results from correlational analysis

The researcher performed a bivariate analysis using Pearson correlation and this aimed at determining whether the independent variables (Christian ethical practices) were significantly associated with dependent variable (leadership effectiveness). The results are presented in Table 4.6 below.

Table 4. 8: Bivariate correlation between Christian ethical practices and leadership effectiveness

Ethical practices	Pearson Correlation	Sig. (2-tailed)
Integrity	.258**	.001
Compassion	.145*	.060
Forgiveness	.159	.039
Humility.	.146	.062
Accountability	.180*	.019
Respect	.180*	.019
Love	.208**	.007

Source: Primary data, 2023.

According to the study, integrity demonstrated a moderate positive correlation with leadership effectiveness in religious institutions ($r = .258$, $p = .001$). This implies that as integrity among church leaders increases, leadership effectiveness tends to improve, though not in a very strong manner. The r-value of .258 suggests that integrity accounts for a small to moderate proportion of variance in leadership effectiveness. The significance level ($p < 0.05$) confirms that this relationship is statistically significant, meaning the observed association is unlikely to have occurred by chance.

In regards to compassion, the results indicate a weak positive correlation with leadership effectiveness ($r = .145$, $p = .060$). The r-value of .145 suggests that the relationship is minimal, and since the p-value is slightly above 0.05, it is not statistically significant. This implies that while

compassion may contribute to leadership effectiveness, its impact is relatively small and may not be a decisive factor in determining how effective a church leader is.

From the results, forgiveness had a weak positive correlation with leadership effectiveness ($r = .159$, $p = .039$). The r-value of .159 suggests a small but meaningful relationship, where leaders who practice forgiveness tend to be slightly more effective. The p-value of .039 indicates that this relationship is statistically significant, implying that forgiveness has a real, albeit limited, impact on leadership effectiveness in religious institutions.

Considering humility, the correlation with leadership effectiveness was also weak ($r = .146$, $p = .062$). The r-value of .146 suggests that humility has a minimal influence on leadership effectiveness, and the p-value of .062 means that the relationship is not statistically significant. This implies that while humility may play a role in effective leadership, other factors may have a stronger influence.

Based on the results, accountability was found to have a moderate positive correlation with leadership effectiveness ($r = .180$, $p = .019$). The r-value of .180 suggests that accountability has a noticeable impact on leadership effectiveness, though not a strong one. Since the p-value is less than 0.05, the relationship is statistically significant, meaning that leaders who demonstrate accountability tend to be more effective in managing church affairs.

From the findings, respect showed a moderate positive correlation with leadership effectiveness ($r = .180$, $p = .019$), identical to accountability. The r-value of .180 implies that as respect among church leaders increases, leadership effectiveness improves, but the effect size remains moderate. The significance level ($p < 0.05$) confirms the reliability of this relationship, suggesting that leaders who treat their members with respect foster better leadership outcomes.

Lastly, love exhibited the strongest positive correlation with leadership effectiveness among all variables ($r = .208$, $p = .007$). The r-value of .208 suggests that love has a moderate impact on leadership effectiveness, meaning that leaders who show love and care towards their members are more effective in their roles. The p-value of .007 indicates strong statistical significance, meaning that this relationship is highly reliable and unlikely to be due to random chance.

4.6 Results from multivariate analysis

In this section, the researcher conducted a multivariate analysis using linear regression to examine the relationship between Christian ethical practices (independent variables) and leadership effectiveness (dependent variable). This analysis aimed to determine the extent to which ethical practices influence leadership effectiveness in religious institutions. The results of the regression analysis are presented in Table 4.7 below.

4.6.1 Model Summary

Table 4. 9: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.438[a]	.192	.157	.75161

a. Predictors: (Constant), Love, Integrity, Accountability, Compassion, Humility, Forgiveness, Respect.

