



Influence of Servant Leadership Practices on Perceived Church Engagement in Political Issues in Post-2021 Zambia: Evidence from Kasama District.

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ABSTRACT

This study examined the influence of Servant Leadership Practices on the Perceived Influence of the Church on Political Issues in Zambia's Post-2021 Democratic Context: Evidence from Kasama District. It was anchored on Greenleaf's (1970) Servant leadership theory, a non-experimental, correlational, cross-sectional survey was conducted among 145 church leaders, members, and community members. Data were collected using a 5-point Likert questionnaire and analyzed using SPSS 28 through descriptive statistics, Chi-Square, Pearson correlation, and multiple regression at $p < .05$. All six servant leadership dimensions were significantly associated with perceived influence, $\chi^2 p < .001$, with strong correlations, $r = .700$ to $.900$, $p < .001$. Multiple regression results, $F(6, 138) = 322.24$, $p < .001$, showed that humility, $\beta = .766$, transparency, $\beta = .452$, and accountability, $\beta = .136$, were significant positive predictors. Advocacy, $\beta = -.226$, and stewardship, $\beta = -.175$, were significant negative predictors. consultation was not significant, $\beta = .005$, $p = .881$. The study concluded that humility, transparency, and accountability enhance the Church's perceived influence in democratic discourse. The study recommends strengthening servant leadership training and improving grassroots communication to enhance credibility and legitimacy.

Keywords: Servant leadership, humility, transparency, accountability, consultation, advocacy, stewardship, church Influence, political issues, Zambia, Post-2021.

1.10. DEFINITION OF KEY TERMS

1.11.Servant Leadership

Servant leadership is a leadership philosophy where by the leader prioritizes serving followers and the community before self-interest. It represents “a shift from followers serving leaders to leaders serving followers” and is rooted in Christian scripture and tradition as a dominant paradigm for religious leadership. Scholars note the need for deeper hermeneutical reflection and conceptual clarity when applying servant leadership in church contexts (Barentsen & Benac, 2023; Dhiman & Roberts, 2023).

1.12.Humility

Humility in leadership refers to the willingness to put others first, acknowledge limitations, and serve without pride or personal gain. Christian leaders are called to serve without pride because their authority is not theirs but God’s, and it is to be used in service of others. Longitudinal research supports that humility helps repair and form relationships with strong social bonds (United Theological Seminary, 2024; Barbuto & Wheeler, 2022).

1.13.Consultation

Consultation refers to the practice of involving members in decision-making processes, particularly on matters affecting the organization and community. Within servant leadership, listening and persuasion are identified as core behavioral dimensions that enable leaders to incorporate follower input and empower others (Rieke, Hammermeister, & Chase, 2023).

1.14.Transparency

Transparency is the openness and consistency between a leader’s words and deeds, characterized by honesty and integrity. A Christian leader’s “words and deeds must match” and leading with integrity “cultivates healthy relationships and builds a culture of accountability” (United Theological Seminary, 2024).

1.15.Accountability

Accountability refers to leaders taking responsibility for their actions and being answerable to both followers and the public. Integrity and transparency are identified as hallmarks of accountability in Christian leadership. In servant leadership models, accountability is listed as one of the key behavioral dimensions alongside empowerment and stewardship (United Theological Seminary, 2024; Rieke et al., 2023).

1.16.Advocacy

Advocacy is the act of speaking out and acting on behalf of community needs, social justice, and the common good. Christian leadership is called to influence the world through “ethical living, social justice, and care for others”. The Christian community is expected to be the service provider to humanity and to subvert systems that are unfavorable to human existence (United Theological Seminary, 2024; Dhiman & Roberts, 2023).

1.17.Stewardship of Resources

Stewardship of resources refers to the responsible management and use of organizational resources for the good of the community. It is identified as a core dimension of servant leadership termed “organizational stewardship”. Good stewardship cannot be separated from servant leadership, as leaders are called to be faithful stewards of what has been entrusted to them (Rieke et al., 2023).

1.18.Church Influence

Church influence refers to the perceived capacity of the Church to shape public opinion, policy, and moral discourse in society. Christian leadership grounded in the teaching of the Bible “can help to transform communities through ethical living, social justice, and care for others”. Servant leadership discourse has become central to how the Church exercises influence (United Theological Seminary, 2024; Barentsen & Benac, 2023).

1.19.Political Issues

Political issues are matters of governance, public policy, justice, and civic life that affect the well being of citizens and the nation. In this study they include accountability of leaders, policy change, and unity. Servant leadership is presented as an alternative ideology to leadership systems in both church and public administration that “impoverish human existence” (Dhiman & Roberts, 2023).

1.20.Zambia

Zambia is a landlocked country in Southern Africa. For the purpose of this study, Zambia refers to the national context within which the Church operates, particularly in Kasama District (Government of Zambia, 2021).

1.21.Post-2021

Post-2021 refers to the period following Zambia’s General Elections of August 2021, which marked a transition in government. This period is characterized by renewed expectations for democratic consolidation and the role of institutions such as the Church in civic and political discourse (Electoral Commission of Zambia, 2021).

CHAPTER ONE

1.0 BACKGROUND

The Constitution of Zambia, Amendment No. 2 of 2016, enshrines the nation’s commitment to democracy, transparency, accountability, and good governance. Following the 2021 General Elections, the UPND government sustained this constitutional identity through economic and governance reforms. This political realignment has correspondingly influenced how Christian organizations engage the state, shifting from confrontation to measured advocacy (Simpasa & Mulenga, 2023). The religious landscape in Zambia has also diversified. Beyond the traditional ecumenical bodies, independent churches represented by the Independent Churches of Zambia [ICOZ], alongside denominations such as the Seventh-day Adventist Church, command significant fellowship and institutional infrastructure including schools, hospitals, and media outlets. Their inclusion in public discourse is critical given their reach outside ecumenical structures and the fact that the current Head of State is a Seventh-day Adventist. The peaceful transition of power in 2021 renewed public

expectations for governance institutions, civil society, and non-state actors to advance democracy and national unity (Resnick, 2022). Within this lens, the Church continues to be viewed as a moral authority capable of shaping public opinion and political behavior (Phiri & Kaunda, 2022). Servant leadership theory (Greenleaf, 1970) offers a useful lens for analyzing this engagement through six practices and these are humility, consultation, transparency, accountability, advocacy, and stewardship. While studies in African contexts link these practices to trust and legitimacy (Obiageli et al., 2024), empirical evidence on their influence on the Church's perceived role in politics at district level remains scant. Kasama District, as the administrative headquarters of Northern Province and host to regional offices of church mother bodies and Pentecostal networks, provides a representative context to investigate how servant leadership practices influence the Church's perceived influence on political issues in post-2021 Zambia.

1.1 STATEMENT OF THE PROBLEM

1.2 Problem Statement

The post-2021 political realignment in Zambia has repositioned the Church as a key moral actor in democratic discourse, with constitutional and public expectations for transparency, accountability, and good governance (Constitution of Zambia, 2016; Resnick, 2022). While servant leadership is advanced as a framework for ethical church leadership through humility, consultation, transparency, accountability, advocacy, and stewardship (van Dierendonck et al., 2023), there is limited empirical evidence on how these practices shape the Church's perceived influence on political issues in Zambia. Most existing studies focus on national ecumenical bodies and historical pronouncements, neglecting district-level dynamics and the growing influence of independent churches (Simpasa & Mulenga, 2023). Consequently, it remains unclear which servant leadership practices enhance or constrain the Church's perceived legitimacy in political engagement. This study addresses this gap by examining the influence of six servant leadership practices on perceived church influence on political issues in Kasama District, Zambia's post-2021 democratic transition.

1.3 .PURPOSE OF THE STUDY

The purpose of the study was to examine the relationship between Servant Leadership Practices and Perceived Church Influence on Political issues in Zambia's post-2021 democratic transition with specific reference to Kasama District. Specifically, the study seeks to determine the extent to which the six dimensions of Servant Leadership, namely, consultation of members, transparency, accountability, participation of members in advocacy and stewardship of church resources for the community good predict the Church's perceived influence on political issues. The findings of the study provided empirical evidence that informed church leadership development, policy, and civic engagement strategies in the current democratic dispensation.

1.4. Research Objectives

- 1.To describe the levels of perceived church influence on political issues in Kasama District.
- 2.To determine the association between servant leadership practices and perceived church influence on political issues in Kasama District.

3.To examine the relationship between servant leadership practices and perceived church influence on political issues in Kasama District.

4.To determine the predictive effect of servant leadership practices on perceived church influence on political issues in Kasama District.

1.5. Research Questions

1. What are the levels of perceived church influence on political issues in Kasama District?
2. Is there a significant association between servant leadership practices and perceived church influence on political issues in Kasama District?
3. What is the relationship between servant leadership practices and perceived church influence on political issues in Kasama District?
4. To what extent do servant leadership practices predict perceived church influence on political issues in Kasama District?

1.6.SIGNIFICANCE OF THE STUDY

The significance of this study lies in the theoretical,empirical,policy,and methodological contributions at understanding Christian leadership on organizational political discourse during democratic transitions post 2021.The study findings were relevant to ministers of the word of God,leaders in church mother bodies as well as scholars in academia.The study was timely given the change of Zambia governing political parties from the Patriotic Front(PF) to the United Party for National development(UPND).On the theoretical front, the study advanced prophetic tradition theory and religious economy theory by testing them in post election,non crisis situation.According to studies conducted by Mwale & Mbewe (2024) found that church state relations after 2021 shifted from confrontation to cooperative engagement challenging the assumption that the prophetic voice is always adversarial. By examining discourse post 2021 in Kasama organizations.This study tested whether prophetic authority operated differently when the ruling party was perceived as less hostile to Churches (Simfukwe,2023).Theoretically ,this addressed the gap identified by Phiri (2025) that African political theology literature lacks longitudinal,organization-level tests of religious influence.

Empirically this study filled the geographic and temporal gap in that most post 2021 studies in Zambia concentrated on Lusaka or national level church statements (Chilufya & Banda,2024;Zambia elections Expert Team,2023).Little is Known about Northern province a former PF stronghold where church actors faced unique tensions renegotiating political talk after UPND victory.ACI Africa (2026) and US Department of state (2025) reports documented Archbishop Ignatius Chama's national role, but provided no data on how Kasama based churches internalized those messages.By generating data from 145 church actors of different denominations in Kasama comprising Catholic,United Church of Zambia,Reformed Church,United Pentecostals,Bread of Life,Living Water and Seventh Day Adventist Churches representing church mother bodies such as the Zambia Conference of Catholic Bishops,Evangelical fellowship of Zambia,Independent Churches of Zambia and Council of Churches in Zambia.This provided the first empirical baseline on

organizational political discourse in Northern Province during 2021 to 2026. This data is critical for future researchers and for comparing urban versus provincial dynamics.

Policy wise and practical importance of findings informed four stakeholders and these are Christian organizations such as ZCCB, EFZ, ICoZ and CCZ. This study provided feedback on whether current prophetic strategies are effective or causing self censorship.

Despite the dissolution of the Ministry of National Guidance and Religious Affairs in 2022, the government was informed on policies required to bring about synergies and whether faith institutions play a role in political discourse and service delivery a concern raised by human rights watch regarding shrinking civic space post-2021.

Church resources can use findings to develop internal policies that balance donor expectations with employee freedom on political expression, addressing issues flagged by Transparency International Zambia. TIZ (2023). Methodologically, the study demonstrates how to conduct quantitative research with unknown populations in small Zambian towns. Recent methodological reviews (Mukuka et al., 2025) criticize Zambian social science for over relying on Lusaka-based samples and convenience sampling. This study's use of constructed sampling frames and Cochran formula for infinite populations and quantitative, correlational, cross-sectional survey design provides replicable model for researchers working in Northern Province and other regions with incomplete registers.

The study was significant in that it helped us understand how Christian leadership shaped organizational discourse in churches, bridging or deepening divisions post 2021, if religious institutions maintain continuity in partisan discourse or have switched to value based and non partisan stance.

Globally, servant leadership has been recognized as a critical leadership model for faith-based organizations because it emphasizes service, humility, and empowerment as pathways to organizational credibility and social impact. In contexts where institutions face trust deficits, servant leadership offers a framework for rebuilding legitimacy through ethical conduct.

On the Continent, in Africa, the church is increasingly called to provide prophetic leadership in response to governance challenges. Hove (2025) argues that empowering church leaders through a situational holistic Pastoral ministry paradigm is essential for addressing socio-political and economic challenges in sub-Saharan Africa. The author further contends that servant and transformational leadership practices equip the church to mediate peace, confront corruption, and promote justice in communities experiencing political instability.

