

**THE ROLE OF SERVANT LEADERSHIP IN ENHANCING INVESTMENT ACTIVITY IN THE  
CATHOLIC CHURCH, UGANDA: A CASE OF ST. PAUL CATHOLIC CHURCH-MUKONO**

**SPECIOZA ATIM**

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**UGANDA CHRISTIAN  
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## DECLARATION

I, ATIM SPECIOZA, hereby declare that this dissertation entitled, “The Role of Servant Leadership in Enhancing Investment Activities in the Catholic Church, Uganda: A Case of St. Paul Catholic Church-Mukono” is truly my original work and has never been submitted to any other University or Institution for any award of degree or any other qualification.

Signature:

A rectangular box containing a handwritten signature in blue ink that reads "Atim Specioza".

**ATIM SPECIOZA**

Date: 12/04/2024

## **APPROVAL**

I certify that this dissertation entitled, “The Role of Servant Leadership in enhancing investment Activity in the Catholic Church, Uganda: A Case of St. Paul Catholic Church-Mukono” has been under my supervision and is now ready for submission to the school of postgraduate for examination.

Signature: \_\_\_\_\_  


**DR. HENRY MUGISHA**

**(SUPERVISOR)**

Date: \_\_\_\_\_22<sup>nd</sup> April, 2024\_\_\_\_\_

## **DEDICATION**

I would like to dedicate this research to my Mother, Beatrice Mbabazi for her endless support and prayers in every walk of life and not forgetting my Grandmother, Dr. Robbi Francovich for her endless prayers and love. I cannot proceed without special dedications to all my friends and well-wishers who were always there for me in times of need.

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## **ACRONYMS AND ABBREVIATIONS**

CVI	Content Validity Index
DV	Dependent Variable
IV	Independent Variable
MDG	Millennium Development Goal
PSODCORB	Planning, Staffing, Organizing, Directing, Controlling, Reporting, and Budgeting
SACCOs	Savings and Credit Cooperative Society Organizations
UCU	Uganda Christian University
SPSS	Statistical Package for Social Scientists
SCC	Small Basic Christian Communities

## **ABSTRACT**

The study aimed at examining the role of servant leadership in enhancing investment activities in the Catholic Church, Uganda. It was specifically conducted at St. Paul Catholic Church, Mukono. The study objectives included; to examine the effect of integrity in enhancing investment activity, to assess the effect of authenticity in enhancing investment activity and to examine the effect of continuous improvement in enhancing investment activity. The study employed across-sectional research design, where both qualitative and quantitative approaches were used. The sample comprised of Catholic Church leaders, investment/project and laity leaders, totaling to 86 in number. These were purposively and simple randomly selected. Data was collected using questionnaires and interviews. Data was analyzed quantitatively using the SPSS and thematic content analysis was used to analyze qualitative data. The SPSS for inferential analyses (multiple regression analysis) to establish the relationship between variables of the study was used.

Study key findings revealed that integrity accounts for 24.5% variation in the enhancement of investment activities in the Catholic Church, Uganda. This implies that in integrity, Church leaders with integrity inspire trust in investment team members, and they apply participatory planning in enhancing church investment activities. It is also revealed that authenticity accounts for 30.4% variation in the enhancement of investment activities in the Catholic Church, Uganda. This implies that authenticity enhances employee well-being, leads to increased engagement, and builds trust in investment activities. Furthermore, it is revealed that continuous improvement accounts for 31.3% variation in the enhancement of investment activities in the Catholic Church, Uganda. This implies that continuous improvement results into ethical decision making, and continuous improvement results into acquiring on technical skills and expertise to run the investment activities. Therefore, it is finally revealed that authenticity and continuous improvement had the highest effect on the enhancement of investment activities in the Catholic Church, Uganda.

Basing on the above findings, it is concluded that there is positive significant relationship between the role of servant leadership in enhancing investment activity within the church. The study recommended that there is need for servant leadership among Church stakeholders so as to effectively mobilize adequate resources for the timely implementation of the planned investment activities; and areas of further research were suggested.

## **CHAPTER ONE**

### **1.1 Introduction**

This study explored the role of servant leadership in enhancing investment activities in the Catholic Church, Uganda, focusing on St. Paul Catholic Church-Mukono. In this chapter, the study background was presented. The problem statement, the study objectives, and research questions were highlighted. Finally, the study scope, the significance and justification, definitions of key terms as well as conceptual framework were highlighted.

### **1.2 Background to the Study**

#### **1.2.1 Servant Leadership**

World-over, servant leaders are considered as factors of encouragement to their followers (Ayoub & Husam, 2017). The concept of servant leadership was described by a Chinese philosopher named Laozi in the 5<sup>th</sup> century, B.C. the author posited that the ultimate ruler is someone who deflects attention. The servant leader concept has had a deep and lasting influence over the past three decades on many modern leadership ideas and practices. Servant leadership has a vital role in sustaining effective investment activities (Bipath, 2022). Church leaders usually articulate church culture by creating beliefs, leading to proper member behavior, and reinforcing laity support to investment projects. The right decision is linked to leadership. Accordingly, it is strongly advised to manage less and lead more in order to effectively deal with any leadership problems.

Similarly, Maseka & Mabuku (2019) revealed that there are different leadership styles that influence Catholic Church leaders' commitment to investment programs. For example, Korir & Kipkebut (2016) studied leadership styles and sustainability of investment projects in Nakuru, Kenya; and revealed that the leadership of an effective institution is critical to its

development. Good leaders are a blessing to churches, especially those with profound social, economic, and religious foundations. Servant leadership, which is based on Jesus' teachings, stresses selflessness, authenticity, empathy, and a focus on the well-being of others. However, apparent contradictions arose when Catholic Church leaders were highly characterized as applying autocratic leadership styles as well as some having authoritative leadership styles (Maseka & Mabuku, 2019). Johnson (2019) asserts that today's Church leader is a servant leader who has the responsibility to spearhead church investment activities and detecting early warning signals; and this should be done by participatory planning. This view corroborates with Kolzow (2019) who avers that servant leader's most appropriate action depends on the situation and the followers (laity). The Church leaders have to assess the Church environment and behavior of laity, if investment activities are to be successful attained.

On the other hand, Ngatuni & Matoka (2020) established that the servant leadership style was dominant over the autocratic style in Catholic Churches in Uganda. In this, 18% of Church leaders fall in the autocratic leadership style and 82% fall in the servant leadership style. Servant leadership is another-oriented approach to leadership, manifested through one-on-one prioritizing of followers' individual needs and interests, and outward reorienting of their concern for self towards concern for others within the Church and the larger community. Authors (Akan, 2022; Arnold & McKay, 2020) have different points of views on servant leadership, however, but both agreed that servant leader in Church include, charismatic, authenticity, integrity and entrepreneurial leaders in dealing with the investment activities. The study further reveals that Church leaders working under a servant style of leadership were more involved in investment activities that have greatly boosted

Church income than those church leaders applying the autocratic style of leadership, creating a gap for the study.

### **1.2.2 Investment Activity in Catholic Church**

In today's world, investment activities in the Catholic Church have become a challenge worldwide (Ayoub & Husam, 2017). For long, church investment activity has been a topical issue because of their centrality in enhancing effective organizational performance, efficiency, productivity, and sustainability.

The Catholic Church Investors groups of Italy represent assets of more than \$60 billion and bring 5 of the largest Catholic Church investors in Italian rural communities together to share best practices throughout the ecumenical Catholic Church, which has been influenced by the servant leadership styles in churches (Meyer & Allen, 2021). Datta (2022) also emphasized the span of control and the effectiveness of the functions of Church leadership as being very crucial in enhancing investment decisions, effective management of invested activities, and worker commitment, summarized in a mnemonic of PSODCORB (planning, staffing, organizing, directing, controlling, reporting, and budgeting).

Most of the major church denominations in Sub-Saharan Africa have considered investment assets through church pension funds and other assets (Laurie, 2022). In the year 2017, the Catholic Church Investors groups managed to construct over 14 education institutions, and several health facilities as well as supporting the banking sector in developing countries (Laurie, 2022). The investment decisions that Catholic Churches and faith institutions make reflect the Church, its beliefs, and its values. Investing in climatic solutions, education, banking, and health sectors can be a significant way for churches to stand in solidarity with

the most marginalized communities and with the Earth. However, with Catholic Churches in Uganda putting a lot of energy and resources towards enhancing several investment activities, some of the projects have not been sustainably managed (Laurie, 2022). More so, cases of resource mismanagement, poor mobilization skills, and conflicts have been observed among church leaders (Kunwar, 2021), and this could be a result of inappropriate servant leadership approaches.

Namuddu (2021) asserts that, the Catholic Church in Uganda has greatly invested in many activities, including education, health, banking, and money transfer programs with the aim of having a sustainable source of income as well as improving the livelihood of the laity. In support of the Catholic Church investment projects, many Christian communities support their leaders and their activities from their offertory /Basket collection. This collection, done during worship sessions, makes the greatest if not the sole income stream of the many Christian communities (Okoth, 2020). However, the investment activity was disrupted by COVID-19 and its effects on resource mobilization are still evident. The Churches had to continue to meet their basic expenses even though they were no longer getting any income. This significantly impacted many churches, which were on the verge of collapsing (Cheng, 2022). The resources obtained from offertory /Basket were found to be diverted to individuals. They were not helpful in running the churches; for example, the feeding of the clergy, their stipends, utility bills, fuel, and repairs (Cheng, 2022); contributed by gaps in servant leadership style. The Catholic Church in Uganda attempted to address the servant leadership gap in Churches to improve the investment activities, but these efforts appear to have failed to yield to positive results in St. Paul Catholic Church-Mukono.

### **1.2.3 Servant Leadership and Investment Activity**

Conversely, the expansion and development of investment activities in Sub-Saharan Africa depend on how seriously Catholic Churches utilize servant leadership to foster management and development (Korir & Kipkebut, 2016). More so, in Sub-Saharan African countries, adopting better leadership styles remains the most vital strategy for the enhancement of the Catholic Church in investment programs throughout the developing world. Catholic Churches have focused on building education institutions that foster the religious doctrine; constructing health facilities to provide cheap health services to the laity, encouraging SACCOs to boost laity income and savings, as well as building financial institutions (Kunwar, 2021). However, most of these investment activities have not achieved its goals. It has not successfully performed to the expected standards, of which servant leadership plays a great influence (Ndaipa, 2019). Leaders and subordinates contribute to achieving organizational goals. It is impossible to achieve success without managerial effort and dedication.

Interestingly, for Catholic churches to realize their goals, it is vital for clergy, laity, and other development partners to facilitate the necessary changes and innovations as well as single-handedly create order out of chaos among their subordinates to enhance their commitment in order to revive investment projects (Ndaipa, 2019). Regrettably, all this appeared to have yielded to no avail investment as servant leadership has failed to become responsive to enhance investment activities which are highly being complained of as being missing in Uganda, specifically in the Catholic Church, Uganda. This was investigated, especially scrutinizing the frequently applied servant leadership styles and their influence on the enhancement of investment activities.

Contextually, it should be noted that a good leader understands the importance of investment activities in achieving the goals of the Catholic Church and that motivating employees is of paramount importance in achieving these goals (Ocen, 2020). Various Reports on the performance of investment activities in St. Paul Catholic Church-Mukono have been experiencing the incidence of limited commitment among church leaders; indicating misuse of funds, poor project management, and limited expertise as well as lack of stakeholder's collaboration (Namuddu, 2021). In addition, St. Paul Catholic Church-Mukono has invested in the construction of commercial houses, the education sector, recreation centers, Washing Bays, farming (zero grazing and poultry), and carpentry etc. This has been done courtesy of good leadership style targeting to improve on Church income to cater for the Church demands. In fact, they must choose self-sufficiency. Church leaders recognized the dangers of being dependent on their congregation. Many churches continue to rely on basket collections to fund their operations and survive. This will not get them very far, and they will find themselves in a precarious position if more disasters strike.

On the other hand, Christian communities find hardships to sustain the Church projects especially when their incomes are lower than their expenditures (Namirembe, 2020). In some cases, the church leadership has evaluated this and sought other means on how to support their communities through economic investments to supplement their incomes and work towards self-reliance. A number of factors explained the cause of all this but the servant leadership style of the Church leaders seemed to be the most pronounced factor that has not been unveiled, yet if meager, it can negatively influence the investment activities (Namuddu, 2021). Many Catholic Churches still experience weaknesses in investment

activities as a result of inappropriate servant leadership (Namirembe, 2020). Subsequently, most of the studies on the role of servant leadership largely focus on the development of church projects in developed and developing countries (Ayobami., Jeffery., Nadine & Valadez, 2021; Crain, 2015; Foster, 2021; Fawzia, 2022); and few or no study captured investment activities in St. Paul Catholic Church-Mukono context remain scanty. It's in this light that this study expects to contribute to filling this gap by examining the role of servant leadership in enhancing investment activities in the Catholic Church, in Uganda. The policy and practice recommendations arising out of the study is expected to contribute to the enhancement of investment activities in the St. Paul Catholic Church-Mukono.

### **1.3 Statement of the Problem**

For the sustainability of the day-to-day programs, the Catholic Church has emphasized investment activities. Catholic Church in Uganda has adequately invested in the education sector, the health sector, farming/agriculture, building commercial houses, investing in the banking sector and SACCOs (money transfer programs), as well as games and sports, and small-scale enterprises (Onsiro., Katwire & Miruka, 2018). This has been done to improve the Catholic Church's financial base so as to effectively manage its daily operational requirements. However, the investment activities in Catholic Churches in Uganda have been developing at a slow pace and in some parishes, unnoticeable (Bugujju, Kasangalabi and Kitimbwa) fall short of adequate support to community social services as a noble trait (Namuddu, 2021). There is massive misuse of resources from investment activities, misappropriation of resources allocated for investment projects.