From the results in Table 4.10, the R value of 0.438 indicates a moderate positive correlation between Christian ethical practices (Love, Integrity, Accountability, Compassion, Humility, Forgiveness, and Respect) and leadership effectiveness in religious institutions. The R Square (0.192) suggests that approximately 19.2% of the variance in leadership effectiveness can be explained by the combined influence of these ethical practices, while the remaining 80.8% is due to other factors not included in the model. The Adjusted R Square (0.157) accounts for the number of predictors in the model and suggests a slightly lower explanatory power, meaning that if the model were applied to another sample, it would still explain about 15.7% of the variance in leadership effectiveness. The Standard Error of the Estimate (0.75161) represents the average deviation of observed leadership effectiveness scores from the predicted values, indicating the level of accuracy of the model's predictions. While the model explains some variation in leadership effectiveness, other unexamined factors likely contribute significantly to leadership outcomes in religious institutions.

4.6.2 ANOVA

Table 4. 10: Anova

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	21.640	7	3.091	5.472	.000[b]
	Residual	90.952	161	.565		
	Total	112.592	168			

a. Dependent Variable: Leadership effectiveness

b. Predictors: (Constant), Love, Integrity, Accountability, Compassion, Humility, Forgiveness, Respect.

The ANOVA results in Table 4.11 assess the overall significance of the regression model in explaining leadership effectiveness in religious institutions. The Regression Sum of Squares (21.640) indicates the portion of the total variation in leadership effectiveness that is explained by the independent variables (Love, Integrity, Accountability, Compassion, Humility, Forgiveness, and Respect). The Residual Sum of Squares (90.952) represents the unexplained variation due to other factors not included in the model. The Total Sum of Squares (112.592) is the overall variance in leadership effectiveness. The F-statistic (5.472), which is the ratio of the mean square regression (3.091) to the mean square residual (0.565), tests whether the independent variables collectively have a significant impact on the dependent variable. The p-value (0.000) is highly significant ($p < 0.05$), indicating that the regression model is statistically significant and that Christian ethical practices play a meaningful role in influencing leadership effectiveness. However, despite the significance, the relatively high residual variance suggests that other unexplored factors may also contribute to leadership effectiveness in religious institutions.

4.6.3 Coefficients

Table 4. 11: Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.650	.522		3.161	.002
	Integrity	.308	.104	.246	2.972	.003
	Compassion	-.022	.094	-.019	-.234	.815
	Forgiveness	-.081	.099	-.067	-.821	.413
	Humility.	.245	.087	.233	2.797	.006
	Accountability	.140	.075	.153	1.868	.064
	Respect	-.103	.083	-.111	-1.241	.217
	Love	.113	.073	.128	1.560	.021

a. Dependent Variable: Leadership effectiveness

The coefficient results in Table 4.12 provide understanding into the individual influence of Christian ethical practices on leadership effectiveness in religious institutions. The constant (1.650, p = 0.002) represents the predicted leadership effectiveness when all independent variables are held at zero. A significant constant suggests that other unaccounted factors may also contribute to leadership effectiveness.

Among the independent variables, Integrity (B = 0.308, p = 0.003) has a positive and statistically significant impact, meaning that as integrity among church leaders increases, leadership effectiveness improves. The standardized coefficient (Beta = 0.246) further confirms that integrity has a moderate influence compared to other predictors. Similarly, Humility (B = 0.245, p = 0.006) is significantly associated with leadership effectiveness, indicating that leaders who demonstrate humility are more effective in their roles.

Conversely, compassion (B = -0.022, p = 0.815) and Forgiveness (B = -0.081, p = 0.413) show negative but statistically insignificant relationships with leadership effectiveness. This suggests that, in this context, compassion and forgiveness alone do not necessarily enhance leadership effectiveness. Respect (B = -0.103, p = 0.217) also has a negative but non-significant effect,

indicating that respect may not be a strong determinant of leadership effectiveness in the study setting. Accountability (B = 0.140, p = 0.064) and Love (B = 0.113, p = 0.021) show positive associations with leadership effectiveness. Although accountability is not statistically significant at the 5% level, its p-value (0.064) suggests a marginal influence. Love, on the other hand, is significant at the 5% level (p = 0.021), indicating that a leadership style grounded in love positively affects leadership effectiveness.