At the regional level, African churches are expected to engage in both diakonia and prophetic witness. Chemorion (2023) notes that the church in Africa must respond to divisive politics, pre- and post-election violence, and provide pastoral care during periods of political tension. The study emphasizes that leadership credibility determines whether the church is perceived as a relevant actor in public affairs.

In Zambia, the church remains a central institution for moral formation and civic engagement. Mpeta (2026) observes that ethnic politics continues to undermine national cohesion in Zambia, and proposes that biblical-theological principles such as servant leadership, integrity, competence, and justice provide a redemptive

framework for ethical political engagement. The study underscores the practical implication for the church to integrate these values to counter identity politics. Similarly, the Zambia Conference of Catholic Bishops (ZCCB, 2026) reaffirmed the church's role as a non-partisan moral voice, directing that church premises must not be used for political campaigns and that the pulpit must remain a place of prophetic truth and moral clarity. Despite these theological and pastoral reflections, there is limited empirical, quantitative evidence in the Zambian context on how specific servant leadership practices relate to and predict members' perception of church influence on political issues.

No study has integrated global Catholic public theology, as articulated by Pope Leo XIV in 2025, with Zambian empirical data to assess convergence and divergence in normative expectations and practice.

Most existing literature is descriptive or theological. This study therefore addressed that gap by employing a quantitative, correlational, cross-sectional survey design with a sample of 145 respondents in Kasama District. Cochran's 1963 formula was used to determine the sample due to the unknown population, and data were analyzed using SPSS Version 28 to test associations and predictive relationships.

On the pastoral level the findings provided empirical evidence suggesting which servant leadership practices enhanced perceived church influence. This can guide pastors in Kasama District and across Zambia to intentionally model service, stewardship, and accountability. As Hove (2025) suggests, empowered leaders who practice servant leadership are better positioned to lead transformative ministries in African contexts.

At church membership level the study helps members understand how leadership behavior shapes their perception of the church's role in political matters. This understanding can increase trust, participation, and support for church-led initiatives on governance, peace, and civic education.

At religious organizations and denominational level, such as the Council of churches in Zambia, Evangelical fellowship of Zambia, and Zambia Conference of Catholic bishops and Independent churches in Zambia can utilize the findings to design leadership development programs. The results support calls for de-emphasizing clericalism and promoting servant leadership as a standard for ministry in Africa (Hove, 2025). Given that the Church in Zambia is often viewed as a neutral mediator in political processes (ZCCB, 2026), the study highlights how leadership quality affects that perceived neutrality and influence. Policy makers and NGOs can collaborate with churches demonstrating servant leadership to promote issue-based politics, transparency, and national cohesion, especially in contexts affected by ethnic politics (Mpeta, 2026).

To academicians and researchers this study contributes to the body of literature on religion, leadership, and politics in Africa. By applying quantitative methods to an unknown population using Cochran's formula, it provides a methodological model for future studies in similar circumstances. It also extends discourse on servant leadership beyond Western organizational settings to African faith-based situations (Chemorion, 2023; Hove, 2025).

This study was therefore justified by the need for empirical evidence on servant leadership and church influence in Zambia, where the church plays a significant public role. The findings are significant for strengthening leadership practice, enhancing the church's prophetic mandate, and informing engagement between the church, state, and civil society in Kasama District and beyond.

CHAPTER TWO:

2.0 LITERATURE REVIEW

2.1 Introduction

This chapter reviews literature relevant to Servant Leadership practices and the perceived influence of the Church on political issues. The review covers the theoretical foundation of the study, empirical evidence on each dimension of Servant Leadership, and the role of the Church in political discourse within Zambia's post-2021 democratic context. The chapter concludes with a synthesis of literature and identification of the research gap.

2.2 Theoretical Framework

This study is anchored on Greenleaf's (1970) Servant leadership theory. The theory posits that the most effective leaders are those who prioritize service to others above self-interest. Servant leaders build trust, legitimacy, and influence by focusing on the growth and well-being of followers and the community (van Dierendonck et al., 2023). The theory has been operationalized into measurable behavioral dimensions including humility, consultation, transparency, accountability, advocacy, and stewardship (van Dierendonck et al., 2023). Recent studies in African faith-based organizations have extended the theory to include context-specific behaviors such as advocacy and stewardship of church resources for community good (Obiageli et al., 2024). Given Zambia's constitutional commitment to democracy, transparency, accountability, and good governance, and the renewed public expectations on institutions following the 2021 elections (Constitution of Zambia, 2016; Resnick, 2022), Servant leadership theory provides a relevant lens for examining how church leadership practices influence the Church's perceived role in political issues in the post-2021 context.

2.3 Empirical Literature Review

2.3.1 Humility and Perceived Church Influence

Humility in leadership involves self-awareness, acknowledgment of others' contributions, and orientation toward service (Obiageli et al., 2024). In faith-based organizations, humble leaders are perceived as more trustworthy and less self-serving, which enhances organizational legitimacy (van Dierendonck et al., 2023). In Zambia, Phiri and Kaunda (2022) argue that the Church's moral authority partly derives from public perceptions that its leaders are motivated by service rather than personal or political gain. Thus, humility is likely to be a key driver of the Church's perceived influence on political issues.

2.3.2 Consultation and Perceived Church Influence

Consultation refers to the inclusion of members in decision-making, including on civic and political matters. Studies in Southern Africa indicate that participatory leadership in churches strengthens trust and the perceived legitimacy of ecclesial pronouncements on governance and democracy (Munyaka & Motswapong, 2022; Simpasa & Mulenga, 2023). In Zambia's post-2021 context, citizens have expressed increased

expectations for participatory governance (Resnick, 2022). Therefore, consultation may enhance perceptions that the Church is representative and credible in political engagement.

2.3.3 Transparency and Perceived Church Influence

Transparency involves openness in communication, decision-making, and utilization of resources. Empirical studies show that transparent institutions are perceived as more accountable and less partisan, which increases their influence in public policy debates (Obiageli et al., 2024). Conversely, lack of transparency has been linked to declining public trust in religious institutions and reduced effectiveness in advocacy (Phiri & Kaunda, 2022). In Zambia's current democratic dispensation, transparency is critical for the Church to maintain its role as a moral watchdog (Simpasa & Mulenga, 2023).

2.3.4 Accountability and Perceived Church Influence

Accountability refers to leaders taking responsibility for their actions and being answerable to members and the public. Research in African faith-based organizations demonstrates a positive relationship between leadership accountability and community trust, which translates into greater influence on governance issues (Obiageli et al., 2024). In Zambia, accountability is considered essential for the Church's credibility when addressing corruption and governance failures (Phiri & Kaunda, 2022; Resnick, 2022). However, the specific contribution of accountability to perceived political influence remains under-examined.

2.3.5 Advocacy and Perceived Church Influence

Advocacy involves public engagement on social justice, human rights, and governance issues. Historically, the Church in Zambia has played an advocacy role through bodies such as the Zambia Conference of Catholic Bishops, the Council of Churches in Zambia, and the Evangelical Fellowship of Zambia (Simpasa & Mulenga, 2023). Following the 2021 transition, there is increased public expectation for the Church to contribute to democratic consolidation (Resnick, 2022). Empirical evidence suggests that issue-based advocacy increases the Church's perceived relevance in political matters (Phiri & Kaunda, 2022). However, direct political engagement may also expose the Church to accusations of partisanship.

2.3.6 Stewardship and Perceived Church Influence

Stewardship refers to the ethical and responsible management of church finances, assets, and human resources for community benefit rather than for institutional self-interest (Dhiman & Roberts, 2023). In Servant Leadership literature, stewardship is conceptualized as responsibility for the common good (Rieke, Hammermeister, & Chase, 2023). In Christian theology, it is understood as faithfulness in managing resources entrusted by God. Studies indicate that when churches invest resources in health, education, and poverty alleviation, they enhance moral credibility and legitimacy to speak on public issues (United Theological Seminary, 2024). The extent to which stewardship translates into perceived political influence in Zambia, however, remains empirically unclear.

2.4 Synthesis of Literature

The reviewed literature suggests that Servant leadership practices are associated with trust, legitimacy, and institutional influence. While some studies have been conducted in African faith-based organizations, most focus on organizational performance rather than political engagement. Within Zambia, existing scholarship on the Church and politics has largely been historical and descriptive, with limited empirical testing of leadership behavior. Pope Leo XIV's address centered on three themes: the common good as the goal of politics, the dignity of the person as a non-negotiable principle, and dialogue as the method of engagement. He warned against "ideological colonisation" and the reduction of politics to power contestation, calling instead for a politics of encounter rooted in truth and mercy. The address explicitly linked servant leadership to political responsibility, stating that leaders must serve rather than dominate. The Zambia Conference of Catholic Bishops' pastoral letter of October 2023, "Our Common Responsibility for a Just and Peaceful Zambia," echoed these themes. The bishops condemned political violence, called for electoral reforms, and urged citizens to participate in governance. The letter used biblical references to justice and reconciliation with emphasis on non-partisanship. A follow-up letter in March 2024 addressed economic hardship, framing it as a moral issue requiring accountability from both government and private sector actors. The comparison reveals convergence on three points.

First, both texts reject partisan alignment and frame engagement as a contribution to the common good. Second, both emphasize dialogue and consultation with affected communities. Third, both link moral authority to consistency between message and organizational practice. The difference lies in scope: Pope Leo XIV addressed global political elites, while the Zambian bishops focused on national and local governance challenges.

2.4.1 Research Hypotheses

Based on the literature and conceptual framework, the following hypotheses are proposed:

H1: Humility has a significant positive influence on perceived Church influence on political issues. Accept

H2: Consultation has a significant positive influence on perceived Church influence on political issues. reject

H3: Transparency has a significant positive influence on perceived Church Influence on political Issues. Accept

H4: Accountability has a significant positive influence on perceived Church Influence on political Issues. Accept

H5: Advocacy has a significant positive influence on perceived Church Influence on political Issues. Reject

H6: Stewardship of church resources has a significant positive influence on perceived Church Influence on political Issues. Reject

2.5. Research Gap

Despite existing literature, three gaps remain. First, most studies on Servant leadership in Africa focus on corporate settings, with limited attention to Churches (Obiageli et al., 2024). Second, studies on the Church and politics in Zambia are largely descriptive and predate the 2021 democratic transition (Simpasa & Mulenga, 2023). Third, there is no quantitative, district-level study linking the six specific leadership practices to perceived Church influence in post-2021 Zambia. This study seeks to filled this gap by examining the

influence of humility, consultation, transparency, accountability, advocacy, and stewardship on the perceived influence of the Church on political issues in Kasama District.

CHAPTER 3: RESEARCH METHODOLOGY

3.0. Methodology Overview

3.1. Research Aim

The aim of this study was to assess the influence of servant leadership dimensions namely: humility, transparency, accountability, consultation, advocacy, stewardship of church resources on the perceived influence of the church on political issues in Kasama District.

3.2 Study Area

Location: Kasama District in the Northern Province of Zambia. Kasama, hosts regional offices of major Christian bodies and reflects diverse denominational activity. It is logistically feasible and rich in relevant actors for a case study.

3.1 Research Approach

This study adopted a quantitative research approach. A quantitative approach was appropriate because the study sought to measure and analyze numerical data to examine the relationship and predictive effect between servant leadership practices and perceived church influence on political issues in Kasama District. Data were collected using a structured questionnaire and analyzed using SPSS Version 28 through descriptive statistics, Chi-Square tests, Pearson Correlation, and Multiple Regression.

3.2 Research Paradigm

The study was guided by the positivist paradigm. The positivist paradigm assumes that reality is objective and can be measured quantitatively. This paradigm was appropriate because the study sought to objectively measure the relationship between servant leadership practices and perceived church influence using statistical analysis. Data were collected through structured instruments and analyzed statistically to test hypotheses and draw generalizable conclusions.

3.3 Research Design

The study employed a non-experimental, correlational, cross-sectional survey design. The design was appropriate because the study sought to examine the relationship and predictive effect of servant leadership practices on perceived church influence without manipulating any variables. Data were collected at a single point in time using a structured questionnaire administered to respondents in Kasama District.

3.4 Target Population

The target population for this study comprised church members and leaders in Kasama District, Northern Province, Zambia. The exact population size was unknown because there is no central database of all church members in the district. The target population comprised Christian organizational leaders, church members, community leaders, NGO/civic actors, and local government officials based in the central business district.

and around Kasama District, Northern Province, Zambia. This population was selected because these actors participated in or are affected by church engagement in public and political processes post-2021.

3.4.1.Population Characteristics: Ordained clergy, lay leaders, youth/women's leaders, and senior members of CCZ, EFZ, ZCCB, SDA, and Pentecostal networks in Kasama District.