The little resources obtained from basket collections were found to be diverted by individuals. The few investment activities that exist in limited parishes have lacked adequate supervision, which has hindered their growth and development. Managers fail to properly supervise the Church projects. This had a significant impact on many churches, which were on the verge of collapsing (Cheng, 2022). Little is saved for running the churches; for instance, the feeding of the clergy, their stipends, utility bills, fuel, and repairs (Cheng, 2022); contributed by weaknesses in servant leadership style. Servant leaders are supposed to work with an integrated work ethic, provide service to others, instill a sense of community, and have power sharing in decision-making, as well as providing services to their team (Nsubuga, 2018). Interestingly, the sustainability of investment activities in St. Paul Catholic Church-Mukono has also been decried to have remained so low, as many of them have been reported not to sustain themselves, an indicator of wanting leadership (Namirembe, 2020). This is an indicator that Church leaders are not committed to their work which is a danger to investment projects and general development in the Catholic Church.

Consequently, the investment managers, Church stakeholders and development partners like Centenary Bank have intervened by organizing compulsory training on leadership, management, planning, and investment for Church leaders as part of the capacity-building interventions. This however has not changed the situation in St. Paul Catholic Church-Mukono. Despite these interventions in place, participatory decision-making, integrity, collaboration, authenticity, and coordination of Church leaders and laity on investment activities in Catholic Churches in Uganda has remained limited (Namuddu, 2021). Regrettably, all these have hitherto remained mere allegation without systematic answers to

the predicament. This prompted the current researcher to consider the path of the research study.

#### **1.4 Research Objectives**

This was divided into general objectives and specific objectives.

##### **1.4.1 General Objective**

To investigate the role of servant leadership in enhancing investment activities in the Catholic Church, Uganda; with particular reference to St. Paul Catholic Church, Mukono.

##### **1.4.2 Specific Objectives**

The study was specifically set out to:

- i. To examine the effect of integrity in enhancing investment activity in St. Paul Catholic Church, Mukono.
- ii. To assess the effect of authenticity in enhancing investment activity in St. Paul Catholic Church, Mukono.
- iii. To examine the effect of continuous improvement in enhancing investment activity in St. Paul Catholic Church, Mukono.

#### **1.5 Research Questions**

The research questions included:

- i. What is the effect of integrity in enhancing investment activity in St. Paul Catholic Church, Mukono?
- ii. What is the effect of authenticity in enhancing investment activity in St. Paul Catholic Church, Mukono?

- iii. What is the effect of continuous improvement in enhancing investment activity in St. Paul Catholic Church, Mukono?

### **1.6 Assumptions of the Study**

The study assumed that the respondents have the information the researcher was seeking and provided the researcher with honest information. It was also assumed that the information given by the respondents in the study was true and free from any external influence.

### **1.7 Scope of the Study**

This study was conducted in St. Paul Catholic Church, Mukono. St. Paul Catholic Church, Mukono is under Lugazi Diocese, it is located at Kampala -Jinja Road in Mukono district. It has 18 sub-parishes and 81 Small Basic Christian communities (SCC) and it covers a population of around 25,000. The study was limited to the role of servant leadership in enhancing investment activities in the Catholic Church. The independent variable (servant leadership) and the dependent variable (investment activities) were examined. Specifically, the study was limited towards examining the effect of integrity in enhancing investment activity in church, assessing the effect of authenticity in enhancing investment activity in church, and examining the effect of continuous improvement in enhancing investment activity in church. Lastly, the researcher analyzed data on the period of 2015 - 2023, the time when the church involvement in investment activities was said to have seriously and worryingly gone down in the Catholic Church.

### **1.8 Study Justification**

A several studies on the role of servant leadership and investment activity in the Catholic Church have been carried out (Okorojii, Anyanwu & Ukpere, 2019; Ismail, 2020; Sayed, 2018; Harerimana., Adegoke., Gwi., Iqba., Anwar Mohammed., Gibrilla & Eliasu, 2019).

These were carried out in different geographical settings and not in St. Paul Catholic Church-Mukono. Yet, the existence of investment activities in Catholic Churches still worries a lot. The future of the investment activities in Catholic Church remains bleak if the issues at hand are not sufficiently addressed now. More so, no study (according to the reviewed literature) has ever singled out the most outstanding servant leadership *vis a vis* investment activity in this church. Yet, it is increasingly becoming clear that servant leadership could be responsible for the dwindling investment activities in Catholic Church. So, the research study remains justified. Hence this calls for serious investigations.

### **1.9 Significance of the Study**

The study is expected to provide information with solutions, to be utilized by the Catholic Church while developing and reviewing policies and control measures to enhance the investment activities, consequential to improve on the leadership of church leaders. Secondly, the clergy shall be able to adopt appropriate servant leadership styles, given the ever changing situations in their churches and in the outer environment, given the hoped improvement of leadership in the respective Catholic Churches. This is expected to be achieved by using the study's conclusions and recommendations as a case of reference necessary in identifying the potential gaps. Lastly, the study is expected to offer novel ideas to the existing theory on servant leadership styles and enhancement of investment activities in the Catholic Church in Uganda, and more so, to the rest of the world. The finding is expected to also provide literature to fellow scholars and researchers wishing to conduct research in the area of servant leadership styles in enhancing investment activity in the Catholic Church.

### **1.10 Definitions of Key Terms**

A servant is someone who embraces the values and concepts of servant leadership. A servant leader prioritizes the needs of others, works to empower and encourage team members, and values the well-being of others before their own (Ngatuni & Matoka, 2020). They lead with humility, empathy, and a genuine desire to help people and make a difference. They need the deep humility of the man who seeks not to publish himself but strives to disappear behind the one he wants to preach (Bogler, 2021).

Leadership is the practice of influencing and guiding others to achieve common goals, objectives, or a shared vision. It entails being able to inspire, encourage, and empower individuals or groups to collaborate and work efficiently (Nthuni, 2018). Leadership is not limited to a specific job or title; rather, it may be displayed by anybody who takes the initiative to effectively guide and influence others.

Servant leadership is a philosophy and style to leadership that stresses the leader's primary focus on serving and supporting the needs of others. It is a leadership style founded on the idea of serving first and leading second. Servant leaders aspire to serve their team and the organization first a head of personal objectives (Mbugua, 2017). It is a selfless leadership style where a leader possesses a natural feeling to serve for the greater good. In other words, servant leadership leads workers to put an optimal effort in achieving the objectives of the organization as they feel included and valued.

Investment activities refer to the practice of allocating financial resources to acquire assets or securities with the goal of creating a return. Investment is referred to as investing activities (Meyer & Allen, 2021). The basic goal of investment operations is to accumulate

and preserve money throughout time. Individuals, businesses, organizations, and governments all engage in investment activities in order to expand their financial assets, increase their net worth, and meet certain financial objectives.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

In this chapter the researcher reviews the relevant literature with regard to the role of servant leadership in enhancing investment activities in the Church. Journals, textbooks, websites, seminar papers, official documents and unpublished thesis were reviewed. This chapter presents theoretical review basing on the study of servant leadership and the enhancing investment activities in the Church. Different servant leadership styles in the Catholic Church, Uganda and how they enhance investment activities were studied. There was a provision for a summary of the review of literature depicting the possible gaps that were identified during this study.

#### **2.2 Theoretical Review**

This study was supported by the Situational Management Theory of Drucker (1963); later developed into the Contingency Management Theory by Hersey and Blanchard in 1969. The theory postulates that proficient leaders possess adaptability and modify their approach to suit the demands of their subordinates, investments and the circumstance at hand. This means that leaders need to be adaptable in their strategies and there's no universal tactic of leadership. The theory further takes a developmental approach, highlighting the significance of assisting followers in gradually increasing their capabilities as well as commitment. Successful leaders are viewed as catalysts for their followers' personal growth, investment, offering the encouragement and direction they need to advance towards increasingly advanced states and readiness (Lausanne, 2021). With assessment of situation, the Church leaders can adjust their servant leadership

approaches to fit the situation and then select the right approach in servant leadership basing on the nature, size and extent of investment. This theory affirms that, contemporary institutional leaders do not rely on a single leadership style in all projects and situations.

Beaver (2011) as cited in Johnson (2019) asserts that, today's Church leader or manager is a servant leader who has the responsibility to detect early warning signals; and this should be done by participatory planning. This view corroborates with Kolzow (2019) who avers that servant leader's most appropriate action depends on the situation and the followers (laity). The Church leader has to assess the Church environment and behavior of laity, if management of investment activity is to be attained.

According to Graeff (1997) and Grint (2011) as cited in Basit and Sebastian (2017), situational theory emphasizes application of various servant leadership approaches that successful leaders desire and need to change basing on the requirements of the tasks; and the followers maturity arising from the analysis of the project. The constant change in the leadership approach of the Church leaders shall definitely make their potential weaknesses in time. Situational Leadership Theory, though appreciated by many practitioners, has, however, not been empirically tested implying that it is only a theory. It was therefore worth noting that despite its limitations, the concept of servant leadership addressed by situational leadership is core in this study, making it worth applying to underpin my research findings.

## **2.3 Empirical Review**

The literature review was further done basing on the study themes developed in accordance to the study objectives namely: the effect of integrity in enhancing investment activity in church, the effect of authenticity in enhancing investment activity in church, and the effect of continuous improvement in enhancing investment activity in church.

### **2.3.1 The Integrity and Investment Activity**

Korir and Kipkebut (2016) argue that integrity is the quality of being honest, trustworthy and having strong ethical, as well as moral standards, and it is just as important to building trust-based with team members as authenticity. Servant leaders are honest in their words, values, beliefs and actions; support transparency, and follow through on their commitments to employees and customers. Besides, Kunwar (2021) noted that servant leaders are guided by their inner moral compass and sense of integrity, and build teams of high integrity. They model core values as an example for team members to follow, speak with sincerity, offer feedback that is constructive, and consider the ethical impacts of every decision they make. Interestingly, no single integrity approach can be pointed to, to be responsible for this paucity something that this research study delves in.

At the same time, Kolzow (2019) argues that integrity as a value informs every other principle and tenet of servant leadership, and it not only helps to keep trust high, but it also helps build cultural buy-in with workers and helps them align more closely with core values. Part of a leader's job is to communicate information with integrity about the investment culture, clearly articulating and modeling the Church's core values, mission and vision. In addition, Laurie (2022) notes that servant leaders build consensus around a shared

vision, inspire their teams to work according to this shared vision, and help workers remove obstacles to achieving the investment vision. Servant leaders with integrity provide good feedback that is constructive, compassionate, focused, specific, timely, and presented in a positive tone. When done well, it provides an actionable and solutions-oriented framework that guides employees towards desired behaviors and helps them to grow. However, one wonders whether this has been applicable in the Catholic Church, Uganda which explains the justification for this study.

Meanwhile, Maseka and Mabuku (2019) states that the most effective leaders build influence through persuasion, not coercion. They also keep their employees motivated with high integrity to consistently produce great work by supporting a culture of care that helps workers feel valued, and helping employees remove obstacles to performing at their best. Given this situation, Mbugua (2017) argues that integrity servant leaders seeks not just to lead, but to serve those they lead by continually building positive influence (not positional authority) with team members and investigating in their success, and this idea is at the heart of servant leadership. Servant leadership helps leaders both lead well with integrity and serve well: listening, empathy, healing, awareness, persuasion, foresight, stewardship and building community investment. Leaders with integrity reflect values of servant leadership, support a positive worker experience, and keep team members motivated to perform well.

Ngatuni and Matoka (2020) argue that integrity and building trust serves as the foundation of effective leadership and organizational success. Ethical leaders understand this fundamental truth and consistently demonstrate ethical behavior, inspiring confidence and creating an environment of trust among their followers. It is interesting to note that

employees and other stakeholders feel secure when they know their leader operates with integrity and genuinely cares about their well-being. Integrity and trust fosters open communication, collaboration, and a sense of loyalty, leading to increased employee engagement, productivity, and overall organizational performance (Bipath, 2022). Ethical leaders establish clear expectations, communicate organizational values effectively, and actively support ethical decision-making throughout the organization. By doing so, they create a positive work environment characterized by fairness, respect and a strong sense attracts top talent, enhances employee satisfaction, and strengthening the investments' reputation, positioning it for long-term success. With regards to the integrity in question, the researcher developed a sense of concern in achieving knowledge on the effect of integrity in enhancing investment activity within the church.

### **2.3.2 Authenticity and of Investment Activity**

Meyer and Allen (2021) argue that trust-based relationships are essential in servant leadership and require a commitment to authenticity on the part of the servant leaders. To build and maintain a high level of trust with team members, one cannot just rely on a title or positional authority to build influence. One need to convince those he/she lead to follow him/her, not because they have to, but because they want to. Nonetheless, Ngatuni and Matoka (2020) notes that servant leaders do this by building connections with team members that are rooted in trust and authentic influence gained through honesty, transparency and accountability as well as trustworthiness. Authentic leaders prioritize their employees' well-being and make an effort to create a positive work culture. By fostering a sense of belonging and purpose, they help to reduce stress and promote a healthy work-life balance. However, the above studies wasn't conducted in Uganda, that is why this research

aims at investigating the authenticity in the Ugandan context and this resonates with the enhancement of investment activity in Catholic Church, Uganda.