In general, the results indicate that integrity, humility, and love are the most influential Christian ethical practices in enhancing leadership effectiveness. The findings suggest that religious institutions should emphasize these qualities in leadership development programs to foster more effective governance.

CHAPTER FIVE

DISCUSSIONS OF THE FINDINGS

5.1 Introduction

This section covers the discussion of the obtained findings and the section is organized according to the study specific objectives.

5.2 The extent to which key Christian ethical practices are applied in leadership within religious institutions in Kampala.

The findings of this study reveal that key Christian ethical practices such as forgiveness, compassion, integrity, humility, respect, accountability, and love are widely recognized and applied in church leadership. These results align with previous studies that emphasize the necessity of Christian ethics in effective leadership. For instance, Adejuwon (2023) argues that Christian leadership is rooted in moral principles that shape a leader's relationship with God, others, and self. The findings suggest that religious leaders actively promote these values, fostering environments that encourage reconciliation, trust, and service within their congregations.

Forgiveness emerged as a significant Christian ethical practice in leadership, supporting the view that church leaders prioritize reconciliation and unity among members. This corresponds with Adejuwon's (2023) assertion that leaders are expected to embody virtues such as self-sacrifice and self-control, which align with the practice of forgiveness. However, while most respondents agreed that forgiveness is practiced, some dissenting responses indicate that not all church leaders equally emphasize this virtue in their leadership approach.

Similarly, compassion was highly rated as a leadership value, confirming the argument by Charleston Southern University (2023) that Christian leaders are called to serve with humility and care for their communities. The study findings reinforce this by showing that many church leaders are perceived as supportive and attentive to the needs of their congregations. This aligns with the biblical command to "love your neighbor as yourself," as noted in the literature, which underscores the role of religious institutions in providing essential services to the needy, particularly in times of crisis (Time, 2025).

Integrity, another key Christian value, was also widely acknowledged in church leadership. This finding supports the National Association of Evangelicals (2016) claim that ethical leadership requires consistency between personal beliefs and actions. Leaders who uphold integrity gain trust and credibility, which is essential for effective ministry. However, some respondents disagreed with this assertion, suggesting that while integrity is a foundational expectation, it may not be uniformly demonstrated across all religious institutions.

The study also found that humility is a recognized leadership trait in religious institutions, reinforcing the concept of servant leadership emphasized in the literature. Cavins (2018) highlights that humility fosters a culture of collaboration and respect within religious organizations. The findings suggest that many church leaders embody humility by prioritizing the needs of their congregation over personal interests. However, variations in responses indicate that some leaders may struggle with consistently demonstrating this value.

Respect among church leaders was also acknowledged, though with some differences in perception. The literature suggests that respect is essential for fostering unity and inclusivity within religious organizations (Santa Clara University, n.d.). While many respondents agreed that their leaders treat all members fairly, some reported inconsistencies, suggesting that leadership practices may differ across various church settings.

Accountability was another important ethical value identified in the study, aligning with the argument that Christian leaders must remain transparent and responsible for their decisions (Center for Christianity in Business, 2025). While many respondents agreed that their leaders uphold accountability, the variations in responses suggest that some leaders may not always be transparent in their decision-making processes, leading to differing perceptions among congregants.

Lastly, the study found that love is a central theme in church leadership, consistent with the argument that Christian leaders must foster a sense of community and mutual care (Charleston Southern University, 2023). While the majority of respondents agreed that love is promoted within their churches, the presence of differing opinions suggests that the application of this value may not be uniform across all religious institutions.

5.3 Leadership effectiveness in religious institutions in Kampala

The study findings on leadership effectiveness in religious institutions in Kampala align with existing literature, reinforcing the importance of leadership in fostering spiritual growth and engagement. Foppen and Van Saane (2023) emphasize that leadership effectiveness is often measured through various criteria, including congregation engagement. The findings indicate that church leaders play a crucial role in promoting spiritual growth, which is consistent with Castillo's (2021) study, where Hispanic pastors demonstrated a strong understanding of disciple-making and spiritual leadership. This suggests that effective leadership in religious institutions contributes to a vibrant and engaged congregation.