3.5 Sample Size Determination

Using Cochran formula (1963); According to Zamstats Agency 2022. Census of population and housing:National analytical report,Catholics in Kasama were 45.69%,while the remaining 54,31% was split by national ratios of SDA, Pentecostal, UCZ,SDA, 17.7%, Pentecostal, 17.5%,UCZ, 19.11%.Purposive/Convenient sampling was used to select information-rich participants relevant to the study objectives.The Cochran formula was used to determine sample size due to difficulties encountered at knowing the number of churches in Kasama district as well as country statistics.Due to the unknown population size, Cochran's Formula (1977) for unknown populations was used to determine the sample size. Cochran's formula is appropriate when the population is large or unknown.The formula is: $n = (Z^2 \cdot p \cdot q) / e^2$ Where:

n = required sample size

Z = Z-value at 95% confidence level = 1.96

p = estimated proportion of the population = 0.5

$q = 1 - p = 0.5$

e = margin of error = 0.05 Substituting the values:

$$n = ((1.96)^2 \cdot 0.5 \cdot 0.5) / (0.05)^2$$

$$n = (3.8416 \cdot 0.25) / 0.0025$$

$$n = 384.16$$

The initial calculated sample size was 384 respondents. However, due to time, financial, and logistical constraints in accessing respondents across Kasama District, the researcher adjusted the sample to 145 respondents. A sample of 145 is considered adequate for statistical analysis using SPSS Version 28, as it satisfies the minimum requirements for Chi-Square, Correlation, and Multiple Regression analysis.

3.6 Sampling Technique

The study used multi stage cluster sampling of churches,then convenient sampling of respondents within churches. Purposive sampling was used to select churches that are active in community in political issues within Kasama District. Convenience sampling was then used to select available church members and leaders who were willing to participate and who met the inclusion criteria of being 18 years and above and having attended church for at least 1 year.

3.6.1. Research Methods and Techniques Summary

Component	Sample Size	Justification	Technique
Survey	145 respondents	Cochran formula 384 max→adjusted to 145 due to finite population,accessibility and feasibility $125 \geq 100$ minimum requirement for multiple regression 40 per church for ANOVA	Multi-stage: Cluster sampling of churches,convenient sampling of respondents within churches
Total	145 participants	Descriptive and Inferential Quantitative Design	Non experimental correlation,survey Design

3.7 Data Collection Instrument

Data were collected using a structured questionnaire. The questionnaire consisted of closed-ended questions measured on a 5-point Likert scale ranging from 1 = Strongly Disagree to 5 = Strongly Agree. The instrument was divided into two sections:

Section A: Demographic information of respondents,Section B: Items measuring the 6 servant leadership practices and perceived church influence on political issues.The questionnaire was pre-tested on 15 respondents from a church not included in the main study to ensure validity and reliability.Section C;items measure church's moral authority,Section D:unity and peace E:Advocacy for policy change F items to test credibility.

3.8 Data Collection Procedure

Permission was sought from church leadership before data collection. Questionnaires were administered physically to respondents after church services and during church meetings in Kasama District. Respondents were assured of confidentiality and voluntary participation. A total of 145 questionnaires were distributed and all were retrieved, giving a 100% response rate.

3.9 Data Analysis

Data collected were coded and analyzed using SPSS Version 28. The following statistical analyses were performed to address the research objectives:Descriptive Statistics: Frequencies and percentages were used to describe the levels of perceived church influence.Chi-Square Test of Independence: To determine the association between each of the 6 servant leadership practices and perceived church influence.Pearson Correlation: To examine the relationship between servant leadership practices and perceived church influence.Multiple Regression Analysis: To determine the predictive effect of the 6 servant leadership

practices on perceived church influence. The level of significance was set at $p < .05$. Results were presented in tables and interpreted based on the objectives.

3.10 Validity and Reliability

To ensure validity, the questionnaire was reviewed by the supervisor and two experts in theology and leadership. For reliability, Cronbach's Alpha was computed using SPSS Version 28 to test internal consistency of the scales. A Cronbach's Alpha coefficient of 0.70 and above was considered acceptable.

3.11 Ethical Considerations

Ethical clearance was obtained before data collection. Informed consent was sought from all respondents. Participation was voluntary and respondents had the right to withdraw at any time. Confidentiality and anonymity were maintained by not recording names or identifiers on the questionnaires. Data were used solely for academic purposes and stored securely.

3.12 Inclusion and Exclusion Criteria (Delimitation)

3.12a. Inclusion criteria:

Adults aged 18 years and above, resident in Kasama District for at least 6 months, and involved in or knowledgeable about church activities.

3.2b. Exclusion criteria:

Individuals under 18 years, non-residents, and those unable to provide informed consent.

3.13 Data Collection Instruments

A structured questionnaire with Likert-scale items was used for quantitative data. A semi-structured interview guide was used for key informant interviews and focus group discussions. Instruments were pre-tested in Kasama District with 5 respondents not included in the main study to establish clarity and reliability.

3.14. Research Matrix

Research Questions	Research Objective	Variable	Analysis Technique
What is the relationship between servant leadership dimensions and perceived church influence on political issues in Kasama District?	To determine the relationship between servant leadership dimensions and perceived church influence on political issues	IV: Humility, Accountability, Consultation, Transparency, Advocacy, Stewardship DV: Perceived Church Influence	Pearson Correlation Analysis
To what extent does humility influence the perceived church influence on political issues in	To examine the influence of humility on perceived church influence on political	IV: Humility DV: Perceived Church	Multiple Linear Regression

Kasama District?	issues	Influence	
To what extent does accountability influence the perceived church influence on political issues in Kasama District?	To examine the influence of accountability on perceived church influence on political issues	IV: Accountability DV: Perceived Church Influence	Multiple Linear regression
To what extent does consultation influence the perceived church influence on political issues in Kasama District?	To examine the influence of consultation on perceived church influence on political issues	V: Consultation DV: Perceived Church Influence	Multiple linear regression
To what extent does transparency influence the perceived church influence on political issues in Kasama District?	To examine the influence of transparency on perceived church influence on political issues	IV: Transparency DV: Perceived Church Influence on political discourse.	Multiple linear regression
To what extent does advocacy influence the perceived church influence on political issues in Kasama District?	To examine the influence of advocacy on perceived church influence on political issues	IV: Advocacy DV: Perceived Church Influence	Multiple Linear Regression
To what extent does stewardship influence the perceived church influence on political issues in Kasama District?	To examine the influence of stewardship on perceived church influence on political issues	IV: Stewardship DV: Perceived Church Influence	Multiple Linear Regression

Source: Field Data, 2025

Note: IV = Independent Variable, DV = Dependent Variable

3.15. Ethical Considerations

Ethical clearance from University Ethics Committee. Written informed consent obtained. Voluntary participation, right to withdraw, anonymity via pseudonyms. Data stored securely and deleted after 7 years per Zambia Data Protection Act 2021.

Ethical approval was obtained from Northwestern Christian University IRB. Informed consent was secured from all participants. Confidentiality and anonymity were maintained. Participation was voluntary, and respondents could withdraw at any time without penalty.

3.16 Trustworthiness

To ensure the trustworthiness and rigor of this study, the researcher adopted Lincoln and Guba's (1985) criteria of dependability, confirmability, and transferability.

3.17. Dependability

Dependability refers to the stability and consistency of the research process over time. It ensures that if the study were to be repeated in the same context with the same respondents, similar results would be obtained. To ensure dependability, the researcher provided a detailed description of the research design, target population, sampling technique, data collection procedure, and data analysis method. A standardized questionnaire was used for all respondents to maintain consistency. All data were coded and analyzed using SPSS Version 28 to reduce errors. An audit trail was also maintained, which included raw data, coded data, analysis notes, and decisions made during the research process. This enables another researcher to trace and verify the steps taken in the study

3.18. Confirmability

Confirmability refers to the degree to which the findings of the study are a result of the responses from participants and not the bias or subjectivity of the researcher. It ensures that the findings are objective and can be confirmed by others. To ensure confirmability, the researcher remained neutral during data collection and avoided leading questions. The interpretation of data was based directly on respondents' answers without distortion. An audit trail was kept to show how data were collected, analyzed, and interpreted. The research instruments and final findings were also reviewed by the supervisor to check for possible researcher bias. In addition, multiple statistical tests including Descriptive Statistics, Chi-Square, Pearson Correlation, and Multiple Regression were used to cross-validate the findings.

3.19. Transferability

Transferability refers to the extent to which the findings of the study can be applied to other contexts or settings with similar characteristics. Although this study was conducted in Kasama District, the researcher provided a detailed description of the research context, population, sampling method, and procedures. This "thick description" enables other researchers to assess whether the findings can be transferred to other districts in Zambia or other African countries with similar church structures and political environments. However, the findings cannot be generalized beyond contexts that share similar social, cultural, and religious characteristics with Kasama District.

In summary, dependability was achieved through clear documentation and consistency, confirmability through researcher neutrality and audit trail, and transferability through detailed contextual description. These measures enhance the credibility and rigor of the study.

3.2. PHILOSOPHICAL UNDERPINNING OF THE STUDY

This study is anchored on the Positivist Paradigm . The philosophical underpinning provides the foundation for the research approach, design, data collection, and data analysis.

3.2.1 Positivism

Positivism is a philosophical perspective which assumes that reality is objective, observable, and measurable. According to positivism, knowledge is acquired through empirical observation, measurement, and statistical analysis. This paradigm was suitable for this study because the study sought to objectively examine the relationship and predictive effect of six servant leadership practices on perceived church influence on political issues in Kasama District. The variables of the study were operationalized and measured using a structured questionnaire with a 5-point Likert scale. Data were collected from 145 respondents and analyzed quantitatively using SPSS Version 28 through Descriptive Statistics, Chi-Square Test, Pearson Correlation, and Multiple Regression Analysis. The aim was to test relationships, establish patterns, and draw conclusions based on statistical evidence. Therefore, positivism provided the basis for adopting a scientific and deductive approach to explain the relationship between servant leadership practices and perceived church influence.

3.2.2 Ontological and Epistemological Assumptions

Ontologically, this study assumes that reality regarding servant leadership and church influence exists independently of the researcher and can be measured objectively. Epistemologically, the study assumes that knowledge can be obtained through observation, quantification, and statistical analysis. The researcher maintained objectivity and detachment during data collection and analysis to minimize bias. In summary, this study is underpinned by positivism to ensure objectivity in measurement and hypothesis testing to ensure that the findings are practically applicable. This philosophical foundation justified the use of a quantitative, correlational, cross-sectional survey design to achieve the objectives of the study.

CHAPTER 4:

4.0. PRESENTATION OF FINDINGS, ANALYSIS AND DISCUSSION

4.1 Introduction

This chapter presents the findings, analysis, and discussion of the study on Servant leadership practices and the perceived influence of the Church on Political Issues in Post-2021 Zambia: Evidence from Churches in Kasama District. The primary purpose of the study was to examine the extent to which six servant leadership practices — humility, consultation, transparency, accountability, advocacy, and stewardship of church resources for community good — influence the perceived influence of the Church on political issues in Zambia's post-2021 democratic context. Data were collected from church leaders, church members, and community members in Kasama District using structured questionnaires and key informant interviews. The presentation of findings is organized into three sections. First, the demographic characteristics of respondents are described. Second, descriptive statistics for the six independent variables and the dependent variable are presented. Third, inferential statistics comprising Chi-Square tests, Pearson correlation, and multiple regression analysis are used to test the study hypotheses and determine the nature and strength of the relationships between variables. The discussion of findings is situated within the Servant Leadership theoretical framework and existing empirical literature. This approach provides insight into how specific

leadership practices within the Church shape its credibility, legitimacy, and role in political engagement in the post-2021discourse.

		Statistics					
		Age in range	Male or Female	Church leader, Member or Community	Organisation type	Years in Kasama	Education level
N	Valid	145	145	145	145	145	145
	Missing	5	5	5	5	5	5
Mean		3.72	1.26	1.46	1.94	3.21	4.5034
Median		3.79 ^a	1.26 ^a	1.36 ^a	1.91 ^a	2.98 ^a	4.5407 ^a
Mode		4	1	1	1	3	5.00
Std. Deviation		1.003	.437	.755	.835	1.125	.62499
Variance		1.007	.191	.570	.698	1.266	.391
Skewness		-.341	1.135	1.260	.118	.546	-.878
Std. Error of Skewness		.201	.201	.201	.201	.201	.201
Kurtosis		-.928	-.722	-.052	-1.559	-1.077	-.241
Std. Error of Kurtosis		.400	.400	.400	.400	.400	.400
Range		3	1	2	2	3	2.00
Minimum		2	1	1	1	2	3.00
Maximum		5	2	3	3	5	5.00
Sum		540	182	212	281	466	653.00
Percentiles	25	2.94 ^b	^{b,c}	^{b,c}	1.18 ^b	2.26 ^b	4.0037 ^b
	50	3.79	1.26	1.36	1.91	2.98	4.5407
	75	4.60	1.76	1.95	2.71	4.10	.