Admittedly, Namirembe (2020) argues that servant leaders also provide the space for team members to engage in authentic exchanges with leadership and each other, which can prevent toxic cultures from taking root and help employees avoid the constant pressure of needing to “blend in” that we see with code-switching and other behaviors in the workplace that can negatively impact culture, feelings of belonging, and psychological safety. Besides, Bipath (2022) noted that servant leaders with compassionate and skills characterized with a hearty dose of sympathy, empathy and compassion, always love and protect the investment activities. Servant leaders are authentic and compassionate leaders who value relationships, put others first, and use foresight and conceptualization to identify long-term effects of decisions made in the short-term. However, this study was carried out outside Uganda, not entirely Catholic Church based and carried out almost two years ago. These constitute gaps in conducting a similar study in Catholic Church Uganda, thus a justification for this study.

More so, Bogler (2021) argues that in today’s workplace, authenticity is a highly valued trait. Authentic leaders who are true to themselves and others, and who are transparent in their actions and communications are highly sought after. Servant leaders empower their team members by giving them autonomy and the permission to fail, and learn from their mistakes. This is crucial for creativity and innovation to flourish. Leading in this way creates the ideal conditions for innovation to occur. When leaders truly care about employees and build healthy, trusting relationships with workers, the element of fear is removed, and one of the biggest obstacles to innovation is thereby removed as well. In this

argument, Cheng (2022) notes that authentic leaders are seen as trustworthy because they are transparent and consistent in their actions and communication. This helps to build trust with employees, which is crucial for effective leadership. However this research was not Church based, thus need for the study to be conducted basing on Catholic Church, Uganda.

In addition, Crain (2015) asserts that when employees feel that their leaders are genuine, they are more likely to be engaged in their work. Authentic leaders inspire their employees to be committed and passionate about their work. Authentic leaders are more open to new ideas and perspectives, which can lead to increased innovation within an organization. Being transparent and approachable, they create an environment where employees feel comfortable sharing their suggestions and feedback (Datta, 2022). Authentic leaders create a sense of loyalty and commitment among their employees, which can lead to increased retention rates.

Subsequently, employees are more likely to stay with an organization when they feel that their leaders are genuine and care about their well-being. Authenticity is a valuable trait for leaders in the workplace. In a nutshell, Foster (2021) argues that servant leaders know that a fearful environment is detrimental to innovation. Leaders who truly care about workers devote a good deal of time to creating and sustaining an environment that is free of fear, with team members who are not afraid to take risks and are empowered to make investment decisions. With regards to the authentic in question, the researcher developed a sense of concern in achieving knowledge on the effect of authentic in enhancing investment activity in the church.

### **2.3.3 Continuous Improvement and of Investment Activity**

Ayoub and Husam (2017) assert that servant leaders are committed to the growth of employees and help them develop a continuous improvement mindset where learning is ingrained in the culture and mistakes are embraced and treated as learning opportunities. There are few policies that are more detrimental to growth, innovation and morale in the business activities than a “zero-tolerance” policy toward mistakes. In other words, Ayobami., Jeffery., Nadine and Valadez (2021) argues that servant leaders consider the consequences of actions and decisions in the long-term, rely on persuasion rather than command and coercion towards building influence, are good stewards of the resources they manage to ensure continuity for the next generation, and are aware of what their team members need to succeed. Regrettably, all these have hitherto remained mere allegation without systematic answers to the predicament, making it worth applying to underpin my research findings.

Datta (2022) asserts that servant leaders take a very different approach because they know that without trying, failing, learning from our failures, and trying again, innovation is not possible. Utilizing mistakes as learning opportunities paves the way for innovation and growth, and improves accountability, as well as employees who take ownership of their roles are committed to continuous improvement. In this argument, Fawzia (2022) argues that for an investment activity to be sustainably successful, employees need to be empowered to participate in decision-making and need leadership who considers the consequences of any decision on the well-being of workers. Servant leaders are committed to the success of others and use their powers as leaders to enhance the organization and its employees, rather than themselves. There remains a dearth of empirical research on the

effect of continuous improvement on enhancing investment activity in the Catholic Church especially in LDCs like Uganda.

Foster (2021) asserts that organization must communicate the value and importance of continuous improvement and build it into every aspect of the investment activity as a disciplined strategy. They must train their workers to study internal processes and create ways to make them more efficient. They must study their successes and failures regarding their customers and act based on those learning to go above and beyond customer satisfaction. In today's fast-moving and competitive landscape, this is crucial factor of most leading investment (Akan, 2022). Interestingly, Arnold & McKay (2020) argues that the main idea behind continuous improvement is that no process is perfect and there is always room for improvement. The goal is to squeeze out waste, optimize resources, and empower workers to make changes that improve the investment's bottom line. With regards to the continuous improvement in question, the researcher developed a sense of concern in achieving knowledge on the effect of continuous improvement in enhancing investment activity in the church.

#### **2.4 Summary of the Literature gaps**

There are various studies that have been carried out on the role of servant leadership in enhancing investment activities. For example, Harerimana, Adegoke., Gwi., Iqba., Anwar Mohammed., Gibrilla and Eliasu (2019) found that servant leadership prevails over autocratic style in Punjab Pakistan. However, the review highlights several key gaps in the existing literature. Lack of Church-Specific Studies constitutes the first gap. Most studies focus on general leadership or for-profit organizations. Therefore, the applicability of these

findings to the unique context of a church, particularly the Catholic Church in Uganda, is unclear. Limited empirical research on continuous improvement was the second gap. While the importance of continuous improvement for investment success is acknowledged, there's a lack of empirical research on its impact in a church setting. Focus on western context is the third gap. The existing studies are primarily conducted in Western contexts. Therefore, the cultural and religious nuances of Uganda might necessitate a different approach to leadership and investment activities. In addition, the need for Need for Ugandan-Based Research was another gap that has been addressed. The review identifies a clear need for research specifically focused on the Catholic Church in Uganda. This would provide valuable insights into how integrity, authenticity, and continuous improvement can enhance investment activity in this specific context.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

This chapter explains the research design, information sources, population and sampling techniques; procedure for data collection, data collection methods and instruments; quality/error control, data management and analysis; ethical considerations and approvals; and study methodological constraints.

#### **3.2 Research Design**

The study employed a cross-sectional survey design. A cross-sectional survey design according to Kothari (2013) as cited in Tumuhimbise (2017) is the type of research design where data could be collected from different respondents at a single point in time. This type of design was used because it enabled the investigator to collect data at once from only the sample population to generalize the study results on the entire target population within a shorter time and at a lower cost possible. The cross sectional survey was handy in this study since it accommodates a variety of data collection methods that facilitates a quantitative understanding of the study phenomenon (Nyenje & Nkata, 2016). It therefore enabled the application of both qualitative and quantitative methods of data collection and analysis. This design was selected because different categories of respondents were studied at one point in time.

#### **3.3 Sources of Information**

According to Creswell (2014), “data sources refer to the existing recognized literature whether published or unpublished as long as it had been accepted by the academic for any

organization of good reputation”. The researcher used both primary and secondary information sources. Sekaran (2003) stated that, “primary data is data which was obtained from the field by the investigator on the variables of interest for the specific purpose of study”. Primary sources of information were those which were original in nature and got for the first time. Data was collected by the use of questionnaires and interview guide. Questionnaires were designed using likert scale. On the other hand, Kothari (2013) point that, “secondary data is the data which was collected and analyzed by someone else”. A range of documents were gathered for analysis including; Church Investment reports and records, textbooks, journals, magazines, research reports and internet sources which the researcher made the best use of it.

### **3.4 Population of the Study**

The target population involved Catholic Church leaders, investment/project supervisors, and laity leaders, equivalent to 110, according to the St. Paul Catholic Church-Mukono Report (2022).

### **3.5 Sample Size Determination**

The ever increasing need for a representative statistical sample in empirical research has created the demand for an effective method of determining sample size. According to Katamba and Nsubuga (2014) sample size is the portion or subset of the total population. To address the existing gap, the study sample was selected following the recommendations of Morgan and Krejcie (1970) table in determining sample size to represent a cross section of respondents in this study. In this regard, out of 110 target population, 86 respondents were considered. These included; six (6) Catholic Church leaders, five (5)

investment/project supervisors, and seventy five (75) laity leaders. This enabled the researcher to get a variety of views and unbiased response which made the research study a reality.

**Table 3.1: Sampling Frame**

<b>Category</b>	<b>Population</b>	<b>Sample size</b>
Catholic Church leaders	6	6
Investment/project supervisors	5	5
Laity leaders	99	75
Total	110	86

**Source:** St. Paul Catholic Church-Mukono Report (2022).

### **3.6 Sampling Techniques**

The study employed both simple random sampling and purposive sampling technique to select the study respondents. Simple random sampling was applied to select laity leaders because all the members in the sample had an equal opportunity of being selected and avoid biases (Taherdoost, 2016). In this, one set of small pieces of paper of the same size was prepared for all the laity leaders in the Church. That is; 75 small pieces of the papers for the laity leaders carried out the writing ‘Yes’ and the rest carried the writing ‘No’. All were placed in a container and each laity leader was asked to take only one piece of paper from the container. If the writing on the paper read ‘Yes’, the laity leader participated in answering the questionnaires. On the other hand, purposive sampling was used to select Catholic Church leaders and investment/project supervisors from whom the researcher got specific information. Such sampling technique was used because it was quick and helped the researcher to collect the first hand information.

### **3.7 Procedure for Data Collection**

The research process started with the attainment of the introductory letter from the Uganda Christian University Research Ethics Committee as well as School of Business of Uganda Christian University, to conduct research. The introductory letter was presented to the Church heads and the sampled respondents seeking for permission for data collection. Frequent visits were made to the Church to observe. The collection of data involved one week filling out the questionnaires and interviewing the selected participants. Additionally, this focused on obtaining the primary data (from the reliable source) that was needed to produce the report findings. Data collection exercises were done using interview guide with the selected respondents following the set questions and questionnaires respectively. This was applicable for collecting both the qualitative and quantitative data respectively. More so, a pilot study was conducted. The data collection tool was prepared and pre-tested, and later adjustments, as well as followed by proceeding with the actual data collection; that is, interviewing the selected participants. The process was then concluded by the data organization, presentation, analysis and interpretation into this report booklet for examination.

### **3.8 Data Collection Methods**

A questionnaire and interview were the data collection methods used in this study. This is in agreement with Sideman (1991) as cited in Nsubuga (2019) who asserts that methods and instruments were selected basing on their ability to do what the study wants them to address as well as the posed research questions. Interview method was used on the Catholic Church leaders and investment/project supervisors to supplement the information that was obtained from questionnaires (laity leaders).

### **3.8.1 The Questionnaire Survey**

This data was collected using mainly a questionnaire survey since questionnaires had a large coverage of the respondent's sample which allowed a great degree of generalization of research findings. Laity leaders responded to the prepared questionnaire because it was easy to administer, saves time and was collected at the respondent's convenient time. Closed-ended laity leaders' questionnaires were distributed to the selected participants.

### **3.8.2 Interviews**

The Catholic Church leaders and investment/project supervisors were interviewed to confirm data collection using questionnaires. This confirms laity leader's responses to the questionnaire since interviews enabled the participants to inform the researcher on aspects of the setting and situation that she was not familiar with (Drew, Hardman and Hart (1996) as cited in (Nsubuga, 2019). The interviews could be taped or recorded for future reference.

## **3.9 Data Collection Instruments**

Several tools were of great importance in obtaining data from the field of study. They comprised of the following.

### **3.9.1 The Questionnaires**

A set of questionnaires were developed for the seventy five (75) laity leaders only. The design constituted closed-ended questions covering 4 items on the respondent's background in Section A, 6 items on Section B, 6 items on 1 section C, and 6 items on section D. All items on section: B, C, and D, were measured on a 5- Liker scale stating: strongly agree (5), Agree (4), Not sure (3), Disagree (2), strongly disagree (1). A

questionnaire with sufficient quantity was used because of their suitability in reaching participants in a large sample and also enabled them to give information that is free of influence. The questionnaires were used because they permit anonymity that results in more honest responses and they were the best tools for quantitative research.

### **3.9.2 Interview Guide**

Interviews were arranged and conducted by the investigator with the Catholic Church leaders and investment/project supervisors. The interview method was preferred because it was more natural and qualitative, thus (Amin, 2005). It also involved meeting respondents face-to-face and collecting information from the selected participants.

### **3.10 Quality/Error Control**

The study was guided by the validity and reliability of instruments: -

#### **3.10.1 Validity of Instruments**

According to Sekaran (2003), “validity refers to the degree to which results will be obtained from analysis-of the data actually to represents the phenomenon under study”. The validity of the questionnaires was determined by pre-testing the tools. Pretesting was done by administering to ten (10) participants within the study population but outside the sample. Pre-testing helped to estimate the time it took filling the questionnaires, relevancy of the questions, and accuracy of the questions in measuring the subject under study.

$$CVI = \frac{\text{No. Item}}{\text{Total No. Item}}$$

Where by’ CVI= Content Validity Index

The researcher first enumerated the number of relevant items for the study and divided them by the number of items in the instruments. Ten questionnaires were pilot-tested outside the

sample St. Paul Catholic Church that did not participate in the study. Each questionnaire had 30 items. Hence;

$$\text{Total items} = 30 \times 10 = 300$$

$$\text{Invalid items} = 45$$

$$\text{Relevant items} = 300 - 45 = 255$$

$$\text{CVI} = 255/300 = 0.85$$

The instrument was said to be valid since the CVI was 0.85 which was far above 0.7 the recommended value for validity. Results from the field helped to identify gaps and made modifications to the instrument where it was necessary. Similarly, the questionnaires items were constructed such that they were related to the questions in order to ensure that the research questions were well covered.