The results also highlight the role of church leaders in inspiring and motivating members to participate in church activities, a factor supported by Joseph et al. (2021), who argue that leadership significantly impacts institutional success. The study findings indicate that while many church leaders effectively encourage participation, some may struggle in this area. This aligns with Castillo's (2021) research, which found that despite a strong understanding of leadership principles, many pastors lacked active participation in leadership training programs. The variation in motivation levels among church leaders could stem from differences in training and leadership exposure.

Leadership training and development were also identified as important aspects of effective church leadership. The findings show that training opportunities exist, but their availability is inconsistent. Joseph et al. (2021) advocate for flexible leadership styles and regular training, which aligns with the study's results. Similarly, Castillo (2021) found that many Hispanic pastors did not participate in leadership development programs, reinforcing the idea that while training opportunities are available, engagement varies across religious institutions. The findings suggest a need for more structured and consistent leadership training to enhance effectiveness.

Effective communication of the church's vision and mission was another key finding, though some respondents noted weaknesses in this area. Foppen and Van Saane (2023) argue that religious leadership effectiveness is increasingly evaluated based on multiple criteria, including communication. The findings indicate that while some church leaders excel in articulating the church's mission, others struggle. This variation is supported by Joseph et al. (2021), who suggest

that leadership effectiveness depends on the ability to adapt to different situations. Poor communication may hinder church growth and engagement, underscoring the need for improved communication training for religious leaders.

Strategic decision-making was identified as an area of concern in some religious institutions. The study findings suggest that inconsistent decision-making negatively affects church growth. Joseph et al. (2021) highlight the importance of managerial competence in achieving institutional success, emphasizing that ineffective decision-making can lead to organizational inefficiencies. The findings align with their recommendation that leaders undergo continuous training to enhance their decision-making skills. The variation in responses suggests that some church leaders may lack the necessary strategic planning skills, which could impact the long-term sustainability of their institutions.

Conflict resolution emerged as another challenge in church leadership. While some respondents noted effective conflict management, others reported leadership struggles in resolving disputes, leading to divisions within congregations. This finding supports Foppen and Van Saane's (2023) observation that leadership effectiveness varies based on different criteria. Conflict resolution is a critical aspect of leadership, and its inconsistency in religious institutions suggests that some leaders may lack the necessary skills to manage disputes effectively. Training programs focusing on mediation and reconciliation could help address this issue.

Transparency and consistency in decision-making were also identified as concerns, with respondents expressing mixed views on whether church leaders make decisions fairly. Joseph et al. (2021) emphasize that leadership should be adaptable and transparent to foster trust and institutional growth. The findings suggest that while some church leaders uphold transparency, others may struggle with openness in decision-making. This aligns with Castillo's (2021) research, which found that despite understanding leadership principles, many pastors did not engage in structured leadership training. The inconsistencies in decision-making highlight the need for accountability measures to ensure transparency in church leadership.

Finally, the study found that most church leaders promote fairness and inclusivity, though some respondents reported differing experiences. This supports Joseph et al.'s (2021) argument that leadership should be flexible and responsive to institutional needs. While the majority view church leadership as inclusive, the variations in responses suggest that some religious institutions may

need to adopt more inclusive leadership approaches. Addressing inclusivity gaps could enhance congregation unity and overall leadership effectiveness.

5.4 Relationship between the application of Christian ethical practices and leadership effectiveness in religious institutions in Kampala.

The findings of this study align with the literature regarding the significance of ethical leadership in religious institutions. Crockett (2015) emphasized that leaders who prioritize integrity foster trust and commitment among their followers. This study supports that assertion, as respondents generally agreed that their church leaders uphold ethical standards in decision-making, strengthening trust within the congregation. However, while Crockett's research focused on nonprofit organizations broadly, this study specifically examines religious institutions, reinforcing the importance of integrity in faith-based leadership.