- a. Calculated from grouped data.
- b. Percentiles are calculated from grouped data.
- c. The lower bound of the first interval or the upper bound of the last interval is not known. Some percentiles are undefined.

Table 4.01:Showing Demographic Characteristics of respondents

Statistics		
Age in range		
N	Valid	145
	Missing	5

		Age in range			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	26-35	22	14.7	15.2	15.2
	36-45	32	21.3	22.1	37.2
	46-55	55	36.7	37.9	75.2
	56+	36	24.0	24.8	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table above :4.02:Distribution of respondents by Age range

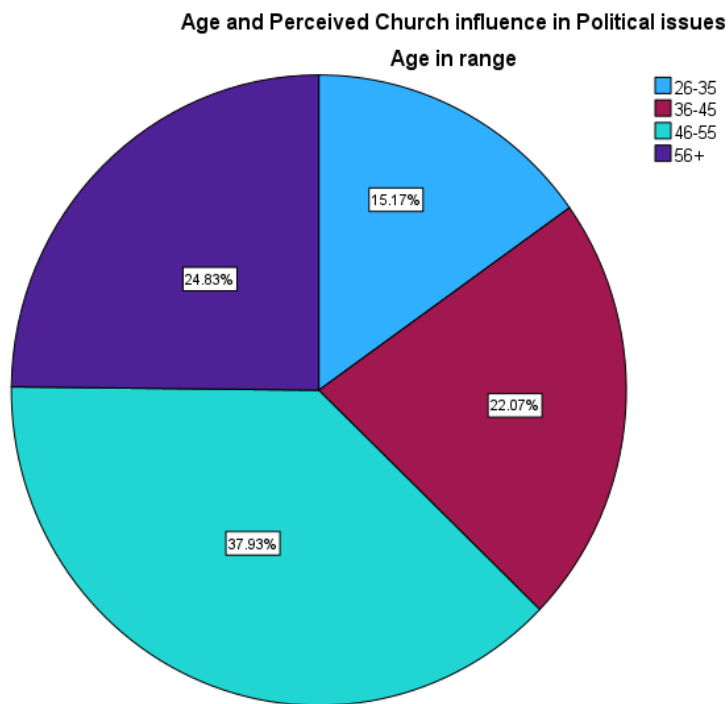


Fig:4.02.Above, Pie chart Showing Age distribution of respondents

Statistics

Male or Female

N	Valid	145
	Missing	5

Male or Female

	N	%	%	%
Male	108	72.0%	74.5%	74.5%
Female	37	24.7%	25.5%	100.0%
Missing System	5	3.3%		

Table 4.03:Above:Showing Gender distribution in churches of respondents

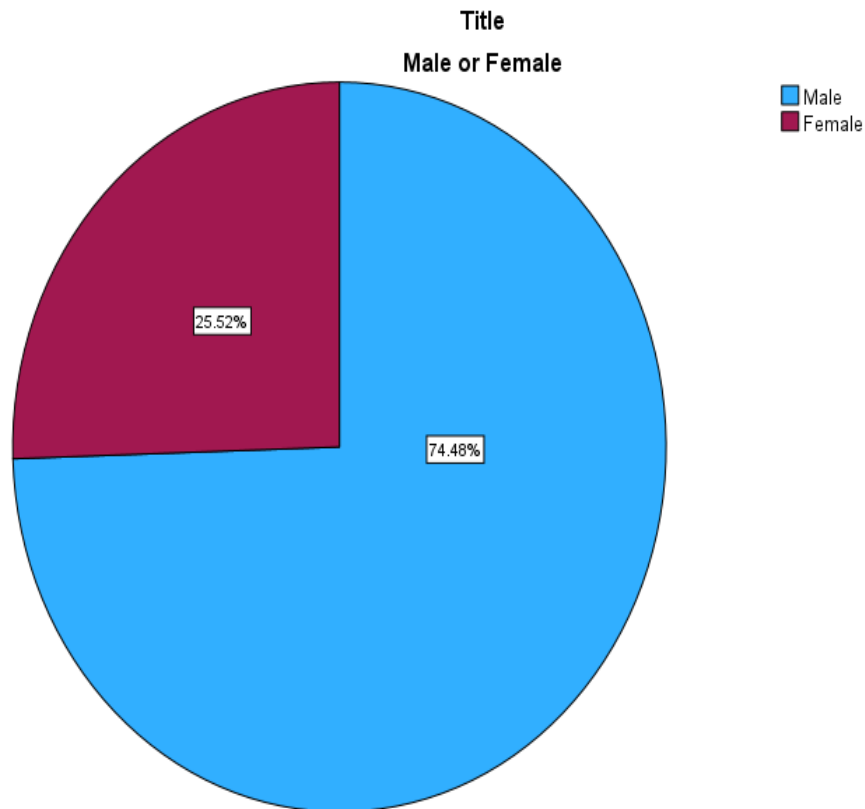


Fig 4.03: Above: Showing gender distribution

Years in Kasama

	N	%	%	%
1 to 3 years	46	30.7%	31.7%	31.7%
4 to 6 years	55	36.7%	37.9%	69.7%
7 to 10 years	11	7.3%	7.6%	77.2%
10 years and above	33	22.0%	22.8%	100.0%
Missing System	5	3.3%		

Table 4.04 Above Showing years lived in Kasama of respondents

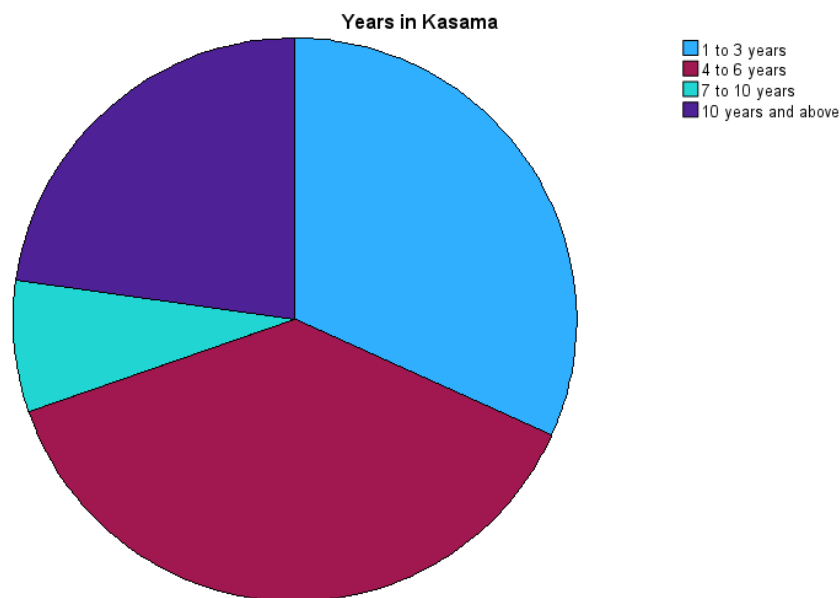


Fig 4.04:Pie chart Showing years spent in Kasama

Education level				
	N	%	%	%
Certificate/Diploma	10	6.7%	6.9%	6.9%
Bachelor	52	34.7%	35.9%	42.8%
Postgraduate	83	55.3%	57.2%	100.0%
Missing System	5	3.3%		

Table 4.05.Above Showing Education level of respondents.

Above table suggests that most respondents in leadership positions in the Churches had attained post graduate degrees from various Universities with postgraduate level at 55.3% and the lowest being certificate/Diploma at 6.7% and therefore were rich in religious knowledge and so were able to indicate their true perceptions on the church's influence on political matters without bias in Kasama district.

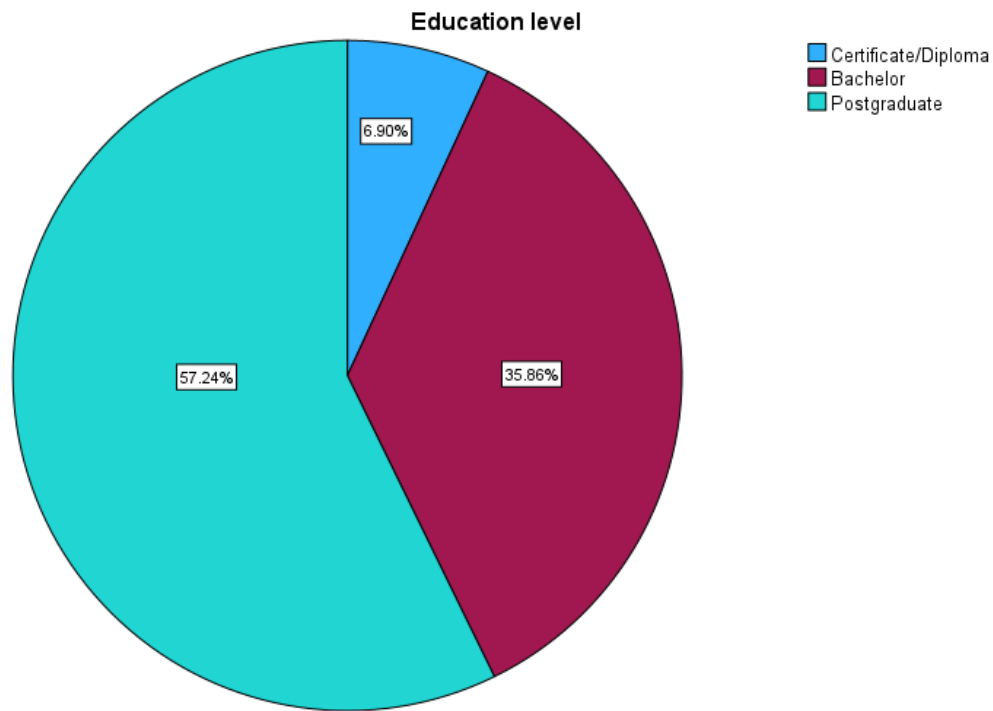


Fig 4.05:Above :Pie chart Showing level of education of respondents

accountability to congregation and public

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	neutral	45	30.0	31.0	31.0
	agree	56	37.3	38.6	69.7
	strongly agree	44	29.3	30.3	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.06:Above showing accountability to congregation and public of the church

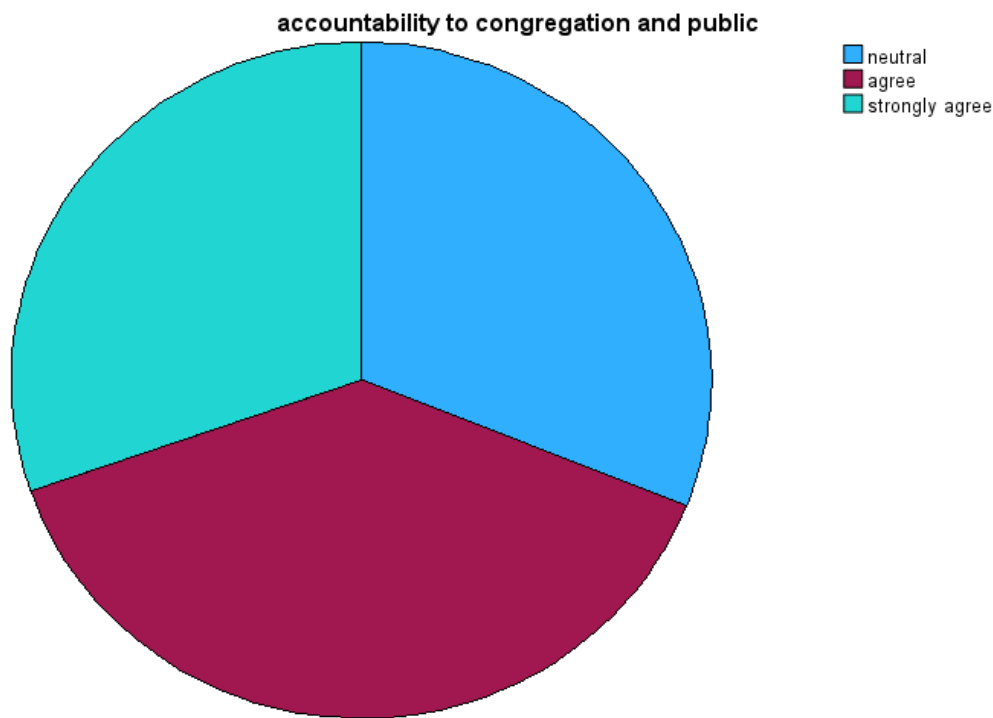


Fig 4.06: Pie chart Above shows Perception on accountability to congregation and the public

Statistics

consultation of members on political is

N	Valid	145
	Missing	5
Mean		3.4276
Median		4.0000
Mode		5.00
Std. Deviation		1.39814
Variance		1.955
Skewness		-.166
Std. Error of Skewness		.201
Sum		497.00

consultation of members on political issues

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	10	6.7	6.9	6.9
	disagree	42	28.0	29.0	35.9
	neutral	20	13.3	13.8	49.7
	agree	22	14.7	15.2	64.8
	strongly agree	51	34.0	35.2	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.07: Consultation of members on political issues by the Church before statements

This table Above :Shows the perception of the community on the church. It shows that this dimension of servant leadership has little bearing or no influence on church's influence on political issues.