### 3.10.2 Reliability

Reliability is the degree of consistency that the instrument demonstrates (Stephanie (2016). According to Mugenda and Mugenda, an alpha greater than or equal to 0.5 designates substantial reliability of the research tool. However, Amin (2005) advises that research is more credible once the Cronbach alpha is greater than 0.5. Additionally, before going for real data collection, the tools used were first tested among selected participants from each category of respondents so as to determine the reliability of the question items. Thereafter, those participants were excluded from the main study participants.

**Table 3.2: Reliability indices for the questionnaire**

Variable	No. of items	Cronbach Alpha Coefficient
Integrity	10	0.78
Authenticity	10	0.82
Continuous improvement	08	0.89

**Source: Primary data, 2024**

The Cronbach's alpha coefficients as indicated in Table 3.2 are above 0.7, the recommended reliability value (Amin, 2005). The results implied that the questionnaire is suitable for data collection.

On the other hand, the researcher ensured reliability of interview guide by ensuring consistent of selection method, that is, the five pilot study candidates were interviewed twice using the same questions to rate the candidate's similarity and get the reliable interview. Therefore the researcher pre-tested and retested the instruments on a small number of key respondents in an interval of the days. Before real collection of data, the instruments were tested on six respondents to determine their reliability and these respondents were not among the respondents (interviewers).

### **3.11 Measurement of variables**

The study, study variables were measured using the Likert scale values. The Likert scale enabled the respondents to indicate their level of agreement or disagreement to statements contained in the questionnaires. The five-point scale will comprised of the following responses; 5=strongly Agree, 4=Agree 3=Undecided/ neutral, 2=Disagree and 1= strongly Disagree, and the respondents were asked to indicate their degree of agreement with the statements on the study variables. The nominal scale was used for gender and education level. The interval scale was also used for period one has been in school.

### **3.12 Data Management and Analysis**

Data was analyzed quantitatively and qualitatively as follows: -

### **3.12.1 Analysis of Quantitative Data**

Regarding quantitative data that was collected with the help of close-ended questionnaires, the obtained data was subjected to coding, and editing with the help of descriptive statistical analysis. This encompasses measure of central tendency as well as variability. The SPSS for inferential analyses (multiple regression analysis) to establish the relationship between variables of the study was used. Further, still data was analyzed by means of Microsoft EXCEL principally while calculating the mean and Standard Deviation.

### **3.12.1 Qualitative Data Analysis**

Qualitative data on the other hand, was explored by means of thematic analysis. Thematic content analysis was used to analyze this data where key findings were transformed into themes for easy analysis and presentation of data. The respondents' views were quoted verbatim to give their actual feeling about the issues that was raised. This therefore, gave an in-depth insight of the problem under study. During the process of analyzing qualitative data, the scholar tracked the six-step progression: familiarization, coding, generating themes, reviewing themes, defining and naming themes, and finally writing up. Therefore, study further embraced an inductive methodology which embroils allowing the data to decide the themes which were presented and deliberated in chapter four.

### **3.13 Ethical Considerations**

The researcher followed a number of guidelines in research. Ethical clearance was sought from Uganda Christian University Research Ethics Committee as well as School of Business of Uganda Christian University to conduct research. Permission to carry out the study in St. Paul Catholic Church, Mukono was sought from the Church leaders. Informed

consent form that elaborates on the purpose of the study which was filled by all those who participated in the study. This enhanced confidentiality of the research which increased their involvement and participation. The respondents and participants were also informed that participation in the study was voluntary and they had a right to accept or decline to participate or withdraw from the study anytime. The researcher gave thorough explanations about the purpose of the study and their right to either accept or reject to participate in the interview or filling in of the questionnaires.

In trying to protect participants' confidentiality, each participant's record was given a unique ID number. I asked the participants to sign the consent forms to show their willingness to participate in the exercise after persuading them to participate in the research. The principle of anonymity was also strictly followed. The identity of the participant was not disclosed. Pseudonyms were used to disguise the participants and the investment activity in the study area. Thus, data identifying individual subjects were restricted to those who were involved in the study. Participants were adequately informed about the procedures of the data collection and the survey remains anonymous (no provision for identifying the participant on the survey questionnaire to exist). Confidentiality was maintained by ensuring that the reader of the report was not able to identify a particular respondent.

## CHAPTER FOUR

### PRESENTATION AND ANALYSIS OF RESULTS

#### 4.1 Introduction

This chapter details with presentation, analysis and interpretation of results. The study findings are presented, following the study objectives namely; the effect of integrity in enhancing investment activity in St. Paul Catholic Church, the effect of authenticity in enhancing investment activity in St. Paul Catholic Church, and the effect of continuous improvement in enhancing investment activity in St. Paul Catholic Church,

#### 4.2 Response Rate

The sub section presents the summary of the statistics for the response rates. Details are presented in Table 4.1 below.

**Table 4.1: Summary of study response rates**

Category	Targeted respondents	No. actually involved	Percentage of response rate
<b>Questionnaire</b>			
Laity leaders	99	75	75.7%
<b>Interviews</b>			
Catholic Church leaders	6	6	100%
Investment/project supervisors	5	5	100%
<b>Total</b>	<b>110</b>	<b>86</b>	<b>78.2%</b>

*Source: Primary data, 2024*

As presented in the table 4.1 above, a total number of 110 respondents were expected to participate in the study (target population), but 86 respondents actually participated to make a response rate of 78.2%. Others did not participate in interviews sighting reasons for being busy some were reported out of the church or workplaces for supervision. This response rate

is above the 70% response rate as recommended by the Guttmacher Institute (2006) for a study to be considered as one with satisfactory results.

### 4.3 Demographic Characteristics of Respondent

The demographic characteristics look at the respondents' distribution across sex of the respondents, highest education level, age bracket and working experience. This is indicated in the Table 4.2:

**Table 4.2: Demographic Characteristics of respondents**

Variable	Category	Freq.	Percentage
Sex	Male	44	51.2
	Female	42	48.8
	<b>Total</b>	<b>86</b>	<b>100.0%</b>
Highest Level of Education	PhD holders	1	1.2
	Masters' Degree holders	4	4.6
	Bachelors' Degree holders	20	23.3
	Diploma holders	39	45.4
	Secondary level	22	25.5
	<b>Total</b>	<b>86</b>	<b>100.0%</b>
Age Bracket	18 – 27years	6	6.9
	28 – 37 years	18	20.9
	38 – 47 years	22	25.7
	48 years & above	40	46.5
	<b>Total</b>	<b>86</b>	<b>100.0%</b>
Working experience	1 - 4 year	22	25.6
	5 – 9 years	56	65.1
	10 years and above	8	9.3
	<b>Total</b>	<b>86</b>	<b>100.0%</b>

*Source: Primary data, 2024*

The sex was one of the variables the study analyzed. This was intended to find out whether the sample selected was balanced in terms of gender. Table 4.2 shows that the majority of the respondents (51.2%) were male, while, 48.8% were females. This implies that gender balance was given a consideration during the study. Males and females were both equally involved in the management of Church investment activities.

From the field study, majority (45.4%) of the respondents was diploma holders, followed by 25.5% secondary level qualifications, 23.3% holding Bachelor's degree, and the least (1.2%) were PhD holders. This implies that most of the staff employed by Church investment activities being either a diploma or degree holders, with some expertise on investment programs.

In terms of age bracket, majority respondent (46.5%) belongs to age bracket of 48 years and above, followed by 25.7% in age bracket of 38 – 47 years, and the least (6.9%) were aged between 18-27 years. The implications are that each of the respondents was from different age group or generation differences. This further indicates that most of the participants have been involved in Church investment activities for quite a number of years, thus able to provide adequate information required for this study success.

Lastly, respondents were further asked to reveal the working experience. From the above, majority of the respondents (65.1%) indicated they have been working with Church for 5-9 years. Also, 25.6% of the respondents have indicated 1 – 4 years and only 9.3% mentioned of 10 years and above. The implications are that all the respondents are familiar with the Church investment activities. They have taken long time in management and planning for the Church investment programs.

## 4.4 Descriptive Results

### 4.4.1 Descriptive Results on Investment Activity in the Catholic Church, Uganda

The study found out laity leaders opinion on the investment activity in the Catholic Church, Uganda. Table 4.3 provide in summary of their views in frequency and percentages.

**Table 4.3: The investment activity in the Catholic Church, Uganda**

Variable Items	Extent of (dis)agreement			Mean	Std. Dev't
	Agreed	Neutral	Disagreed		
	<i>Freq.</i> (%)	<i>Freq.</i> (%)	<i>Freq.</i> (%)		
Our church is involved in education sector	69 (92%)	2 (2.7%)	4 (5.3%)	3.64	0.916
Our church is involved in health sector	67 (89.3%)	5 (6.7%)	3 (4%)	3.05	0.930
Our church is involved in banking sector	64 (85.3%)	6 (8%)	5 (6.7%)	3.34	0.883
Our church is involved in supporting games and sports	58 (77.3%)	9 (12%)	8 (10.7%)	3.03	0.794
Our church is involved in venturing in commercial properties i.e. building	54 (72%)	11 (14.7%)	10 (13.3%)	3.01	0.987

*Source: Primary data, 2024*

Table 4.3 represents the descriptive statistics on the investment activity in the Catholic Church, Uganda. The results show that 92% of the respondents were in agreement to the statements that church is involved in education sector; this is clearly shown by the Mean= 3.64 and SD=0.916. It was also revealed that church is involved in health sector, accepted by 89.3% of the respondents, with the Mean=3.05 and SD=0.930. The study also revealed

that church is involved in banking sector, agreed by 85.3%; with the Mean=3.34 and SD=0.883. The study noted that church is involved in supporting games and sports with 77.3%, with Mean=3.03 and SD=0.794, and lastly, church is involved in venturing in commercial properties i.e building with 72% of the respondents who agreed the above statement; with Mean=3.01 and SD=0.987. The interviewed participant had this to say;

‘...Church has invested a lot of resources on the commercial properties especially commercial buildings. The church has constructed several commercial buildings in towns as a source of income to boost the church financial base....’ (Investment supervisor C)

This implies that Church have committed to construction of several commercial buildings. Church always mobilizes resources from the laity to finish their planned commercial building as a strategy towards boosting the available church financial resources.

Another key participant had this to say;

“.....Church has been involved in building and managing several church founded schools, both primary, secondary and tertiary levels. Several schools have been built and managed by the Catholic Church in Mukono. The Church has fully rights to the daily management of those schools. In addition, bursaries have been given to children from low income background in those schools....” (Catholic Church leader C)

This implies that several church based schools have been constructed in several parts across Mukono region. This are schools managed and controlled by the Church clergy and other appointed school managers under strict supervision of Catholic Church.

Lastly, another interviewed participant noted that;

“...Catholic church has greatly supported banking sector. Centenary Bank branches have been constructed across the country under the management and supervision of the Catholic Church. The Church has initiated revolving loans among its laity which have benefited most of them...” (Investment Supervisor B)

This implies that the Catholic Church, Uganda has supported the growth and expansion of banking sector targeting to finally support the laity especially those involved in agriculture and other small scale enterprises.

#### 4.4.2 Descriptive Results on Integrity

The study found out laity leaders opinion on the effect of integrity in integrity in enhancing investment activity in St. Paul Catholic Church, Mukono. Table 4.4 provide in summary of their views in frequency and percentages.

**Table 4.4: The effect of integrity in enhancing investment activity**

Variable Items	Extent of (dis)agreement			Mean	Std. Dev't
	Agreed	Neutral	Disagreed		
	<i>Freq.</i> (%)	<i>Freq.</i> (%)	<i>Freq.</i> (%)		
Church leaders with integrity inspire trust in investment team members	70 (93.3%)	5 (6.7%)	0 (0.0%)	3.95	0.99
We apply participatory planning in enhancing church investment activities	68 (90.6%)	5 (6.7)	2 (2.7%)	3.80	0.87
We work as a team to promote Church investment goals, mission, vision and values	65 (88.6%)	2 (2.7%)	8 (10.7%)	3.71	0.87
We emphasize information sharing among stakeholders involved investment activity	64 (85.3%)	8 (10.7)	3 (4%)	3.61	0.98
We emphasize transparency and accountability among stakeholders involved investment activity	58 (77.3%)	10 (13.3%)	7 (9.4%)	3.57	0.81
All church stakeholder safeguard and focus on achieving genuine church investment goals with clear expectations	42 (56%)	21 (28%)	12 (16%)	3.10	0.71

*Source: Primary data, 2024*

Table 4.4 represents the descriptive statistics on the effect of integrity in enhancing investment activity in St. Paul Catholic Church, Mukono. The results show that 93.3% of the respondents were in agreement to the statement that Church leaders with integrity inspire trust in investment team members and only 6.7% of the respondents were neutral; this is clearly shown by the Mean= 3.95 and SD=0.99. One of the Catholic Church leaders had this to say;

“.....a church leader with integrity inspires trust to team members involved in investment activities. Managing public investments require someone to be trustworthy, integrity and genuine. No one can put him/herself into a vulnerable position without complete trust and to such individuals who is not honest. Church members must have faith before they speak up, brainstorm, and offer constructive criticism openly....” (Catholic Church leader C)

This implies that widespread integrity and trust empowers church team members involved in investment activities to adapt their operations and promote the Church growth. In this sense, to become a steward leader, an individual must commit to encouragement and empathy across the team. Taking a few moments to treat church investment workers with respect, dignity and care can lead to healthier working relationships.