Similarly, the study by Senoga (2023) highlighted the role of integrity, accountability, and transparency in preventing financial fraud in church organizations. The findings of the present study affirm that church leaders who demonstrate high levels of accountability and transparency contribute to trust and commitment among their congregations. However, while Senoga's research emphasized fraud prevention, this study extends the discussion by exploring the broader impact of these values on leadership effectiveness, particularly in fostering unity and a sense of community within religious institutions.

The review conducted by Reave (2005) demonstrated a strong correlation between integrity and leadership effectiveness, emphasizing that ethical leaders cultivate motivation and positive organizational climates. The current study builds upon this by showing that church leaders who engage in ethical decision-making enhance trust among congregants. However, Reave's study primarily focused on secular environments, whereas this research offers insights specific to religious institutions, where ethical leadership is intertwined with spiritual guidance and moral responsibility.

House and Podsakoff (2013) examined leadership effectiveness through various attributes, including humility, and found that humble leaders foster collaboration and unity. The findings of the current study align with this perspective, as respondents indicated that church leaders who exhibit humility are more approachable and effective in fostering unity. However, House and

Podsakoff's study did not focus on religious institutions, making this study an important contribution by demonstrating the relevance of humility in faith-based leadership.

The research by Nass and Kreuer (2018) emphasized humility as a core component of Christian leadership ethics, arguing that it enhances moral authority and trust. The findings of the present study support this claim, as respondents generally agreed that church leaders who engage in humble leadership strengthen relationships within their congregations. However, Nass and Kreuer did not provide empirical evidence on the practical impact of humility, whereas this study offers measurable insights into how humility influences leadership effectiveness in religious settings.

Jones, Murray, and Warren (2018) highlighted the growing recognition of humility in leadership, particularly in enhancing follower engagement and organizational commitment. The findings of this study reinforce this perspective, as church leaders who actively serve their communities and engage with congregants were perceived as more effective leaders. However, while Jones et al. focused on secular organizations, this study extends their insights into the religious domain, underscoring how servant leadership rooted in humility strengthens church communities.

Caldwell et al. (2018) emphasized accountability as a crucial leadership trait that builds trust and credibility. The findings of this study confirm that church leaders who demonstrate accountability foster trust among congregants. Additionally, this study highlights how transparency in financial and administrative matters contributes to leadership effectiveness, aligning with Caldwell et al.'s argument that ethical stewardship ensures that leaders act in the best interest of their communities.

Compassion and love, as noted by the Excellence in Leadership Group (2024), are essential to Christian leadership, promoting empathy and support. The study findings corroborate this, as church leaders who prioritize the well-being of their members were perceived as fostering stronger relationships and communal bonds. However, the variation in responses suggests that while some religious institutions strongly emphasize these values, others may not integrate them as consistently.

Forgiveness is another essential aspect of Christian ethical leadership, as emphasized by Caldwell et al. (2018), who argued that it fosters unity and trust. The findings of this study align with this perspective, as leaders who encourage reconciliation and forgiveness contribute to sustained congregational trust. However, the variations in responses suggest that some religious leaders may

not place as much emphasis on forgiveness, highlighting an area for potential improvement in church leadership practices.

Lastly, the study revealed that while church leaders generally promote inclusivity, it is not as strongly emphasized as other ethical practices . This finding contrasts with the broader literature, which underscores the importance of inclusivity in leadership. For example, House and Podsakoff (2013) emphasized that effective leaders respect diverse perspectives to foster harmonious environments. The fact that inclusivity ranked lower in this study suggests that religious institutions in Kampala may need to prioritize efforts to create more inclusive and welcoming communities.

CHAPTER SIX

SUMMARY OF THE FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter presents a summary of the study's key findings, followed by conclusions drawn from the analysis. It also provides practical recommendations based on the study's outcomes and identifies potential areas for further research.

6.2 Summary of the findings

Objective (i): To measure the extent to which key Christian ethical practices are applied in leadership within religious institutions in Kampala.