Statistics

Church leader,Member or Comr

N	Valid	145
	Missing	5
Mean		1.46
Median		1.00
Mode		1
Range		2
Minimum		1
Maximum		3

Statistics

Church leader,Member or Comr

N	Valid	145
	Missing	5

Church leader,Member or Community

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	church leader	101	67.3	69.7	69.7
	church member	21	14.0	14.5	84.1
	Community leader	23	15.3	15.9	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.08:Showing church roles of respondents.

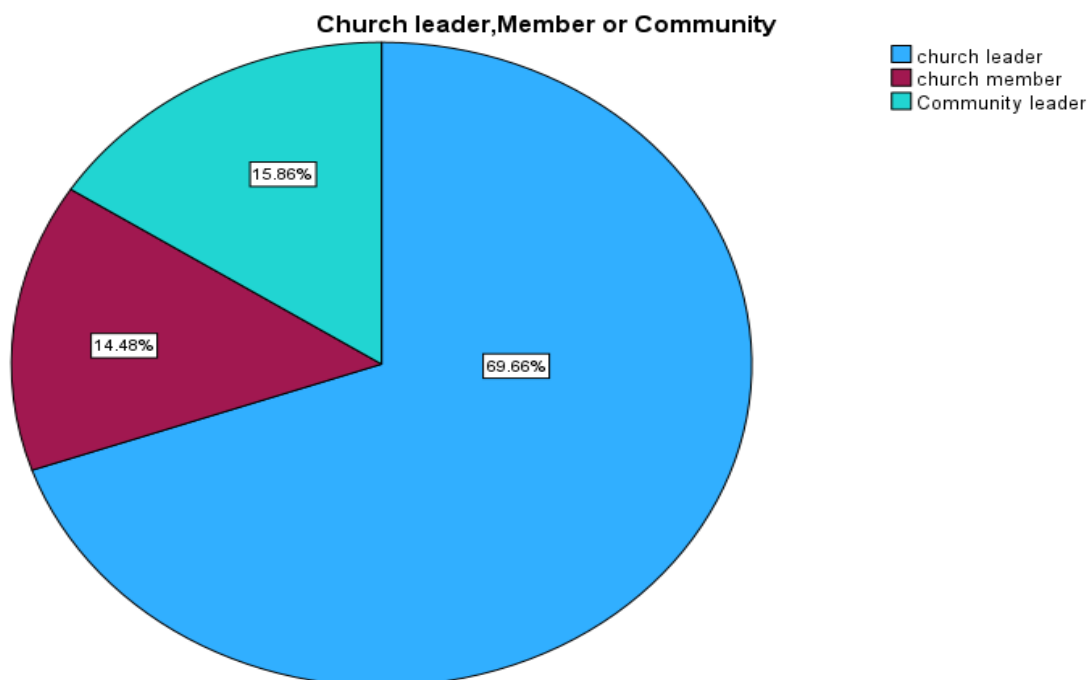


Fig:4.0.9:pie chart showing church roles of respondents by category

Statistics

engagement seen as non partis

N	Valid	145
	Missing	5
Mode		3.00
Range		4.00
Minimum		1.00
Maximum		5.00

engagement seen as non partisan

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	32	21.3	22.1	22.1
	disagree	22	14.7	15.2	37.2
	neutral	45	30.0	31.0	68.3
	agree	21	14.0	14.5	82.8
	strongly agree	25	16.7	17.2	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.10.Above showing perception of respondents on church engagements

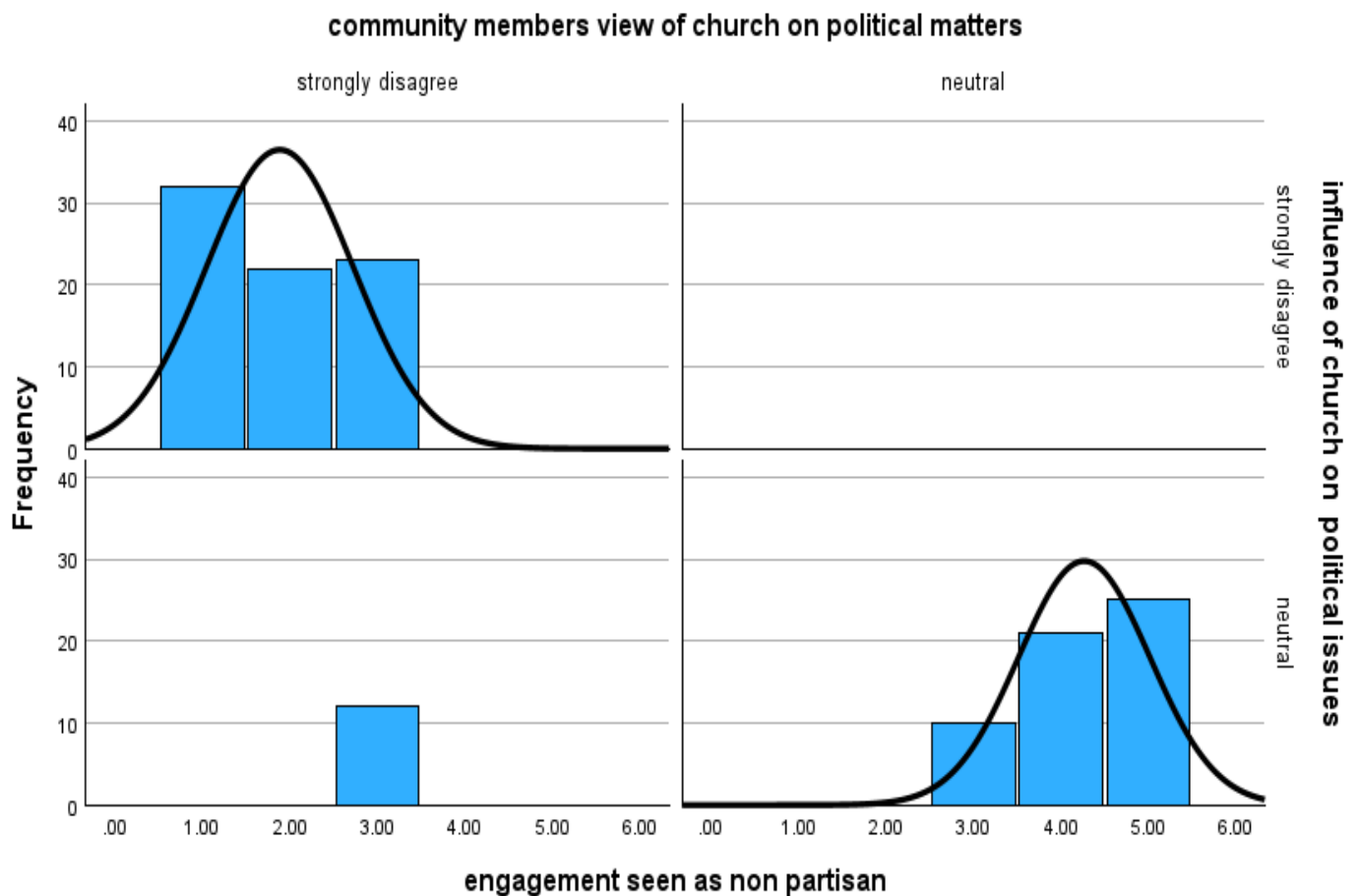


Fig 4.10. Bar graphs showing the responses on community view of the Church on political matters

Case Processing Summary						
	Valid		Cases Missing		Total	
	N	Percent	N	Percent	N	Percent
Education level * influence of church on political issues	145	96.7%	5	3.3%	150	100.0%

Table 4.1.1:Case Processing summary for Chi-square Analysis of Education and perceived Church influence on political matters.

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	95.653 ^a	2	<.001
Likelihood Ratio	122.021	2	<.001
Linear-by-Linear Association	80.829	1	<.001
N of Valid Cases	145		

a. 1 cells (16.7%) have expected count less than 5. The minimum expected count is 4.69.

Table 4.1.2: Chi -Square test of independence to examine the association between consultation of members on political issues and perceived church influence on political issues. The results table 4.1.1 and 4.1.2 above from Pearson Chi-Square $X^2 = 95.653, df=2, p<.001$, the p value of .001 means the relationship is statistically significant at 0.05 level .it suggests that the level of education has asymptomatic significance and played a critical role in that the church had influence on the political discourse in Kasama district. There is statistically significant association between respondent's level of education and their perception of the church's influence on political discourse in Kasama District. In other words education level plays a critical role shaping how people view the church's role in politics.

Case Processing Summary

	Valid		Cases Missing		Total	
	N	Percent	N	Percent	N	Percent
consultation of members on political issues * influence of church on political issues	145	96.7%	5	3.3%	150	100.0%
accountability to congregation and public * influence of church on political issues	145	96.7%	5	3.3%	150	100.0%
transparency in decision making * influence of church on political issues	145	96.7%	5	3.3%	150	100.0%
stewardship of church resources for community good * influence of church on political issues	145	96.7%	5	3.3%	150	100.0%
participation of members in advocacy * influence of church on political issues	145	96.7%	5	3.3%	150	100.0%
humility without personal or political gain * influence of church on political issues	145	96.7%	5	3.3%	150	100.0%

Table 4.1.3:Case Processing summary for Chi-square Analysis of Servant Leadership practices and perceived Church influence.

The table above shows that most respondents strongly agreed that consultation,accountability,transparency,stewardship of church resources for community good,participation by church members in advocacy without seeking personal or political gain which are attributes of servant leadership practices exorcised by the church exerts a lot of influence on the political issues in Kasama.

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	121.576 ^a	4	<.001
Likelihood Ratio	162.607	4	<.001
Linear-by-Linear Association	29.878	1	<.001
N of Valid Cases	145		

a. 1 cells (10.0%) have expected count less than 5. The minimum expected count is 4.69.

Table4.1.4.Above Chi-Square test of independence to examine the association between consultation of

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	100.027 ^a	2	<.001
Likelihood Ratio	138.271	2	<.001
Linear-by-Linear Association	18.774	1	<.001
N of Valid Cases	145		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 20.63.

members

Table 4.1.4.Chi-square test of independence to examine the association between accountability to congregation and the public and perceived church influence on political issues.

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	137.973 ^a	4	<.001
Likelihood Ratio	188.397	4	<.001
Linear-by-Linear Association	118.970	1	<.001
N of Valid Cases	145		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.50.

Table 4.1.5:Chi-square test of independence to examine the association between transparency in decision making and the perceived church influence on political issues.

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	47.583 ^a	2	<.001
Likelihood Ratio	60.300	2	<.001
Linear-by-Linear Association	24.871	1	<.001
N of Valid Cases	145		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 14.54.

Table 4.1.6.Chi -square test of independence to examine the association between stewardship of church resources for the community good and perceived church influence on political issues.

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	95.995 ^a	3	<.001
Likelihood Ratio	132.709	3	<.001
Linear-by-Linear Association	73.338	1	<.001
N of Valid Cases	145		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 10.32.

Table 4.1.7. Chi-square test of independence to examine the association between participation of church members in advocacy and perceived church influence on political issues.

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	145.000 ^a	3	<.001
Likelihood Ratio	200.454	3	<.001
Linear-by-Linear Association	115.913	1	<.001
N of Valid Cases	145		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 15.48.

Table 4.1.8. Chi-square test of independence to examine the association between humility without personal gain or political ties and perceived church influence on political issues.