More so, the study revealed that church leaders apply participatory planning in enhancing church investment activities, and this was agreed by 90.6% of the respondents, 6.7% of the respondents were neutral and only 2.7% disagreed with the statement, this is clearly shown by the Mean= 3.80 and SD=0.87. One of the project supervisors had this to say;

“.....all stakeholders involved in the church investment activities should join efforts towards effective project implementation. Participatory planning empowers communities, creates ownership and motivation, and recognizes the diversity of knowledge and perspectives. It builds trust, both between Church and the community as well as among the individuals involved. This trust can

serve as a foundation for future church development and community action....”  
(Project supervisor, C)

This implies that participatory planning enable the voices of every stakeholders in Church to be heard. It helps to ensure the ownership and commitment of the communities involved. Active participation by clergy and other church stakeholders aims to enhance both the quality and relevance of the suggested interventions. Thus, participation is instrumental to ensure that planning will work towards reflecting the priorities and interests of all church members, and get committed to play their roles in translating planning into action.

The study also revealed that Church leaders work as a team to promote Church investment goals, mission, vision and values, and this was agreed by 88.6% of the respondents, 2.7% of respondents were neutral, whereas, 10.7% of respondents disagreed, this is clearly shown by the Mean= 3.71 and SD=0.87. One of the interviewed investment supervisor had this to say;

“.....a steward church leader mindset creates team-spirit among members who share a genuine investment in the Church’s goals, vision, values and mission. When church members care about all investment aspects, engagement improves and productivity soars. Teamwork among Church stakeholders enhances creativity, improved problem-solving, increased efficiency and a sense of camaraderie...” (Investment supervisor, D)

This implies that teamwork lightens the heavy workload. Putting all responsibilities on one leader is a recipe for burnout. Thus, having everybody sharing the load in overseeing the investment activities creates trust and transparency. A team environment allows individuals to bring their diverse perspectives to problem-solving, which in turn increases their success at arriving at solutions more efficiently and effectively.

The study further revealed that Church leaders emphasize information sharing among stakeholders involved investment activity; and this was agreed by 85.3% of the respondents.

However, 10.7% of the respondents were neutral and only 4% of respondents disagreed, this is clearly shown by the Mean= 3.61 and SD=0.98. One of the interviewed Catholic Church leaders had this to say;

“.....knowledge sharing especially in a church enterprise level organization, has become less of a “nice-to-have” and more of a “you’re falling behind if you don’t”. When you are not taking advantage of the wealth of knowledge and experience that their workers bring to the table, you are ignoring some huge opportunities to improve. Information sharing makes problem-solving reusable. Building on the problem-solving point, when individual are able to quickly recognize and solve problems, they are able to make decisions much more quickly; and not just but they will also be better informed...” (Catholic Church leader E)

Another participant had this to say;

“...information sharing stimulates innovation and growth. Opening these doors is a wonderful way for an organization to foster innovation and enterprise growth. One those channels are unlocked and the ideas start flowing you’re going to uncover a wealth of new information, and stimulate innovation that may have otherwise been hidden....” (Project supervisor A)

This implies that information sharing Church employees reduce the loss of knowledge and know-how. The reality is that most Church enterprises these days are revolving doors, especially among young individuals. Most employees don’t stay with a company for more than 3-4 years. So you want to try to obtain as much information as possible before they leave. You don’t want to get into a situation where someone leaves and an entire section or department of critical knowledge left with them that nobody else has access to.

The study also revealed that all church leaders emphasize transparency and accountability among stakeholders’ involved investment activity, and this was agreed by 77.3% of the respondents, whereas, 13.3% respondents were neutral and only 9.4% of the respondents

disagreed with the statement; this is clearly shown by the Mean= 3.57 and SD=0.81. One of the interviewed Catholic Church leaders had this to say;

“.....transparency and accountability are crucial for the efficient functioning of a modern economy or enterprise and for fostering social well-being. Transparency help to avoid misunderstandings, conflicts and resentment that can damage morale and productivity of church projects. Transparency ensures that information is available that can be used to measure the authorities performance and to safe guard against any possible misuse of powers. In that sense, transparency serves to achieve accountability, which means that authorities or church enterprise supervisors can be held responsible for their actions...” (Catholic Church leader, A)

This implies that without transparency and accountability, trust shall be lacking between the Church and those whom it governs. The result would be social instability and an environment that is less than condusive to church enterprise growth. In other words, when you are transparent with your workers and other stakeholders, you show them that you value their input, feedback, and contributions. You also demonstrate that you are honest, fair and respectful of their views, opinions and perspectives. This creates a positive and supportive work environment, where workers feel more confident, empowered and motivated to do the best.

Lastly, the study further revealed that all church stakeholders safeguard and focus on achieving genuine church investment goals with clear expectations, and this was agreed by 56% of respondents. However, 28% of respondents were neutral and 16% of respondents disagreed; this is clearly shown by the Mean= 3.10 and SD=0.71. One of the interviewed participants had this to say;

“.....integrity focuses on safeguarding sustainable church investment programs. These are pivotal moments that require clear, transparent and strategic communication with several stakeholders in achieving Church investment goals. These always help

stakeholders manage risks, avoid miscommunication and securing better outcomes....”  
(Project supervisor B)

This implies that integrity among church leaders enhance clear expectations for both external and external stakeholders. It allows for more granular, on-task discussions that don't interfere with the bigger picture. As a result, workers of Church investment activities and laity develop confidence towards shared goals. It further ensures that project stays on track and individual meet their milestones. Therefore, effective stakeholder engagement is critical to building lasting credibility and trust.

#### **4.4.3 Descriptive Results on Authenticity**

The study found out laity leaders opinion on the effect of authenticity in enhancing investment activity in St. Paul Catholic Church, Mukono. Table 4.5 provide in summary of their views in frequency and percentages.

**Table 4.5: The effect of authenticity in enhancing investment activity in St. Paul Catholic Church**

Variable Items	Extent of (dis)agreement			Mean	Std. Dev't
	Agreed	Neutral	Disagreed		
	<i>Freq.</i> (%)	<i>Freq.</i> (%)	<i>Freq.</i> (%)		
In our Church, authenticity enhances employee well-being in investment activities	69 (92%)	4 (5.3%)	2 (2.7%)	3.45	0.96
In our Church, authenticity leads to increased engagement in investments activity	67 (89.3%)	5 (6.7)	3 (4%)	3.80	0.82
In our Church, authenticity builds trust in investment activities	64 (85.3%)	8 (10.7%)	3 (4%)	3.80	0.76
In our church, authenticity leads to encourages innovation in investment activities	59 (78.6%)	11 (14.7%)	5 (6.7%)	3.90	0.78
In our Church, authenticity improves retention of employees in investment activities	55 (73.3%)	5 (6.7%)	15 (20%)	3.71	0.99
In our Church, authenticity leads to organization commitment in investment activities	49 (65.3%)	14 (18.7%)	12 (16%)	3.76	0.98

*Source: Primary data, 2024*

Table 4.5 represents the descriptive statistics on the effect of authenticity in enhancing investment activity in St. Paul Catholic Church, Mukono. The results show that 92% of the respondents were in agreement to the statement that authenticity enhances employee well-being in investment activities; 5.3% of respondents were neutral and only 2.7% of respondents disagreed; this is clearly shown by the Mean= 3.45 and SD=0.96. One of the Catholic Church leaders had this to say;

“...authenticity promotes a sense of belonging and well-being, resulting in higher job commitment and performance as well as low turnover rates. It is a key trait of

effective leaders. Church leaders who are genuine and transparent inspire trust and loyalty in their teams. Employees value leaders who foster an authentic workplace that allows them to feel connected and aligned with the Church's goals and vision....” (Catholic Church leader A)

Another interviewed participant had this to say;

“.....while it is important to be truthful, and this does play a major role in authenticity, incorporating personal feelings is what makes us human. This blend of trust and emotion comes together to form authenticity. When done correctly, it can make all the difference in how team communicates....” (Investment supervisor B)

This implies that authenticity is the strongest predictor of employee job satisfaction, positive attitude and happiness. In other words, when employees feel connected to their jobs and the organizations they work for, they are more likely to have a higher level of satisfaction at work. Authenticity is more than creating a great work environment. It's the line between fact and feeling, which can alter the way those around us perceive us. If those individuals feel strong sense of commitment to their job, they are also more likely to stay at that job for long period and work effectively.

This was followed by 89.3% of the respondents who agreed that authenticity leads to increased engagement in investments activity; whereas, 6.7% of the respondents were neutral and only 4% of the disagreed with the above statement, this is clearly shown by the Mean= 3.80 and SD=0.82. One of the interviewed investment supervisor had this to say;

“.....being authentic allows one to relate to the community on a personal level. It shows that an individual understand their needs, culture, concerns as well as behaviours. When individuals feel understood and heard, they are more inclined to engage in a meaningful manner. In other words, being transparent, one builds trust, respect and credibility, which are essential to success in Church project and personal

growth. Thus, it allows one to connect with colleagues in a deeper level, which facilitates teamwork and efficiency at work....” (Investment supervisor E)

This implies that authentic leaders instill a sense of trust. Employees always trust what they say and do. It influences the engagement, loyalty and trust with the stakeholders in Church projects. Being authentic leader means embracing our true selves, flaws and all, and being honest about who we are and what we stand for. It allows Church leaders and followers to connect with others on a deeper level, build meaningful relationships that are based on trust and mutual understanding. This is however very important in personal and professional relationships, where trust is essential for success.

It was also revealed that authenticity builds trust in investment activities, and this was agreed by 85.3% of the respondents; whereas, 10.7% of the respondents were neutral and 4% of the respondents disagreed; this is clearly shown by the Mean= 3.80 and SD=0.76. One of the interviewed Catholic Church leaders had this to say;

“.....building trust is crucial in any sector, but is particularly vital in the investment projects. Church entrust their hard-earned money to project workers with the expectation that their investments shall grow and provide a secure future. However, when trust is broken, and fraudulent investments come into play, the consequences can be devastating for financially and emotionally.....” (Catholic Church leader B)

Another interviewed participants had this to say:

“.....in an ethical environment is very vital to many workers. People want to know that they are safe at work and that people are going to be acting appropriately. If someone does something that is not appropriate for work, taking action can show the rest of the employees that management wants to develop a safe and ethical work environment for everyone that is true. It can also be a great idea to check with workers from time to time if there are any consistent issues or policies that they think need updating....” (Catholic Church leader C)

This implies that Church trust professionals who possess the necessary knowledge and expertise to make informed investment decisions. Developing trust between Church management and the employees is a key element of successful and healthy church investment activities. If there is disconnect between supervisor and workers, it can reduce efficiency, productivity as well as affect how workers feel about staying within the investment projects. Church stakeholders can work with workers in several projects to help develop trust through transparency and open communication. Having workers that can be trusted, increase everyone's commitment to the Church investment activities and can encourage workers to stay at the job for a long time.

The study further revealed that authenticity leads to encourages innovation in investment activities, and this was agreed by 78.6% of the respondents; whereas, 14.7% of the respondents were neutral and only 6.7% of the respondents also disagreed; this is clearly shown by the Mean= 3.90 and SD=0.78. One of the interviewed investment supervisors had this to say;

“.....given that authenticity and innovation efforts are often driven by small program teams working across complex, church based organizations, the direction of efforts and actions need to be carefully calibrated towards generating the biggest impact. Those leading corporate innovation activities or projects under church need to be authentically exhibit the belief in their actions and directions at all times, as they are to be seen as champions of this thinking in often evasive corporate settings. When an employee expresses an idea or concern, it is significant that they know they are being taken seriously and that management hears what they are saying. A worker knowing that they can bring their concerns or ideas to Church as managers, and that they are genuinely being heard can provide a huge increase in their commitment at work....” (Investment supervisor A)

This implies that without an authentic approach, it is difficult to identify those key pain points that drive the development of truly innovative ideas. Individuals often think that being innovative is a singular focus on coming up with the light bulb idea that may change everything. Unfortunately, it is not that easy. The reality is that innovation requires a range of ideas, skills and abilities, and few individuals possess all aspects. In other words, open communication and providing constructive feedback help to understand the difference between providing feedback and criticism is essential. While church leaders can provide feedback is often encouraging and delivered in a more positive way. This is vital because when workers in the church investment activities receive feedback, they want to feel like they are still being encouraged to perform well.

The study also revealed that authenticity improves retention of employees in investment activities, and this was agreed by 73.3% of the respondents; whereas, 6.7% of the respondents were neutral and only 20% of the respondents disagreed; this is clearly shown by the Mean= 3.71 and SD=0.99. One of the interviewed Catholic Church leaders had this to say;

“.....by prioritizing employee well-being and satisfaction, authentic leaders contribute to higher levels of retention, as workers are more likely to stay in the investment program where they feel valued and supported. Authentic leadership, characterized by transparency, genuineness and a focus on building meaningful relationships, has proven to be instrumental in fostering a positive work culture and driving employee satisfaction and loyalty....” (Catholic Church leader B)

This implies that the satisfaction of workers in church investment activities motivate workers to work hard for promotions and take part in creating a positive corporate culture. A high level of job satisfaction can also lead to improving the image of church investment activities in the eyes of the public and its workers. Creating a work environment where

workers feel satisfied and committed to the jobs can significantly increase efficiency. This is because when workers feel committed to what they are doing, they are more likely to work harder and they may have an increased desire towards achieving their goals at work. Committed workers also are less likely to take unnecessary days off work and this because they enjoy what they do and want to be involved with the corporate culture within Church.