The study findings indicated that key Christian ethical practices such as forgiveness, compassion, integrity, humility, respect, accountability, and love were generally upheld by church leaders in religious institutions across Kampala. Forgiveness and compassion were among the most widely recognized values, with respondents acknowledging their leaders' efforts in fostering reconciliation and demonstrating care for their congregations. Integrity was also highly rated, suggesting that most church leaders aligned their actions with Christian teachings, although some respondents expressed differing views. Humility and respect were perceived as significant leadership qualities, with many respondents agreeing that their leaders prioritized the needs of their members and treated them with fairness. However, variations in responses suggested inconsistencies in leadership practices across different churches. Accountability was recognized as an important leadership trait, though some respondents felt it was not consistently applied, indicating disparities in transparency and responsibility among church leaders. Similarly, while love was acknowledged as a central value in church leadership, the diverse range of responses suggested that its consistent promotion varied across institutions.

Objective (ii): To evaluate leadership effectiveness in religious institutions based on specific indicators.

The study findings revealed that leadership effectiveness in religious institutions was largely demonstrated through fostering spiritual growth, engaging members, and motivating active participation in church activities. Church leaders were generally perceived as playing a crucial role in encouraging spiritual development and community involvement. Leadership training programs were available in many institutions, though inconsistencies existed in their implementation. Communication of the church's vision and mission was generally effective, but some leaders struggled with clarity and consistency. Strategic decision-making presented challenges, with mixed opinions on its effectiveness, indicating variability across institutions. Similarly, conflict resolution by church leaders varied, with some respondents perceiving leadership struggles in handling disputes. Decision-making processes in some churches were viewed as inconsistent and lacking transparency, though this perspective was not universally held. Fairness and inclusivity in leadership were widely recognized, though some respondents had differing experiences.

Objective (iii): To analyze the relationship between the application of Christian ethical practices and leadership effectiveness in religious institutions in Kampala.

The study findings indicated a moderate positive correlation between the application of Christian ethical practices and leadership effectiveness in religious institutions. This suggested that ethical practices such as love, integrity, accountability, compassion, humility, forgiveness, and respect played a role in shaping effective leadership. However, only a portion of the variation in leadership effectiveness could be explained by these values, implying that other unexamined factors also influenced leadership outcomes. Despite this limitation, the regression model was found to be statistically significant, confirming that Christian ethical practices had a meaningful impact on leadership effectiveness. The findings also suggested that while these ethical practices contributed to leadership, their influence varied in strength, and some values were more impactful than others.

Among the individual ethical practices , integrity, humility, and love were identified as the most influential in enhancing leadership effectiveness. Integrity had the strongest positive impact, indicating that church leaders who upheld honesty and moral principles were perceived as more effective. Humility was also significantly associated with leadership effectiveness, highlighting the importance of selflessness and service-oriented leadership. Love was found to have a positive

influence, suggesting that leaders who demonstrated care and concern for their congregation fostered stronger engagement and trust. Conversely, compassion, forgiveness, and respect did not show significant effects, indicating that these values alone were insufficient in determining leadership effectiveness. Accountability showed a marginal influence, suggesting that while it was important, other factors also played a role.

6.3 Conclusion

From the study, it was found that Christian ethical practices such as forgiveness, compassion, integrity, humility, respect, accountability, and love were widely upheld by church leaders in Kampala, with forgiveness and compassion being the most recognized. However, variations in leadership practices suggested inconsistencies in how these values were applied across institutions. The correlation analysis indicated a moderate positive relationship between Christian ethical practices and leadership effectiveness, confirming that ethical leadership practices contribute to better governance in religious institutions. Among the ethical practices, integrity, humility, and love were the most influential in enhancing leadership effectiveness, while compassion, forgiveness, and respect had minimal impact. These findings emphasized the importance of reinforcing integrity, humility, and love in leadership development programs to improve governance and effectiveness in religious institutions. Strengthening ethical leadership practices, enhancing decision-making transparency, and improving conflict resolution mechanisms can further enhance leadership effectiveness in religious institutions.