Chi square tests were conducted to examine the relationship between 6 servant leadership practices and perceived influence of the Church on political issues in Kasama District .N=145

4.1.0-4.18.RESULTS OF CHI-SQUARE CORRELATIONS

All 6 servant leadership variables showed a statistically significant association with perceived church influence on political issues all at $p < .001$. Consultation of members on political of members on political issues $X^2=121.58, p < .001$. Strong association

Accountability to congregation and public $X^2=100.3, p < .001$. Strong association. Transparency in decision making $X^2=47.58, p < .001$. Moderate to strong association. Stewardship of church resources for Community good- $X^2=96.00, p < .001$ Strong association. Humility without seeking personal gain or political ties - $X^2=145.00, p < .001$. Very strong association. Church members participation - $X^2=95.9, p < .001$. Very strong association.

There is strong evidence that servant leadership practices are significantly related to how the church is perceived to influence political issues. The strongest relationships were found for member participation in advocacy and church neutrality. This suggests that when the church practices servant leadership, it is viewed as more influential in political discourse.

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	humility without personal or political gain, accountability to congregation and public, consultation of members on political issues, stewardship of church resources for community good, transparency in decision making, participation of members in advocacy ^b	.	Enter

a. Dependent Variable: influence of church on political issues

b. All requested variables entered.

Table 4.1.9. Showing Variables Entered/Removed in Multiple Regression Analysis

The “Variables Entered/Removed” table shows that all 6 servant leadership variables were entered together in Model 1 to predict the Dependent variable: Influence of church on political issues.

The 6 Independent Variables are: Humility without personal or political gain, accountability to congregation and public, Consultation of members on political issues, Stewardship of church resources for community good, Transparency in decision making and Participation of members in advocacy. All 6 servant leadership practices were tested together as predictors of how the public perceives the Church’s influence on political issues in Kasama district. Servant leadership practices such as these which are humility, accountability, consultation, stewardship, transparency, and participation—are all significantly related to the perceived influence of the church on political issues.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	134.819	6	22.470	322.243	<.001 ^b
	Residual	9.623	138	.070		
	Total	144.441	144			

a. Dependent Variable: influence of church on political issues

b. Predictors: (Constant), humility without personal or political gain, accountability to congregation and public, consultation of members on political issues, stewardship of church resources for community good, transparency in decision making, participation of members in advocacy

Table 4.20: above: Table of Analysis of Variance

Model -ANOVA. $F(6,138)=322.243, p<.001$. The model is statistically significant. The 6 servant leadership practices together significantly predict perceived church influence on political issues.

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.720	.276		-2.604	.010
	consultation of members on political issues	.003	.022	.005	.151	.881
	accountability to congregation and public	.173	.048	.136	3.588	<.001
	transparency in decision making	.308	.034	.452	8.957	<.001
	stewardship of church resources for community good	-.215	.053	-.175	-4.025	<.001
	participation of members in advocacy	-.170	.039	-.226	-4.334	<.001
	humility without personal or political gain	.693	.057	.786	12.207	<.001

a. Dependent Variable: influence of church on political issues

Table 4.2.1. Multiple linear Regression of predictors of perceived church influence on political issues.

Significant Predictors-Coefficients from the standardized Beta(Beta) and significant values: Humility without personal or political gain, $\beta=.765, p<.001$ →Strongest positive predictor, Transparency in decision making $\beta=.452, p<.001$ →2nd strongest positive predictor, Accountability to congregation and public: $\beta=.136, p<.001$ →Significant positive predictor, Participation of members in advocacy: $\beta=-.226, p<.001$ →Significant negative predictor, Stewardship of church resources for community good: $\beta=-.175, p<.001$ →Significant Negative predictor, Consultation of members on political issues: $\beta=.005, p=.881$ →Not Significant.

Out of the 6 servant leadership practices, 5 are significant predictors of perceived church influence on politics.

Humility, accountability and transparency increase perceived church influence the most. Participation and Stewardship are significant but negatively related-suggesting too much direct political involvement or resource use may reduce perceived moral/political influence. Consultation had no unique effect.

A multiple linear regression was conducted to examine the influence of church governance and public engagement factors on the perceived influence of church governance and public engagement factors on the perceived influence of the church on political issues. The dependent variable was “influence of church on political issues. The results in the table show that 5 out of 6 independent variables were statistically significant at $p<0.05$. The study found that church’s influence on political issues is primarily driven by perceptions of moral credibility. What drives influence most: Humility without personal or political gain Beta=0.786. And transparency in decision making beta 0.452. People trust churches in politics when they look transparent and not corrupt. What reduces influence: Stewardship for the community good and participation in advocacy both

have negative effects.This could mean;When churches do direct community work or activism,people see them as social service not political voice or it could mean those activities distract from political influence.

Consultation of members on political issues.Significance 0.881.This is basically zero effect. These results suggest that a church’s political influence comes mainly from being seen as transparent and humble,not from consulting members or doing advocacy.Community service and advocacy may even make people see the church less political.

		Correlations										
		biblical submissions based on justice and fairness	promote peace and reconciliation after elections	letters call for accountability of national leaders	letters emphasise unity and non partisan	explain political issues using scripture	moral guidance without endorsing a party	engagement seen as non partisan	community trust church to speak on public issues	credible and fact based statements	actions align with its public messages	reflects its moral authority
biblical submissions based on justice and fairness	Pearson Correlation	1	.800 ^{***}	.843 ^{***}	.496 ^{***}	.792 ^{***}	.942 ^{***}	.837 ^{***}	.843 ^{***}	.887 ^{***}	.838 ^{***}	.845 ^{***}
	Sig. (2-tailed)		< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001
	N	145	145	145	145	145	145	145	145	145	145	145
promote peace and reconciliation after elections	Pearson Correlation	.800 ^{***}	1	.802 ^{***}	.585 ^{***}	.828 ^{***}	.873 ^{***}	.850 ^{***}	.946 ^{***}	.853 ^{***}	.867 ^{***}	.760 ^{***}
	Sig. (2-tailed)	< .001		< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001
	N	145	145	145	145	145	145	145	145	145	145	145
letters call for accountability of national leaders	Pearson Correlation	.843 ^{***}	.802 ^{***}	1	.420 ^{***}	.816 ^{***}	.848 ^{***}	.790 ^{***}	.831 ^{***}	.829 ^{***}	.798 ^{***}	.546 ^{***}
	Sig. (2-tailed)	< .001	< .001		< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001
	N	145	145	145	145	145	145	145	145	145	145	145
letters emphasise unity and non partisan	Pearson Correlation	.496 ^{***}	.585 ^{***}	.420 ^{***}	1	.687 ^{***}	.683 ^{***}	.794 ^{***}	.716 ^{***}	.525 ^{***}	.694 ^{***}	.771 ^{***}
	Sig. (2-tailed)	< .001	< .001	< .001		< .001	< .001	< .001	< .001	< .001	< .001	< .001
	N	145	145	145	145	145	145	145	145	145	145	145
explain political issues using scripture	Pearson Correlation	.792 ^{***}	.828 ^{***}	.816 ^{***}	.687 ^{***}	1	.897 ^{***}	.900 ^{***}	.952 ^{***}	.822 ^{***}	.865 ^{***}	.757 ^{***}
	Sig. (2-tailed)	< .001	< .001	< .001	< .001		< .001	< .001	< .001	< .001	< .001	< .001
	N	145	145	145	145	145	145	145	145	145	145	145
moral guidance without endorsing a party	Pearson Correlation	.942 ^{***}	.873 ^{***}	.848 ^{***}	.683 ^{***}	.897 ^{***}	1	.943 ^{***}	.934 ^{***}	.781 ^{***}	.914 ^{***}	.754 ^{***}
	Sig. (2-tailed)	< .001	< .001	< .001	< .001	< .001		< .001	< .001	< .001	< .001	< .001
	N	145	145	145	145	145	145	145	145	145	145	145
engagement seen as non partisan	Pearson Correlation	.837 ^{***}	.850 ^{***}	.790 ^{***}	.794 ^{***}	.900 ^{***}	.943 ^{***}	1	.933 ^{***}	.735 ^{***}	.904 ^{***}	.800 ^{***}
	Sig. (2-tailed)	< .001	< .001	< .001	< .001	< .001	< .001		< .001	< .001	< .001	< .001
	N	145	145	145	145	145	145	145	145	145	145	145
community trust church to speak on public issues	Pearson Correlation	.843 ^{***}	.946 ^{***}	.831 ^{***}	.716 ^{***}	.952 ^{***}	.934 ^{***}	.933 ^{***}	1	.839 ^{***}	.951 ^{***}	.834 ^{***}
	Sig. (2-tailed)	< .001	< .001	< .001	< .001	< .001	< .001	< .001		< .001	< .001	< .001
	N	145	145	145	145	145	145	145	145	145	145	145
credible and fact based statements	Pearson Correlation	.887 ^{***}	.853 ^{***}	.829 ^{***}	.525 ^{***}	.822 ^{***}	.781 ^{***}	.735 ^{***}	.839 ^{***}	1	.756 ^{***}	.683 ^{***}
	Sig. (2-tailed)	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001		< .001	< .001
	N	145	145	145	145	145	145	145	145	145	145	145
actions align with its public messages	Pearson Correlation	.838 ^{***}	.867 ^{***}	.798 ^{***}	.694 ^{***}	.865 ^{***}	.914 ^{***}	.904 ^{***}	.951 ^{***}	.756 ^{***}	1	.883 ^{***}
	Sig. (2-tailed)	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001		< .001
	N	145	145	145	145	145	145	145	145	145	145	145
reflects its moral authority	Pearson Correlation	.845 ^{***}	.760 ^{***}	.546 ^{***}	.771 ^{***}	.757 ^{***}	.754 ^{***}	.800 ^{***}	.834 ^{***}	.683 ^{***}	.883 ^{***}	1
	Sig. (2-tailed)	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	
	N	145	145	145	145	145	145	145	145	145	145	145

***. Correlation is significant at the 0.001 level (2-tailed).

Pearson Correlations

 Highly Positive
  Positive:
  No Linear Correlation: (None)
  Negative: (None)
  Highly Negative: (None)

Note: Curated Help is calculated based on actual cell values, not the formatted values.

Table 4.2.1:showing multiple Correlation using Pearson method to show relationship of variables and the perceived church influence on political discourse on theological framing theory.

The correlation analysis N=145 showed significant positive relationships<.001 among all key variables measuring church influence on political issues.The findings indicate that perceptions of moral leadership,non partisan engagement,accountability,and community action on public issues cluster together,suggesting that churches are viewed as credible.All correlations are positive and significant showing how strong servant leadership practices increase ,perceived influence of the church on political issues also increases.The highest

correlations appear between humility,transparency,accountability,stewardship.While influence indicators like moral guidance,credible statements,engagement on social issues,calling for accountability.Most r values were in the range of 700-900 range indicating very strong positive relationships.The more the church demonstrates servant leadership,the more influential it is perceived to be politically.

Statistics

		letters call for accountability of national learders	letters emphasise unity and non partisan	explain political issues using scripture	moral guidance without endorsing a party	church statements are taken seriously	advocacy contributes to policy change
N	Valid	145	145	145	145	145	145
	Missing	5	5	5	5	5	5
Mean		4.5862	31.3517	3.5517	3.2897	3.7517	4.1724
Std. Error of Mean		.05233	3.53972	.11113	.13200	.08219	.06443
Median		4.6343 ^a	11.7143 ^a	3.7308 ^a	3.6176 ^a	3.8182 ^a	4.2232 ^a
Mode		5.00	5.00	5.00	4.00	4.00	5.00
Std. Deviation		.63010	42.62393	1.33817	1.58954	.98975	.77589
Variance		.397	1816.799	1.791	2.527	.980	.602
Skewness		-1.260	.975	-.685	-.392	-.354	-.310
Std. Error of Skewness		.201	.201	.201	.201	.201	.201
Kurtosis		.470	-1.065	-.498	-1.504	-.884	-1.274
Std. Error of Kurtosis		.400	.400	.400	.400	.400	.400
Range		2.00	95.00	4.00	4.00	3.00	2.00
Minimum		3.00	4.00	1.00	1.00	2.00	3.00
Maximum		5.00	99.00	5.00	5.00	5.00	5.00
CV		13.739	135.954	37.677	48.319	26.381	18.596
Percentiles	25	4.0933 ^b	4.3798 ^b	2.5303 ^b	1.6875 ^b	2.9906 ^b	3.4540 ^b
	50	4.6343	11.7143	3.7308	3.6176	3.8182	4.2232
	75	.	72.5625	4.6519	4.6685	4.6141	4.8705

a. Calculated from grouped data.

b. Percentiles are calculated from grouped data.

Table 4.2.2:The table above shows that respondents expressed strongest agreement with the church calling for accountability of national leaders and contributing to policy change through advocacy.