Lastly, the study revealed that authenticity leads to organization commitment in investment activities, and this was agreed by 65.3% of the respondents, whereas, 18.7% of the respondents were neutral and only 16% of the respondents disagreed with the above stated idea; this is clearly shown by the Mean= 3.76 and SD=0.98. This is supported by the interview results were one respondent affirmed that;

“...authentic leaders understand the significance of fostering a sense of belonging within their teams. They create an inclusive environment where workers feel accepted, respected, and valued for their unique contributions. In other words, by acknowledging and embracing diversity, authentic leaders encourage collaboration, innovation and creativity, leading to higher levels of engagement among workers. Creating a work environment where workers feel committed to their jobs can significantly increase productivity, and this is because when workers feel committed to what they are doing, they are more likely to work and they may have an increased desire to achieve their goals at work....” (Investment supervisor A)

This implies that treating employees with respect and acknowledging their hard work and making them feel satisfied enhance their loyalty and hard work. Authentic leaders investing in the growth and development of their employees, it demonstrates their commitment to their team’s success. Committed workers in the church investment activities are less likely to take unnecessary days off work because they enjoy what they do and want to be involved with the corporate culture. A positive work environment is essential if a church is looking

to foster committed workers. Creating a positive work space can be as simply as making sure that workers feel like they have a voice and attending to their needs so that they can effectively do their jobs.

#### **4.4.4 Descriptive Results on the Continuous Improvement**

The study found out laity leaders opinion on the effect of continuous improvement in enhancing investment activity in St. Paul Catholic Church, Mukono. Table 4.6 provide in summary of their views in frequency and percentages.

**Table 4.6: The effect of continuous improvement in enhancing investment activity in St. Paul Catholic Church**

Variable Items	Extent of (dis)agreement			Mean	Std. Dev't
	Agreed	Neutral	Disagreed		
	<i>Freq.</i> (%)	<i>Freq.</i> (%)	<i>Freq.</i> (%)		
In our church, continuous improvement results into acquiring on technical skills and expertise to run the investment activities	70 (93.3%)	- (0.0%)	5 (6.7%)	3.98	0.98
In our church, continuous improvement results into ethical decision making	65 (86.6%)	5 (6.7%)	5 (6.7%)	3.88	0.71
Building community increases investment activity opportunities for networking	65 (86.6%)	2 (2.7%)	8 (10.7%)	3.80	0.86
In our church, continuous improvement results into keep team members motivated to perform well	57 (76%)	10 (13.3%)	8 (10.7%)	3.41	0.79
In our church, continuous improvement enhance access to mentorship and expertise within church investment activities	55 (73.3%)	5 (6.7%)	15 (20%)	3.32	0.84
In our church, continuous improvement enhances improved problem solving and stewardship as well as building investment	52 (67.3%)	8 (10.7%)	15 (20%)	3.10	0.74

*Source: Primary data, 2024*

Table 4.6 represents the descriptive statistics on the effect of continuous improvement in enhancing investment activity at St. Paul Catholic Church, Mukono. The results show that 93.3% of the respondents were in agreement to the statement that continuous improvement results into acquiring on technical skills and expertise to run the investment activities; whereas, only 6.7% of the respondents disagreed; this is clearly shown by the Mean= 3.98 and SD=0.98. One of the interviewed investment supervisor had this to say;

“.....Church investment project’s success is largely dependent on the employees’ skills and competences. Skill management and continuous improvement allow one to map skills and competences, and then plan and develop them further. By embedding continuous improvement throughout the organization, employees will also raise customer knowledge levels.....” (Investment supervisor B)

This implies that continuous improvement and skills management go hand in hand. Continuous improvement has almost become a standard slogan in today’s business world in which market demand and requirements are changing by the day. Continuous improvement also raises knowledge and skills level among employees about their project objectives. It encourages ongoing professional development at individual, team and leadership levels. Ultimately, employee workforce shall become far more flexible and dynamic.

The study revealed that 86.6% of the respondents who were in agreement to the statement that continuous improvement results into ethical decision making; whereas, 6.7% were neutral and disagreed respectively, this is clearly shown by the Mean= 3.88 and SD=0.71.

One of the interviewed Catholic Church leaders had this to say;

“...ethical decisions generate and sustain trust, demonstrate respect, fairness, responsibility and caring; and are consistent with good citizenship. These behaviors provide a foundation for making decisions by setting the ground rules for our behavior. Such effective decision making is the cornerstone of any thriving business. Making ethical decisions can be difficult in the workplace and often requires dealing with ambiguous situations. Thus, enhanced awareness and visibility help church investment activities to grow faster and achieve more...” (Catholic Church leader C)

This implies that continuous improvement and ethical growth are crucial aspects of maintaining a competitive edge in the investment projects while upholding ethical standards. To promote and achieve continuous improvement, Church should cultivate a culture that values learning and growth. This involves encouraging workers to acquire

skills, fostering a mindset of curiosity, and providing opportunities for professional development. By investing in their workforce, church investments can enhance their capabilities and stay a head of the competition.

It was also revealed that building community increases investment activity opportunities for networking, and this was agreed by 86.6% of the respondents; whereas, 2.7% were neutral and 10.7% of the respondents disagreed; this is clearly shown by the Mean= 3.80 and SD=0.86. The interviewed investment supervisor had this to say;

“...by participating in these activities and getting to know others in your church ventures, one can establish him/herself as a thought leader, learn about new trends and best practices, and even find potential stakeholders. Plus, networking with others in your investment ventures can provide valuable referrals and introductions that can help your business grow and succeed. In short, a strong community means more opportunities for networking, and that can be a major boost for the success of investment activities....” (Investment Supervisor D)

This implies that one of the biggest benefits of community building for investment activities is the increased opportunities for networking. Networking is all about making connections and building relationships with others in your Church ventures, and having a strong community provides plenty of opportunities to do just that.

From the field study, respondents equivalent to 76% of respondents were in agreement to the statement that that continuous improvement results into keep team members motivated to perform well; whereas, 13.3% were neutral and only 10.7% of the respondents disagreed; this is clearly shown by the Mean= 3.41 and SD=0.79. One of the interviewed Catholic Church leaders had this to say;

“...motivation and recognition are the key words in a continuous improvement event. Continuous improvement is a key principle of motivating employees to perform effectively. Continue improvement gives church project stakeholders opportunities to develop their skills. However, this cannot be achieved without the active involvement and commitment of workers, who are the ones who perform the processes and identify the challenges and opportunities for improvement....” (Catholic Church leader F)

This implies that each member of a continuous improvement team should represent a function or process within the church project so everyone is included. The continuous improvement team is in place to manage the process and immerse the group in an environment conducive towards improving the investment’s environment and culture. Continuous improvement is essential for any team or project, as it can lead to increased customer satisfaction and loyalty, improved quality and reliability of services, as well as greater efficiency.

The study noted that continuous improvement enhance access to mentorship and expertise within church investment activities, and this was agreed by 73.3% of the respondents, whereas 6.7% were neutral and only 20% disagreed; this is clearly shown by the Mean= 3.32 and SD=0.84. One of the interviewed investment supervisor had this to say;

“.....continuous improvement is beneficial for church investment activities towards accessing expertise and mentorship. Workers in church investment activities have access to advice and knowledge from experienced professionals which is incredibly valuable....” (Investment supervisor D)

This implies that continuous improvement foster self-confidence and autonomy. Mentorship and coaching empower individuals and teams to task ownership of their improvement journey. They facilitate decision-making and encourage initiative, which are critical for driving continuous church project improvement.

Lastly, the study noted that continuous improvement enhances improved problem solving and stewardship as well as building investment, and this was agreed by 67.3% of the respondents, whereas 10.7% were neutral and only 20% of the respondents disagreed; this is clearly shown by the Mean= 3.10 and SD=0.74. One of the interviewed investment supervisor had this to say;

“...continuous improvement is a process that leads to success in several church investment projects. When it comes to problem-solving, continuous improvement can help individuals and church investments identify areas of improvement, implement solutions, and continuously monitor progress. Thus, problem-solving is essential aspect of any business venture, and continuous improvement can make this process more effective. Thus, by continuously seeking ways to improve, individuals and church investments can identify and solve problems more efficiently. It helps to eliminate waste, increase efficiency, and improve stakeholder’s satisfaction.....” (Investment supervisor A)

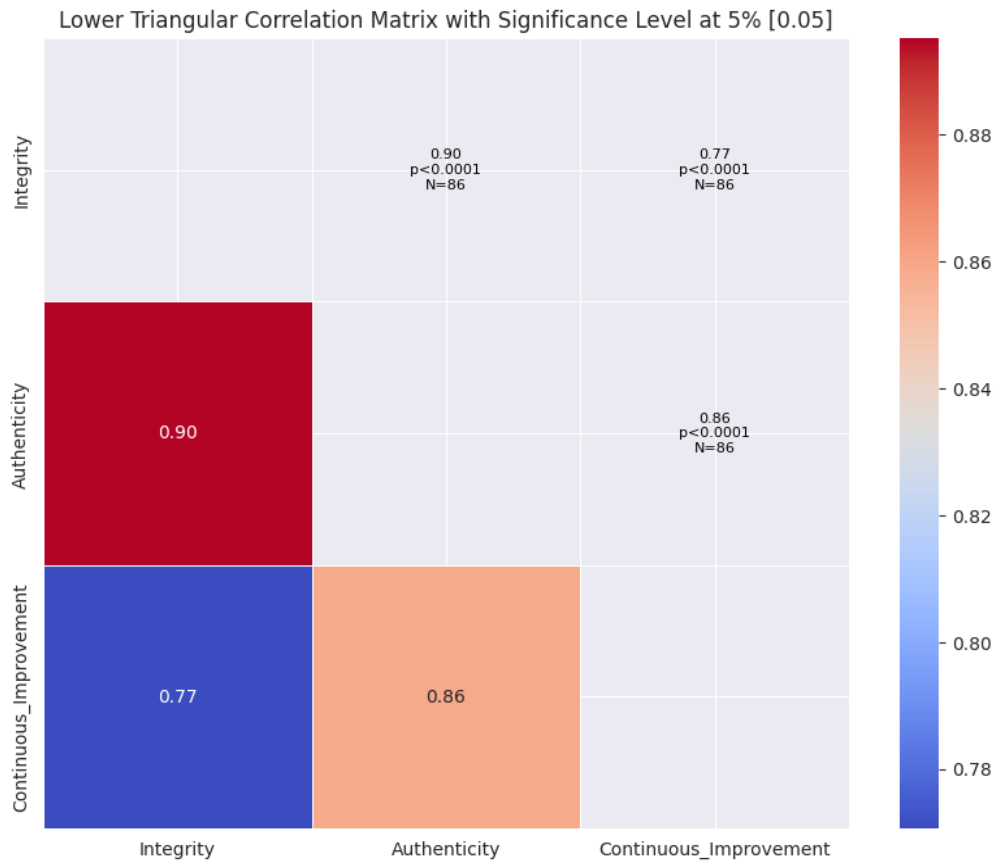
This implies that continuous improvement identify the problem before implementing any solutions. Once the problem has been identified, brainstorming solutions can help in finding the best possible solutions. This can be done by involving team members and stakeholders. It involves a mindset of constantly seeking ways to improve existing systems, processes, and products. The individuals and church investment programs can identify areas for improvement, implement solutions, and continuously monitor progress. This process can lead to improved efficiency, productivity and satisfaction of the stakeholders.

#### **4.5 Correlation Analysis**

This section highlights a series of inferential analyses that were carried out to examine and establish the relationships between the different variables. The study used correlation analysis to examine the strengths and direction of the relationships in the variables as presented below.

The correlation analysis was undertaken to examine the strength and direction of the relationships between the independent and dependent variables as presented in *figure1* below:

**Figure 1: A correlation matrix to show the relationship between integrity, authenticity and continuous improvement:**



*Source: Primary Data*

The correlation analysis used in this study intended to evaluate the relationships between three major variables: integrity, authenticity, and continuous improvement. The study found a significant positively correlated value of 0.895 between Integrity and Authenticity ( $p < 0.0001$ ,  $N = 86$ ), demonstrating that persons with high levels of integrity also exhibit authenticity in their acts and behaviors. Furthermore, a positive correlation coefficient of 0.771 was observed between Integrity and Continuous Improvement ( $p < 0.0001$ ,  $N = 86$ ),

showing that persons with high ethical beliefs are more likely to engage in initiatives targeted at continuous growth and betterment. Authenticity and Continuous Improvement have a substantial positive correlation coefficient of 0.859 ( $p < 0.0001$ ,  $N = 86$ ), indicating a relationship between authentic expression and ongoing improvement. These findings provide useful insights into the associated nature of integrity, authenticity, and continual improvement, highlighting their significance in a variety of personal and professional contexts.

#### 4.6 Regression Analysis

Regression analysis is a set of statistical methods used for the estimation of relationships between a dependent variable and independent variables. It was utilized to assess the strength of the relationship between variables and for modeling the future relationship between them. It was used to identify how much variation lies in the relationship between The Role of Servant Leadership in enhancing investment activities in the Catholic Church, as presented in Table 4.8, table 4.9 and Table 4.10.