6.4 Recommendations

The study recommended the following;

First and foremost, the study recommended that Pentecostal churches in Kampala should invest in continuous leadership training tailored to the unique challenges faced by their leaders. Training should focus on strategic decision-making, conflict resolution, and effective communication while reinforcing core Christian values such as integrity, humility, and love. Church leadership conferences, mentorship programs, and theological workshops can help equip pastors and church leaders with the necessary skills to foster growth and unity within their congregations.

Since Christian ethical practices were found to be key in leadership effectiveness, the study recommended that Pentecostal churches in Kampala should emphasize the consistent practice of

integrity, accountability, and humility among their leaders. Establishing clear ethical guidelines and accountability structures, such as leadership review boards or advisory councils, can help ensure that church leaders uphold biblical principles in their leadership roles and decision-making processes.

Given the concerns about inconsistent decision-making in some Pentecostal churches, the study recommended that leaders should adopt more transparent and inclusive governance models. Congregation members should be actively involved in key decisions through structured forums such as leadership meetings, member consultations, and feedback sessions. Strengthening internal communication and aligning leadership decisions with the church's mission and vision will foster trust and unity within the church community.

Since some Pentecostal church leaders in Kampala struggle with resolving conflicts, it is recommended that churches should establish structured mechanisms to address disputes effectively. Training in biblical conflict resolution, mediation, and reconciliation should be provided to pastors and church leaders. Additionally, setting up church-based mediation teams or committees dedicated to handling disputes can help prevent divisions and promote harmony among church members.

6.5 Areas for further study

The following areas were suggested for further study;

a) The Influence of ethical practices on congregational trust and engagement

Future research should investigate how the application of Christian ethical practices such as integrity, compassion, and accountability by church leaders impacts the trust and active engagement of church members in Pentecostal churches in Kampala. This can help assess whether ethical leadership directly correlates with higher levels of congregational involvement and loyalty.

b) Exploring ethical dilemmas faced by Pentecostal church leaders

Another area for further study could examine the ethical dilemmas that Pentecostal church leaders face, particularly in areas such as financial transparency, conflict resolution, and balancing spiritual leadership with organizational management. Understanding how these dilemmas are

navigated could provide valuable insights into the ethical decision-making processes within the church context.

c) The impact of ethical training on leadership effectiveness in Pentecostal churches

Further research should explore the relationship between formal ethical training programs for Pentecostal church leaders and the overall effectiveness of their leadership. This study can assess whether church leaders who undergo specific ethical training are better equipped to apply Christian ethical practices in their decision-making and day-to-day leadership practices.

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APPENDICES

Appendix I: Questionnaire for respondents

Dear respondent, I am called **BUWENJE RUTH,** a student of Uganda Christian University undertaking a Masters of Arts in organizational leadership. I am carrying out a research study on the topic of **"Relationship between Christian ethical practices and leadership effectiveness in religious institutions in Kampala: A case of selected churches in Kampala city".** This questionnaire is therefore intended to seek information on the above subject matter. The information is purely for academic purposes and all the answers will be handled with utmost confidentiality. I therefore humbly request that you complete this questionnaire correctly in the spaces provided or options given.

Section A: Demographic Information

1. Age Group:

18 – 25 years [ ] 26 – 35 years [ ] 36 – 45 years [ ]
46 – 55 years [ ] 56 years and above [ ]

2. Gender:

Male [ ] Female [ ]

3. Marital Status:

Single [ ] Married [ ] Divorced [ ] Widowed [ ]

4. Level of Education:

No formal education [ ] Primary education [ ] Secondary education [ ]

Diploma [ ] Bachelor's degree [ ] Postgraduate degree [ ]

5. Role in the Church:

Pastor/Clergy [ ] Church Elder/Deacon [ ] Church Administrator [ ]
Choir/ Worship Team Member [ ] Regular Church Member [ ]

6. Number of Years in the Church:

Less than 1 year [ ] 1 – 5 years [ ] 6 – 10 years [ ] More than 10 years [ ]

7. Denomination:

Catholic [ ] Protestant [ ]

Pentecostal [ ] Seventh-Day Adventist [ ]

The following abbreviations are used in the following sections below; **SA =** (Strongly Agree)**, A=** (Agree)**, N=** (Neutral)**. D= (**Disagree), **SD=** (Strongly Disagree).