Agreement was moderate for unity,credibility of statements,scriptural explanation of politics,and providing moral guidance without party endorsement.

letters call for accountability of national learders

	N	%	%	%
neutral	11	7.3%	7.6%	7.6%
agree	38	25.3%	26.2%	33.8%
strongly agree	96	64.0%	66.2%	100.0%
Missing System	5	3.3%		

Table 4.2.3:Frequency of letters call for accountability of national leaders.

letters emphasise unity and non partisan

	N	%	%	%
agree	33	22.0%	22.8%	22.8%
strongly agree	71	47.3%	49.0%	71.7%
no answer	41	27.3%	28.3%	100.0%
Missing System	5	3.3%		

Table 4.2.4:Frequency of letters emphasize unity and non-partisan

explain political issues using scripture

	N	%	%	%
strongly disagree	22	14.7%	15.2%	15.2%
neutral	44	29.3%	30.3%	45.5%
agree	34	22.7%	23.4%	69.0%
strongly agree	45	30.0%	31.0%	100.0%
Missing System	5	3.3%		

Table 4.2.5:.Frequency of letters explaining political issues using Scripture.

moral guidance without endorsing a party

	N	%	%	%
strongly disagree	34	22.7%	23.4%	23.4%
disagree	22	14.7%	15.2%	38.6%
agree	46	30.7%	31.7%	70.3%
strongly agree	43	28.7%	29.7%	100.0%
Missing System	5	3.3%		

Table 4.2.6:Frequency of moral guidance without endorsing a party

church statements are taken seriously

	N	%	%	%
disagree	20	13.3%	13.8%	13.8%
neutral	33	22.0%	22.8%	36.6%
agree	55	36.7%	37.9%	74.5%
strongly agree	37	24.7%	25.5%	100.0%
Missing System	5	3.3%		

Table 4.2.7:Frequency of church statements taken seriously by local government officials

advocacy contributes to policy change

	N	%	%	%
neutral	33	22.0%	22.8%	22.8%
agree	54	36.0%	37.2%	60.0%
strongly agree	58	38.7%	40.0%	100.0%
Missing System	5	3.3%		

Table 4.2.8:Frequency of Advocacy contributes to policy change.

Correlations

		biblical submissions based on justice and fairness	community trust church to speak on public issues
biblical submissions based on justice and fairness	Pearson Correlation	1	.843***
	Sig. (2-tailed)		<.001
	N	145	145
community trust church to speak on public issues	Pearson Correlation	.843***	1
	Sig. (2-tailed)	<.001	
	N	145	145

***. Correlation is significant at the 0.001 level (2-tailed).

Table 4.2.9.Shows correlation of biblical submissions and community trust.

A Pearson correlation revealed correlation coefficient: $r=.843$,significance: $p<.001$,2-tailed.There is a very strong positive correlation between the two variables.This means that respondents who believe Biblical submissions should be based on justice and fairness are also much more likely to trust the Church to speak on public issues.The relationship is statistically significant at the 0.001 level.

Pearson Correlations

■ Highly Positive: (None) ■ Positive: (biblical submissions based on justice and fairness <---> community trust church to speak on public issues)

■ No Linear Correlation: (None) ■ Negative: (None) ■ Highly Negative: (None)

Confidence Intervals

	Pearson Correlation	Sig. (2-tailed)	95% Confidence Intervals (2- tailed) ^a	
			Lower	Upper
biblical submissions based on justice and fairness - community trust church to speak on public issues	.843	<.001	.789	.885

a. Estimation is based on Fisher's r-to-z transformation.

Table 4.3.0: Pearson correlation between Biblical submissions Based on justice and Fairness and perceived Church influence to speak on public issues.

Statistics

transparency in decision making

N	Valid	145
	Missing	5
Mean		3.1724
Median		3.0000
Mode		2.00
Std. Deviation		1.46887
Variance		2.158
Skewness		-.010
Std. Error of Skewness		.201
Kurtosis		-1.498
Std. Error of Kurtosis		.400
Range		4.00
Sum		460.00

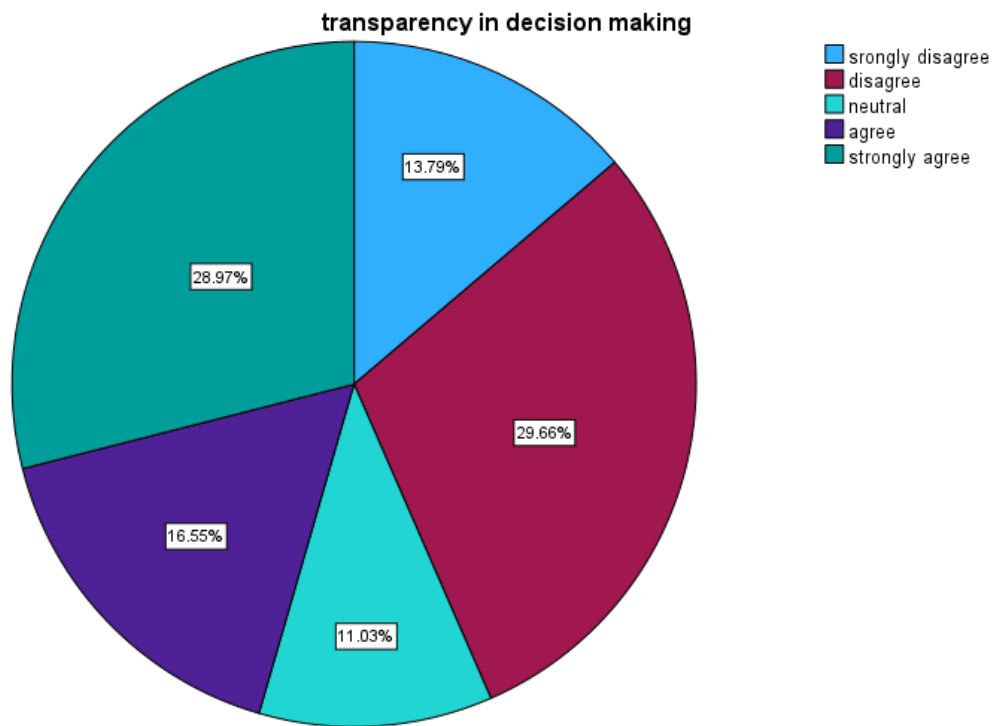


Table and Fig4.3.0:showing transparency in decision making

ZCCB,EFZ,CCZ,PENTECOSTAL,INDEPENDENT

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ZCCB	29	19.3	20.0	20.0
	EFZ	30	20.0	20.7	40.7
	CCZ	29	19.3	20.0	60.7
	PENT	27	18.0	18.6	79.3
	INDEP	30	20.0	20.7	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table:4.3.1.Showing organization type level of participation in the survey

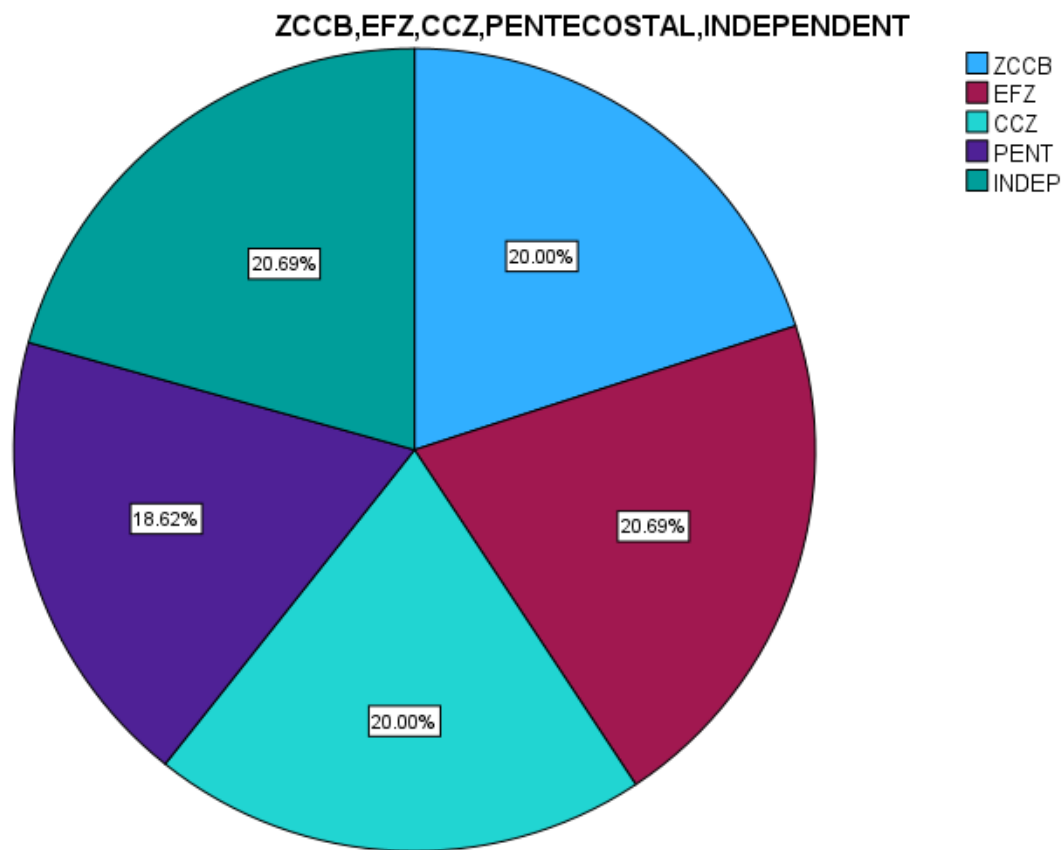


Fig 4.3.1:Showing Organizational type level of participation

Case Processing Summary

	Valid		Cases Missing		Total	
	N	Percent	N	Percent	N	Percent
Education level * influence of church on political issues	145	96.7%	5	3.3%	150	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	95.653 ^a	2	<.001
Likelihood Ratio	122.021	2	<.001
Linear-by-Linear Association	80.829	1	<.001
N of Valid Cases	145		

a. 1 cells (16.7%) have expected count less than 5. The minimum expected count is 4.69.

Table 4.3.2: above shows Chi-square test of independence of level of education whether it's a factor in church influence on political issues in Kasama district.

Statistics

participation of members in adv

N	Valid	145
	Missing	5

participation of members in advocacy

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	22	14.7	15.2	15.2
	neutral	29	19.3	20.0	35.2
	agree	49	32.7	33.8	69.0
	strongly agree	45	30.0	31.0	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.3.3: Showing perception on participation of members in advocacy.

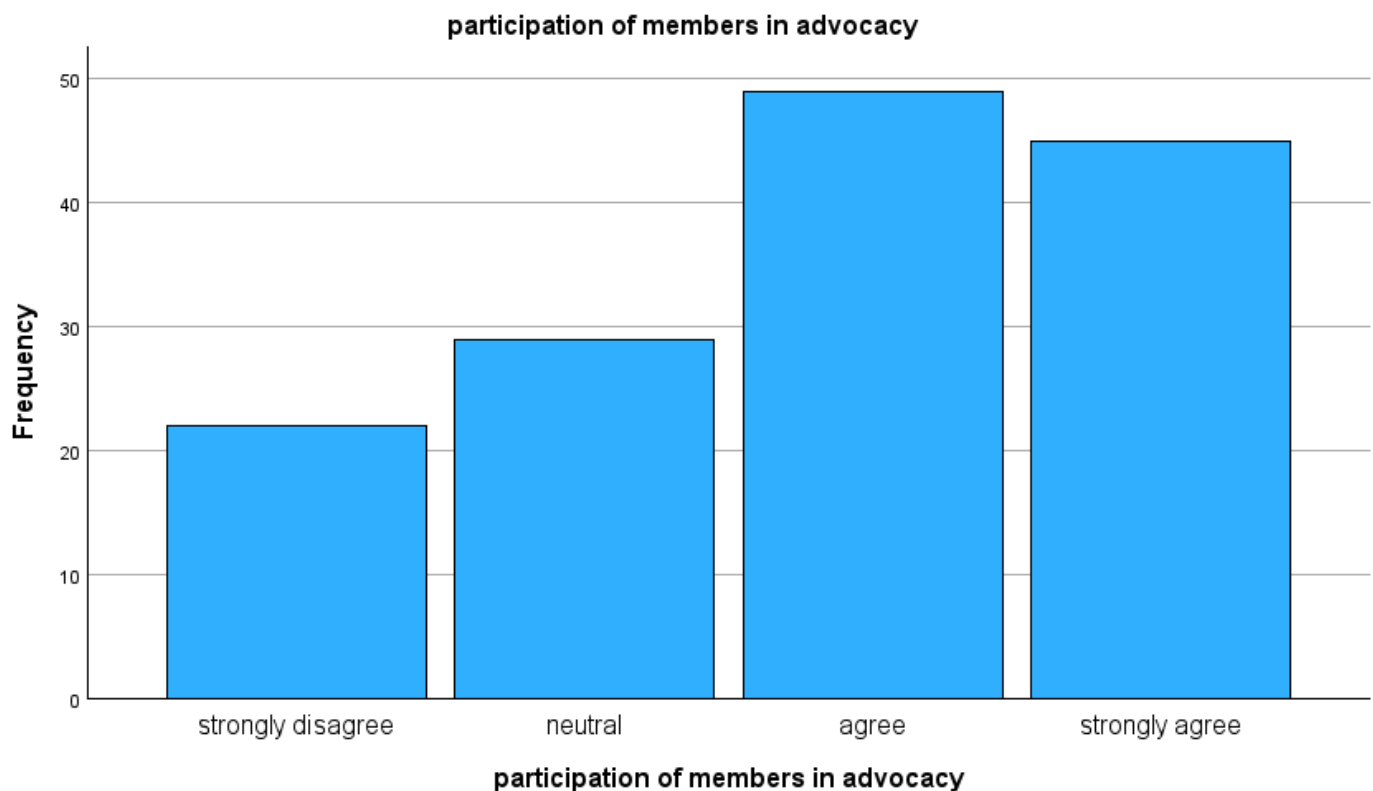


Table and fig 4.3.3: Showing participation of members in advocacy .