**Table 4.8: Model summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.713 <sup>a</sup>	.508	.488	.71577679

a. Predictors: (Constant), Integrity, authenticity and continuous improvement

**Source:** *Primary data, 2024*

From the model summary in Table 4.8, the multiple regression coefficient R was evidenced by 0.713. However, the adjusted  $R^2$  shows that servant leadership accounts for 50.8% of the enhancement of investment activities in the Catholic Church; implying that

the enhancement of investment activities can be explained by 50.8% of their style of servant leadership; and the remaining 49.2% variation in the enhancement of investment activities in Catholic Church is due to other factors that were not part of this study.

In order to determine the level of prediction and significance of the servant leadership and enhancement of investment activities in the Catholic Church, Uganda; the researcher used a regression model analysis and the F-ratio to determine specific significance levels of relationship. The researcher used the servant leadership as the predictor in the regression model as presented below.

**Table 4.9: ANOVA<sup>d</sup>**

<b>Model</b>	<b>Sum of Squares</b>	<b>Df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
1 Regression	24.276	9	2.023	36.692	.000 <sup>c</sup>
Residual	3.749	67	.055		
Total	28.025	76			

**Source: Primary data**

Predictors: (Constant), the major effects of servant leadership in enhancing investment activities in the Catholic Church, Uganda include; Church leaders with integrity inspire trust in investment team members, they apply participatory planning in enhancing church investment activities; authenticity enhances employee well-being in investment activities; and continuous improvement results into acquiring on technical skills and expertise to run the investment activities. From the ANOVA table, the prediction model was statistically significant,  $F(12, 68) = 36.692$ ,  $p \text{ value} < 0.000$  and accounted for approximately 86.6%

of the variance of the relationship between servant leadership and enhancement of investment activities in the Catholic Church, Uganda.

**Table 4.10: Coefficients table**

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.913	.129		.000	.000
	Integrity	.245	.137	.245	1.783	.001
	Authenticity	.304	.137	.304	2.220	.031
	Continuous improvement	.313	.137	.313	2.310	.042

a. Dependent Variable: Enhancement of investment activities in the Catholic Church,

**Source:** *Primary data, 2024*

The coefficients table shows that specifically, integrity accounts for 24.5% variation in the enhancement of investment activities in the Catholic Church, Uganda. Further, authenticity accounts for 30.4% variation in the enhancement of investment activities in the Catholic Church, Uganda. Furthermore, continuous improvement accounts for 31.3% variation in the enhancement of investment activities in the Catholic Church, Uganda. The findings revealed that authenticity and continuous improvement had the highest effect on the enhancement of investment activities in the Catholic Church, Uganda.

From the field study, different measures were suggested by the participants that should be adopted to improve on the role of servant leadership in enhancing investment activities in the Catholic Church, Uganda with particular reference to St. Paul Catholic Church, Mukono so as it is indicated in chapter five of this report.

## **CHAPTER FIVE**

### **DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter presents the discussions of results of the study on the role of servant leadership in enhancing investment activities in the Catholic Church, Uganda based on the study findings. These follow the sequence of research questions as developed from the research objectives. It also contains the conclusion of findings and recommendations of the study as presented in chapter four in order to establish whether the objectives of the study were achieved, to answer the research questions. The areas for further study are equally presented in this chapter.

#### **5.2 Discussion of Key Findings**

The discussion of findings is presented basing on the study objectives in chapter one and basing on the results obtained in chapter four of this report. The discussion of results is done based on the findings presented in chapter four in thematic manner as follows:

##### **5.2.1 Integrity**

The above study theme of ascertaining the effect of integrity in enhancing investment activity in St. Paul Catholic Church, Mukono; and these ranges from:

The study noted that Church leaders with integrity inspire trust in investment team members. This concurs with Akan (2022) who asserted that widespread integrity and trust empowers church team members involved in investment activities to adapt their operations and promote the Church growth. In this sense, to become a steward leader, an individual must commit to encouragement and empathy across the team. Taking a few moments to

treat church investment workers with respect, dignity and care can lead to healthier working relationships as ascertained by Datta (2022). This implies that a church leader with integrity inspires trust to team members involved in investment activities. Managing Church investments calls for trust, trustworthy, integrity and genuine.

More so, the study noted that church leaders with integrity apply participatory decision making in enhancing church investment activities, and this concurs with Cheng (2022) who argued that participatory planning enable the voices of every stakeholders in Church to be heard. It helps to ensure the ownership and commitment of the communities involved. Active participation by clergy and other church stakeholders aims to enhance both the quality and relevance of the suggested interventions. On the other hand, Fawzia (2022) argued that participation is instrumental to ensure that planning shall work towards reflecting the priorities and interests of all church members, and get committed to play their roles in translating planning into action. This implies that all stakeholders involved in the church investment activities should join efforts towards effective project implementation. Participatory decision making empowers communities, creates ownership and motivation, and recognizes the diversity of knowledge and perspectives. It builds trust, both between Church and the community as well as among the individuals involved.

The study also noted that Church leaders with integrity encourage followers work as a team to promote Church investment goals, mission, vision and values, and this concurs with Foster (2021) who argued that teamwork lightens the heavy workload. Putting all responsibilities on one leader is a recipe for burnout. On the other hand, Bipath (2022) noted

that having everybody sharing the load in overseeing the investment activities creates trust and transparency. A team environment allows individuals to bring their diverse perspectives to problem-solving, which in turn increases their success at arriving at solutions more efficiently and effectively. This implies that integrity church leader mindset creates team-spirit among members who share a genuine investment in the Church's goals, vision, values and mission. When church members care about all investment aspects, engagement improves and productivity soars. Teamwork among Church stakeholders with integrity enhances creativity, improved problem-solving, increased efficiency and a sense of camaraderie.

The study further noted that Church leaders with integrity emphasize information sharing among stakeholders involved investment activity; and this concurs with Ayoub & Husam (2017) who argued that information sharing Church employees reduce the loss of knowledge and know-how. The reality is that most Church enterprises these days are revolving doors, especially among young individuals. Most employees don't stay with a company for more than 3-4 years. So you want to try to obtain as much information as possible before they leave. Besides, Harerimana et al., (2020) noted that information sharing makes problem-solving reusable. Building on the problem-solving point, when individuals are able to quickly recognize and solve problems, they are able to make decisions much more quickly; and not just but they will also be better informed. This implies that information sharing stimulates innovation and growth.

The study also noted that all church leaders with integrity emphasize transparency and accountability among stakeholders' involved investment activity, and this concurs with Laurie (2022) who argued that without transparency and accountability, trust shall be

lacking between the Church and those whom it governs. The result would be social instability and an environment that is less than conducive to church enterprise growth. In other words, when you are transparent with your workers and other stakeholders, you show them that you value their input, feedback, and contributions as ascertained by Maseka & Mabuku (2019). This implies that transparency and accountability are crucial for the efficient functioning of a modern economy or enterprise and for fostering social well-being. Transparency helps to avoid misunderstandings, conflicts and resentment that can damage morale and productivity of church projects. Transparency ensures that information is available that can be used to measure the authorities performance and to safe guard against any possible misuse of powers. Transparency serves to achieve accountability, which means that authorities or church enterprise supervisors can be held responsible for their actions.

Lastly, the study further noted that all church stakeholders with integrity safeguard and focus on achieving genuine church investment goals with clear expectations, and this concurs with Kunwar (2021) who argued that integrity among church leaders enhance clear expectations for both external and external stakeholders. It allows for more granular, on-task discussions that don't interfere with the bigger picture. Mbugua (2017) opines that workers of Church investment activities and laity develop confidence towards shared goals. It further ensures that project stays on track and individual meet their milestones. Therefore, effective stakeholder engagement is critical to building lasting credibility and trust. This implies that integrity focuses on safeguarding sustainable church investment programs. These are pivotal moments that require clear, transparent and strategic communication with several stakeholders in achieving Church investment goals. These always help stakeholders manage risks, avoid miscommunication and securing better outcomes.

### **5.2.2 Authenticity**

The above study theme of establishing the effect of authenticity in enhancing investment activity in the church; and these ranges from:

The study noted that authenticity enhances employee well-being in investment activities. This concurs with Maseka & Mabuku (2019) who argued that authenticity is the strongest predictor of employee job satisfaction, positive attitude and happiness. In other words, when employees feel connected to their jobs and the organizations they work for, they are more likely to have a higher level of satisfaction at work. Besides, Mbugua (2017) argues that authenticity is more than creating a great work environment. It is the line between fact and feeling, which can alter the way those around us perceive us. If those individuals feel strong sense of commitment to their job, they are also more likely to stay at that job for long period and work effectively. This means that authenticity promotes a sense of belonging and well-being, resulting in higher job commitment and performance as well as low turnover rates. It is a key trait of effective leaders. Church leaders who are genuine and transparent inspire trust and loyalty in their teams. Employees value leaders who foster an authentic workplace that allows them to feel connected and aligned with the Church's goals and vision.

The study also noted that authenticity leads to increased engagement in investments activity. This concurs with Kolzow (2019) argues that authentic leaders instill a sense of trust. Employees always trust what they say and do. It influences the engagement, loyalty and trust with the stakeholders in Church projects. Being authentic leader means embracing our true selves, flaws and all, and being honest about who we are and what we stand for. It

allows Church leaders and followers to connect with others on a deeper level, build meaningful relationships that are based on trust and mutual understanding. This is however very important in personal and professional relationships, where trust is essential for success as ascertained by Maseka & Mabuku (2019). This means that being transparent, one builds trust, respect and credibility, which are essential to success in Church project and personal growth. Thus, it allows one to connect with colleagues on a deeper level, which facilitates teamwork and efficiency at work.

The study further noted that authenticity builds trust in investment activities, and this concurs with Laurie (2022) who argued that Church trust professionals who possess the necessary knowledge and expertise to make informed investment decisions. Developing trust between Church management and the employees is a key element of successful and healthy church investment activities. If there is disconnect between supervisor and workers, it can reduce efficiency, productivity as well as affect how workers feel about staying within the investment projects. Interestingly, Mbugua (2017) added that Church stakeholders can work with workers in several projects to help develop trust through transparency and open communication. This means that building trust is crucial in any sector, but is particularly vital in the investment projects. Church entrust their hard-earned money to project workers with the expectation that their investments shall grow and provide a secure future. In an ethical environment is very vital to many workers. People want to know that they are safe at work and that people are going to be acting appropriately.

The study further noted that authenticity leads to encourages innovation in investment activities, and this concurs with Foster (2021) that without an authentic approach, it is

difficult to identify those key pain points that drive the development of truly innovative ideas. Individuals often think that being innovative is a singular focus on coming up with the light bulb idea that may change everything. While church leaders can provide feedback is often encouraging and delivered in a more positive way. This is vital because when workers in the church investment activities receive feedback, they want to feel like they are still being encouraged to perform well as ascertained by Kunwar (2021). This implies that given that authenticity and innovation efforts are often driven by small program teams working across complex, church based organizations, the direction of efforts and actions need to be carefully calibrated towards generating the biggest impact. Those leading corporate innovation activities or projects under church need to be authentically exhibit the belief in their actions and directions at all times, as they are to be seen as champions of this thinking in often evasive corporate settings.

The study also noted that authenticity improves retention of employees in investment activities, and this concurs with Kunwar (2021) who argued that the satisfaction of workers in church investment activities motivate workers to work hard for promotions and take part in creating a positive corporate culture. A high level of job satisfaction can also lead to improving the image of church investment activities in the eyes of the public and its workers. Creating a work environment where workers feel satisfied and committed to the jobs can significantly increase efficiency. This is because when workers feel committed to what they are doing, they are more likely to work harder and they may have an increased desire towards achieving their goals at work as ascertained by Maseka & Mabuku (2019). Committed workers also are less likely to take unnecessary days off work and this because they enjoy what they do and want to be involved with the corporate culture within Church.

This implies that by prioritizing employee well-being and satisfaction, authentic leaders contribute to higher levels of retention, as workers are more likely to stay in the investment program where they feel valued and supported. Authentic leadership, characterized by transparency, genuineness and a focus on building meaningful relationships, has proven to be instrumental in fostering a positive work culture and driving employee satisfaction and loyalty.

Lastly, the study noted that authenticity leads to organization commitment in investment activities, and this concurs with Kolzow (2019) who argued that treating employees with respect and acknowledging their hard work and making them feel satisfied enhance their loyalty and hard work. Authentic leaders investing in the growth and development of their employees, it demonstrates their commitment to their team's success. Committed workers in the Church investment activities are less likely to take unnecessary days off work because they enjoy what they do and want to be involved with the corporate culture as ascertained by Laurie (2022). A positive work environment is essential if a church is looking to foster committed workers. Creating a positive work space can be as simple as making sure that workers feel like they have a voice and attending to their needs so that they can effectively do their jobs. This implies that authentic leaders understand the significance of fostering a sense of belonging within their teams. They create an inclusive environment where workers feel accepted, respected, and valued for their unique contributions. In other words, by acknowledging and embracing diversity, authentic leaders encourage collaboration, innovation and creativity, leading to higher levels of engagement among workers.

### **5.2.3 Continuous Improvement**

The above study theme of ascertaining the effect of continuous improvement in enhancing investment activity at St. Paul Catholic Church, Mukono; and these ranges from:

The study noted that continuous improvement results into acquiring on technical skills and expertise to run the investment activities; and this concurs with Kolzow (2019) who argued that continuous improvement and skills management go hand in hand. Continuous improvement has almost become a standard slogan in today's business world in which market demand and requirements are changing by the day. Besides, Laurie (2022) argued that continuous improvement also raises knowledge and skills level among employees about their project objectives. It encourages ongoing professional development at individual, team and leadership levels. Ultimately, employee workforce shall become far more flexible and dynamic. This implies that church investment project's success is largely dependent on the employees' skills and competences. Skill management and continuous improvement allow one to map skills and competences, and then plan and develop them further. By embedding continuous improvement throughout the organization, employees shall also raise customer knowledge levels.