SECTION B: Extent to which key Christian ethical practices are applied in leadership within religious institutions in Kampala

8. How do you agree with the following statements in relation to the extent to which key Christian ethical practices are applied in leadership within your church?

No	Statement	SA	A	N	D	SD
1	Our church leaders demonstrate integrity by aligning their actions with Christian teachings and values.					
2	Compassion is a key characteristic of leadership in my church, as leaders actively support and care for members in need.					
3	Forgiveness is emphasized in my church leadership, and our leaders encourage reconciliation among members.					
4	Our church leaders practice humility by prioritizing the needs of the congregation over personal interests.					
5	Accountability is upheld among church leaders, as they remain transparent and responsible for their decisions.					
6	Respect is demonstrated by our church leaders in their interactions with all church members, regardless of background or status.					
7	Love is consistently promoted by our church leaders, fostering a strong sense of community.					

SECTION C: Leadership effectiveness in religious institutions based on specific indicators.

9. To what extent do you agree with the following statements in relation to leadership effectiveness in your church based on specific indicators?

No	Statement	SA	A	N	D	SD
1	Church leaders demonstrate effective leadership by fostering spiritual growth and engagement among members.					
2	The leadership in my religious institution lacks strategic decision-making, which negatively affects church growth.					
3	Leadership training and development programs are regularly provided for church leaders to enhance their effectiveness.					
4	Church leaders struggle to resolve conflicts among members, leading to divisions within the congregation.					
5	Leaders in my religious institution inspire and motivate members to actively participate in church activities.					
6	Decision-making by church leaders is often inconsistent and lacks transparency.					
7	Church leadership effectively communicates the church's vision and mission to all members.					
8	The leadership style in my religious institution does not promote fairness and inclusivity among members.					

<u>SECTION D:</u> Relationship between the application of Christian ethical practices and leadership effectiveness in religious institutions in Kampala.

10. To what extent do you agree with the following statements in relation to relationship between the application of Christian ethical practices and leadership effectiveness in your church

No.	Statement	SA	A	N	D	SD
1	The leaders in my church make ethical decisions that foster trust and commitment among members.					
2	The leadership of my church demonstrates high levels of accountability and transparency in financial and administrative matters.					
3	The leaders in my church exhibit humility in their leadership approach, making them more approachable and effective in fostering unity.					
4	The leaders in my church actively engage in serving the congregation and the community, enhancing their leadership effectiveness.					
5	The leadership of my church prioritizes the well-being of members, creating an environment of empathy and support.					
6	The leaders in my church encourage forgiveness and reconciliation, which helps maintain unity and trust among members.					
7	The leadership of my church remains committed and steadfast in addressing challenges while inspiring members to stay resilient in faith.					
8	The leaders in my church respect diverse perspectives and backgrounds, fostering an inclusive and harmonious church community.					

Thanks for your information……The End

Appendix I: Activity Plan

	YEAR: 2025					
	JAN	**FEB**	**MARCH**	**APRIL**	**MAY**	**JUNE**
Drafting of proposal						
Proposal review and correction						
Final proposal editing and submission						
Data Collection						
Data review and cleaning						
Report writing						
Presentation and Handing in Report						

Appendix II: Proposed budget

Item Name	**Cost in UGX**
Internet Modem (4G Router)	80,000
Purchasing of Internet Data	200,000
Proposal typing, editing, printing	150,000
Data collection costs	200,000
Report professional editing, printing and binding	250,000
Transport costs	200,000
Recorder	100,000
Research assistance (3)	50k@ 150,00
Miscellaneous costs	100,000
Total	**1,4305,000**