The study noted that continuous improvement results into ethical decision making. This is supported by Meyer and Allen (2021) who argued that continuous improvement and ethical growth are crucial aspects of maintaining a competitive edge in the investment projects while upholding ethical standards. To promote and achieve continuous improvement, Church should cultivate a culture that values learning and growth. This involves encouraging workers to acquire skills, fostering a mindset of curiosity, and providing opportunities for professional development (Ngatuni & Matoka, 2020). By investing in

their workforce, church investments can enhance their capabilities and stay a head of the competition. This implies that ethical decisions generate and sustain trust, demonstrate respect, fairness, responsibility and caring; and are consistent with good citizenship. These behaviours provide a foundation for making decisions by setting the ground rules for our behavior. Such effective decision making is the cornerstone of any thriving business. Making ethical decisions can be difficult in the workplace and often requires dealing with ambiguous situations.

The study noted that building community increases investment activity opportunities for networking, and this concurs with Maseka & Mabuku (2019) who argued that one of the biggest benefits of community building for investment activities is the increased opportunities for networking. Networking is all about making connections and building relationships with others in your Church ventures, and having a strong community provides plenty of opportunities to do just that. Namirembe (2020) added that by participating in these activities and getting to know others in your church ventures, one can establish him/herself as a thought leader, learn about new trends and best practices, and even find potential stakeholders. This implies that networking with others in your investment ventures can provide valuable referrals and introductions that can help your business grow and succeed. In short, a strong community means more opportunities for networking, and that can be a major boost for the success of investment activities.

The study also noted that continuous improvement results into keep team members motivated to perform well. This is in line with Namuddu (2021) who argued that each member of a continuous improvement team should represent a function or process within

the church project so everyone is included. The continuous improvement team is in place to manage the process and immerse the group in an environment conducive towards improving the investment's environment and culture. More so, Nthuni (2018) noted that continuous improvement is essential for any team or project, as it can lead to increased customer satisfaction and loyalty, improved quality and reliability of services, as well as greater efficiency. This implies that motivation and recognition are the key words in a continuous improvement event. Continuous improvement is a key principle of motivating employees to perform effectively. Continuous improvement gives church project stakeholders opportunities to develop their skills.

The study noted that continuous improvement enhance access to mentorship and expertise within church investment activities, and this concurs with Nsubuga (2018) who argued that continuous improvement foster self-confidence and autonomy. Mentorship and coaching empower individuals and teams to task ownership of their improvement journey. They facilitate decision-making and encourage initiative, which are critical for driving continuous church project improvement. This implies that continuous improvement is beneficial for church investment activities towards accessing expertise and mentorship. Workers in church investment activities have access to advice and knowledge from experienced professionals which is of incredible value.

Lastly, the study noted that continuous improvement enhances improved problem solving and stewardship as well as building investment, and this concurs with Ocen (2020) who argued that continuous improvement identify the problem before implementing any solutions. Once the problem has been identified, brainstorming solutions can help in

finding the best possible solutions. This can be done by involving team members and stakeholders. It involves a mindset of constantly seeking ways to improve existing systems, processes, and products. The individuals and church investment programs can identify areas for improvement, implement solutions, and continuously monitor progress. This process can lead to improved efficiency, productivity and satisfaction of the stakeholders. Besides, Okoth (2020) argued that continuous improvement is a process that leads to success in several church investment projects. When it comes to problem-solving, continuous improvement can help individuals and church investments identify areas of improvement, implement solutions, and continuously monitor progress. This implies that problem-solving is essential aspect of any business venture, and continuous improvement can make this process more effective.

### **5.3 Conclusions**

In reference to the first objective, the study found out that integrity accounts for 24.5% variation in the enhancement of investment activities in the Catholic Church, Uganda. This means that Church leaders with integrity inspire trust in investment team members, and they apply participatory planning in enhancing church investment activities. Workplace integrity is the quality of being honest and ethical in all dealings with the workplace. An employee with integrity has a strong moral compass and does the right thing even when no one is watching.

In reference to the second objective, the study found out that authenticity accounts for 30.4% variation in the enhancement of investment activities in the Catholic Church, Uganda. This means that authenticity enhances employee well-being, leads to increased

engagement, and builds trust in investment activities. In reference to the third objective, the study found out that continuous improvement accounts for 31.3% variation in the enhancement of investment activities in the Catholic Church, Uganda. This implies that continuous improvement results into ethical decision making, and continuous improvement results into acquiring technical skills and expertise to run the investment activities. Therefore, it is finally concluded that authenticity and continuous improvement had the highest effect on the enhancement of investment activities in the Catholic Church, Uganda.

#### **5.4 Recommendations**

In the light of the findings of the study and discussions above, the researcher makes the following recommendations:

The study recommended that there is need to build a culture of integrity in Church investment environment, which should be carefully committed. Through, digital coaching, leaders and managers can foster healthier workplace attitudes among employees. In other words, accountability, transparency and accountability in leaders are traits that increase integrity among other followers. The church leaders need to promote training programs that assist employees in developing problem solving skills.

The study recommended that there is need for Catholic Church to have departments in charge of supervision and monitoring of church investment activities. This is expected to bring out honesty, transparency and accountability to all church members.

The study recommended that appointment of church leaders should be based on the attributes of honest, mutual respect, teamwork. In other words, authenticity is about how

you conduct yourself, how you treat others and the way you collaborate at work, which eventually has a great influence on working environment. Church leaders and project managers should be confident, self-awareness, consistent and transparency in running the Church investment programs.

The study recommended that church leaders need to effectively and timely communicate the important goals and strategies to the team members; capturing and validating benefits which is a crucial aspects of continuous improvement as well as capturing ideas for improvement. Leaders must get some business interesting views and ideas and share it with followers. It is also recommended that investment project initiation is a critically important skill in an organization, in addition to aligning projects with the right individuals.

### **6.5 Areas of Further Research**

The researcher carried out this study in order to examine the “The Role of Servant Leadership in Enhancing Investment Activity in the Catholic Church, Uganda: A Case of St. Paul Catholic Church-Mukono”; but the study was not exhaustive owing to constraints in terms of scope, time and finance. Further research is therefore needed in areas such as:-

1. The Leadership Style and Quality of Investment Activity in the Catholic Church, Uganda.
2. The Autocratic Leadership and Performance of Investment Activity in the Catholic Church, Uganda.

In conclusion, more research should be done about the role of servant leadership in enhancing investment activity in the Catholic Church, Uganda so as to compare with

results got from Paul Catholic Church-Mukono so as to draw a ground for recommendations.

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## APPENDICES

### APPENDIX 1: SAMPLE SIZE DETERMINATION TABLE

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	1000000	384

Note.—*N* is population size. *S* is sample size.

Source: Krejcie & Morgan, 1970

**APPENDIX II: CONSENT FORM FOR PARTICIPANTS**

**TOPIC: THE ROLE OF SERVANT LEADERSHIP IN ENHANCING INVESTMENT ACTIVITY IN THE CATHOLIC CHURCH, UGANDA: A CASE OF ST. PAUL CATHOLIC CHURCH-MUKONO**

I..... have agreed to take part in the study of the Role of Servant Leadership in Enhancing Investment Activity in the Catholic Church, Uganda: A Case of St. Paul Catholic Church-Mukono. I have understood the purpose and the methods to be used in the study and agreed without being forced.

**Confidentiality:** Your answers will be taken generally as a contribution from one member of the participants. The answers will be treated in confidence and used for purposes of this study only. It is not necessary that you give your name and nobody will be allowed access to the questionnaires used as they will be immediately collected and kept by the investigator only.

**Voluntary Consent:** You are free to choose whether you should take part in this study or not. You will not be persecuted in any way for declining to take part in the study neither will it affect you at your work place. We shall only proceed beyond this point if you accept to take part in the study. You are also free to stop at any stage of the study if you feel uncomfortable. If you have any questions about the study now or at any time during the study, you may contact the principal investigator: -----, on Telephone -----  
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**Consent Statement:** I have been informed about the study on the “The Role of Servant Leadership in Enhancing Investment Activity in the Catholic Church, Uganda: A Case of St. Paul Catholic Church-Mukono”. The purpose and nature of the study, the benefits and risks have been explained to me. I have been informed that the information given will be kept confidential and that participation in the study is voluntary and that no consequences will result if I refuse to participate or withdraw from the study.

Sign : ..... Date : .....  
Or thumb print : ..... Date : .....

### **Appendix III: QUESTIONNAIRE**

**Dear Laity Leader,**

#### **Introduction**

Dear respondent,

My name is Atim Specioza, a Masters student of Uganda Christian University carrying out a study on “The Role of Servant Leadership in Enhancing Investment Activity in the Catholic Church, Uganda: A Case of St. Paul Catholic Church-Mukono”. This questionnaire aims to get participant views in order to enhance the investment activity in the Catholic Church. Your views and opinions are central to all the decisions that will be made in ensuring that every church member is supported to provide the best investment activity in the church.

The information provided for this research will be purely for academic purposes and will be treated with utmost confidentiality.

Thank you for the time to complete this questionnaire.

Date: .....

School.....

I request you to read the instructions against each section/question carefully and answer it accordingly.

**Instruction:**

Kindly tick or precisely fill in where applicable or respond according to the instructions given.

**Section A**

**1- Age**

- 18 – 27 years
- 28 – 37 years
- 38 – 47 years
- 48years & above

**2- Sex (Gender)**

- Male
- Female

**3- What is the highest qualification that you have attained?**

- PhD
- Masters' Degree
- Bachelor's Degree
- Diploma
- Others specify-----

**4- Working experience?**

- Below1 - 4 years
- Between 5 - 9 years
- Between 10years +

**General Instructions on Sections B, C, D & E**

Using the scale below, please tick the score you think is most appropriate to the issues in the given item(s)

Scale:

<b>Strongly Agree</b>	<b>Agree</b>	<b>Not Sure</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
<b>5</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

**Section B**

	<b>B, Items</b>					
	<b>Integrity</b>					
5	Church leaders with integrity inspire trust in investment team members					
6.	We apply participatory planning in enhancing church investment activities					
7.	We work as a team to promote Church investment goals, mission, vision and values					
8.	We emphasize information sharing among stakeholders involved in investment activity					
9.	We emphasize transparency and accountability among stakeholders involved in investment activity					
10	All church stakeholders safeguard and focus on achieving genuine church investment goals with clear expectations					

**Section C**

	<b>C, Items</b>					
	<b>Authenticity</b>					
11.	In our church, authenticity enhances employee well-being in investment activities					
12.	In our church, authenticity leads to increased engagement in investments activity					
13.	In our church, authenticity builds trust in investment activities					
14.	In our church, authenticity leads to encouraging innovation in investment activities					
15.	In our church, authenticity improves retention of employees in investment activities					
16.	In our church, authenticity leads to organization commitment in investment activities					

**Section C**

	<b>C, Items</b>					
	<b>Continuous improvement</b>					
17.	In our church, continuous improvement results into acquiring on technical skills and expertise to run the investment activities					
18.	In our church, continuous improvement results into ethical decision making					
19.	Building community increases investment activity opportunities for networking					
20.	In our church, continuous improvement results into keeping team members motivated to perform well					
21.	In our church, continuous improvement enhance access to mentorship and expertise within church investment activities					
22.	In our church, continuous improvement enhances improved problem solving and stewardship as well as building investment					

**Section D**

	<b>D, Items</b>					
	<b>The investment activity in the Catholic Church</b>					
23.	Our church is involved in education sector					
24.	Our church is involved in health sector					
25.	Our church is involved in banking sector					
26.	Our church is involved in supporting games and sports					
27.	Our church is involved in venturing in commercial properties i.e building					

**END** Thank you for your participation and time.

**APPENDIX IV: INTERVIEW GUIDE**

**Interview Guide for Catholic Church Leaders and Investment Supervisor**

**Guiding Questions**

1. In your view, what is the effect of integrity in enhancing investment activity within the church?

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2. What is the effect of authenticity in enhancing investment activity in the church?

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3. What is the effect of continuous improvement in enhancing investment activity within the church?

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4. How best do you want servant leadership in Catholic Church to be achieved?

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5. How best do you want investment activity to be enhanced?

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*Thank you for your Co-operation*



# UGANDA CHRISTIAN UNIVERSITY

A Centre of Excellence in the Heart of Africa

September 8, 2023

To Whom It May Concern;

Dear Sir/Madam,

**RE: STUDENT RESEARCH AND PROJECT WORK**

NAME: ATIM SPECIOZA

REGISTRATION NUMBER: RS20M02/015

The above named is a student of Master of Arts in Organizational Leadership and Management at Uganda Christian University.

Besides attendance of theory lectures the student is required to demonstrate abilities in applying the acquired knowledge by conducting research and writing a project paper on a Leadership problem/situation in Uganda.

The research topic: **The Role of Servant Leadership in Enhancing Investment Activity in the Catholic Church, Uganda: A Case of St. Paul Catholic Church-Mukono.**

By this letter we are requesting you to assist the student herewith and avail the information requested or participate in surveys.

Thank you so much for your cooperation.

Yours Sincerely,

Yours sincerely,

Joseph Jakisa Owor, PhD  
**SENIOR TEACHING FELLOW, FACULTY OF BUSINESS**  
0776-770811/0752-770811