Statistics

biblical submissions based on

N	Valid	145
	Missing	5
Mode		5.00
Range		1.00
Minimum		4.00
Maximum		5.00

biblical submissions based on justice and fairness

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	agree	55	36.7	37.9	37.9
	strongly agree	90	60.0	62.1	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.3.4: Above Showing responses on biblical submissions based on justice and fairness



Fig: 4.3.4: Showing responses on biblical submissions based on justice and fairness

Statistics

promote peace and reconciliati

N	Valid	145
	Missing	5
Mode		5.00
Range		2.00
Minimum		3.00
Maximum		5.00

promote peace and reconciliation after elections

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	neutral	25	16.7	17.2	17.2
	agree	50	33.3	34.5	51.7
	strongly agree	70	46.7	48.3	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.3.5:Showing responses on whether Pastoral letters promote peace and reconciliation after 2021 elections.

Statistics

letters call for accountability of n:

N	Valid	145
	Missing	5
Mode		5.00
Range		2.00
Minimum		3.00
Maximum		5.00

letters call for accountability of national learders

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	neutral	11	7.3	7.6	7.6
	agree	38	25.3	26.2	33.8
	strongly agree	96	64.0	66.2	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.3.6:Showing responses on whether Pastoral letters call for accountability of national leaders.

Statistics

letters emphasise unity and non

N	Valid	145
	Missing	5
Mode		5.00
Range		95.00
Minimum		4.00
Maximum		99.00

letters emphasise unity and non partisan

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	agree	33	22.0	22.8	22.8
	strongly agree	71	47.3	49.0	71.7
	no answer	41	27.3	28.3	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.3.7:Shows responses on whether Pastoral letters emphasize unity and non partisan

Statistics

explain political issues using sc

N	Valid	145
	Missing	5
Mode		5.00
Range		4.00
Minimum		1.00
Maximum		5.00

explain political issues using scripture

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	22	14.7	15.2	15.2
	neutral	44	29.3	30.3	45.5
	agree	34	22.7	23.4	69.0
	strongly agree	45	30.0	31.0	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.3.8:Shows responses on whether Pastoral letters explain political issues using scripture

Statistics

moral guidance without endorsi

N	Valid	145
	Missing	5
Mode		4.00
Range		4.00
Minimum		1.00
Maximum		5.00

moral guidance without endorsing a party

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	34	22.7	23.4	23.4
	disagree	22	14.7	15.2	38.6
	agree	46	30.7	31.7	70.3
	strongly agree	43	28.7	29.7	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.3.9:Shows responses on whether pastoral letters provide moral guidance without endorsing a party

church statements are taken seriously**Statistics**

church statements are taken sei

N	Valid	145
	Missing	5
Mode		4.00
Range		3.00
Minimum		2.00
Maximum		5.00

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	disagree	20	13.3	13.8	13.8
	neutral	33	22.0	22.8	36.6
	agree	55	36.7	37.9	74.5
	disagree	37	24.7	25.5	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.4.0:Shows responses on whether church statements are taken seriously by government officials

Statistics

advocacy contributes to policy ch

N	Valid	145
	Missing	5
Mode		5.00
Range		2.00
Minimum		3.00
Maximum		5.00

advocacy contributes to policy change

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	neutral	33	22.0	22.8	22.8
	agree	54	36.0	37.2	60.0
	strongly agree	58	38.7	40.0	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.4.1:Shows responses on whether advocacy contributes to policy change.

			church consulted by government			
Statistics				Frequency	Percent	Cumulative Percent
church consulted by government			Valid			
N	Valid	145	disagree	10	6.7	6.9
	Missing	5	neutral	44	29.3	37.2
Mode		5.00	agree	45	30.0	68.3
Range		3.00	strongly agree	46	30.7	100.0
Minimum		2.00	Total	145	96.7	
Maximum		5.00	Missing System	5	3.3	
			Total	150	100.0	

Table 4.4.2:Shows responses on whether the church is consulted by government on political issues.

Statistics		
church mobilization affect voter ti		
N	Valid	145
	Missing	5
Mode		4.00
Range		3.00
Minimum		1.00
Maximum		4.00

church mobilization affect voter turnout

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	22	14.7	15.2	15.2
	disagree	12	8.0	8.3	23.4
	neutral	43	28.7	29.7	53.1
	agree	68	45.3	46.9	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.4.3:Shows responses on whether advocacy contributes to policy change.

Statistics

church voice amplified in local media

N	Valid	145
	Missing	5
Mode		5.00
Range		4.00
Minimum		1.00
Maximum		5.00

church voice amplified in local media

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	10	6.7	6.9	6.9
	neutral	10	6.7	6.9	13.8
	agree	55	36.7	37.9	51.7
	strongly agree	70	46.7	48.3	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table 4.4.4: Shows responses on whether church voice is amplified in local media in Kasama. Only Kasama radio and radio Mano.

credible and fact based statements

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	disagree	10	6.7	6.9	6.9
	agree	66	44.0	45.5	52.4
	strongly agree	69	46.0	47.6	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Statistics

actions align with its public messages

N	Valid	145
	Missing	5
Mode		5.00
Range		2.00
Minimum		3.00
Maximum		5.00

Table 4.4.5: Shows responses on credibility and fact based statement perception

actions align with its public messages

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	neutral	44	29.3	30.3	30.3
	agree	44	29.3	30.3	60.7
	strongly agree	57	38.0	39.3	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Statistics

reflects its moral authority

N	Valid	145
	Missing	5
Mode		99.00
Range		96.00
Minimum		3.00
Maximum		99.00

Tables :4.4.6: above: Shows responses on whether actions align with Church's public messages.

reflects its moral authority

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	neutral	22	14.7	15.2	15.2
	agree	44	29.3	30.3	45.5
	strongly agree	21	14.0	14.5	60.0
	no answer	58	38.7	40.0	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Statistics**reflects its moral authority**

N	Valid	145
	Missing	5
Mode		99.00
Range		96.00
Minimum		3.00
Maximum		99.00

Table 4.4.7.Shows responses on community perception of church's moral authority.

**knowledge of pope leo july 2025 address or zccb pastoral letters
2023 to 2024**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	65	43.3	44.8	44.8
	9.00	1	.7	.7	45.5
	no answer	79	52.7	54.5	100.0
	Total	145	96.7	100.0	
Missing	System	5	3.3		
Total		150	100.0		

Table4.4.8:Shows responses on Knowledge of ecumenical community on pope Leo July public address or the ZCCB pastoral letter 2023 to 2024.

CHAPTER FIVE**5.0.DISCUSSION OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS****5.1 Introduction**

This chapter discusses the findings of the study on Servant Leadership and the Perceived Influence of the Church on Political Issues in Post-2021 Zambia: A Case of Churches in Kasama District. The discussion is based on multiple regression results testing six servant leadership practices as predictors of perceived church influence on political issues. Humility without personal or political gain, consultation of members on political issues, accountability to congregation and the public, transparency in decision-making, stewardship of church resources for community good, and participation of members in advocacy. Additional analysis on theological framing and perceived legitimacy is also integrated. The chapter concludes with conclusions, recommendations, and suggestions for further research.

5.2 Discussion of Findings

5.2.1 Humility without Personal or Political Gain and Perceived Church Influence

The results indicate that humility without personal or political gain had a positive and significant influence on perceived church influence on political issues [$\beta = .786$, $B = .693$, $t = 12.207$, $p < .001$]. Humility was the strongest predictor in the model. This suggests that when church leaders are perceived as not pursuing personal or political benefits, the Church is viewed as more credible and morally legitimate to comment on political matters. This finding aligns with Dhiman and Roberts (2023) who argued that humility shifts focus from self-interest to service and the common good, a core tenet of Servant Leadership. Similarly, Almutairi (2024) found that humble leaders in faith-based organizations gain greater follower trust and are perceived as more authentic in public advocacy.

5.2.2 Consultation of Members on Political Issues and Perceived Church Influence

Consultation had a positive but non-significant influence [$\beta = .005$, $B = .003$, $t = .151$, $p = .881$]. This implies that in Kasama District, consultation does not significantly predict perceived church influence on political issues. One explanation is that respondents may not expect sensitive political matters to be subjected to congregational debate. Eva et al. (2023) noted that while consultation is central to Servant Leadership, in politically sensitive areas it can be perceived as indecisiveness or risk of partisanship. Van Dierendonck et al. (2023) further caution that participatory decision-making must be balanced with clarity of moral stance. Thus, church members may prefer leaders to articulate clear ethical positions rather than open political issues for broad consultation.

5.2.3 Accountability to Congregation and Public and Perceived Church Influence

Accountability had a positive and significant influence [$\beta = .136$, $B = .173$, $t = 3.588$, $p < .001$]. This indicates that answerability to members and the public enhances the Church's legitimacy to engage in political issues. This supports Lee and Ding (2023) who found that accountability increases public trust in religious institutions. Sousa and van Dierendonck (2024) also argue that accountability builds both internal and external credibility. In post-2021 Zambia, accountability may signal that the Church is not compromised and can therefore speak with authority on governance and corruption.

5.2.4 Transparency in Decision-Making and Perceived Church Influence

Transparency had a positive and significant influence [$\beta = .452$, $B = .308$, $t = 8.957$, $p < .001$]. Openness in decision-making enhances public trust and credibility. This is consistent with Sendjaya et al. (2024) who assert that transparency increases organizational legitimacy. In the Zambian context, transparency may reduce suspicions of hidden political alliances and position the Church as a neutral arbiter in political matters, which is critical for maintaining moral authority post-2021.

5.2.5 Stewardship of Church Resources for Community Good and Perceived Church Influence

Stewardship had a negative and significant influence [$\beta = -.175$, $B = -.215$, $t = -4.025$, $p < .001$]. This unexpected finding suggests that respondents may separate the Church's social service role from its political role. While community projects build goodwill, they do not automatically translate into political influence. Dhiman and Roberts (2023) link stewardship to societal impact, but Bvuma and Marimuthu (2023) note that

in some African contexts, social service enhances moral credibility without increasing political voice. The negative coefficient may also reflect perceptions that resources devoted to community service reduce capacity for political engagement, or that resource management without inclusivity is viewed as clericalism.

5.2.6 Participation of Members in Advocacy and Perceived Church Influence

Participation in advocacy had a negative and significant influence [$\beta = -.226$, $B = -.170$, $t = -4.334$, $p < .001$]. Direct involvement of church members in political advocacy may be perceived as politicization, thereby reducing influence. This aligns with Bvuma and Marimuthu (2023) who found that overt political mobilization by religious groups can generate backlash in polarized environments. In Zambia, where the Church is expected to maintain neutrality, advocacy perceived as partisan may undermine its mediating and moral role.

5.2.7 Theological Framing: Justice and Fairness as Sources of Authority

A strong positive correlation was found between biblical submissions based on justice and fairness and community trust in the Church to speak on public issues [$r = .843$, $p < .001$, 95% CI .789, .885]. This indicates that theological framing directly shapes public legitimacy. This supports Theological Framing Theory (Snow & Benford, 1988), which argues that religious actors gain influence when they interpret public issues through sacred texts and moral traditions that resonate with community values. Recent African studies confirm this. Banda and Phiri (2024) found that in Zambia and Malawi, trust in religious leaders increased when sermons addressed inequality and justice rather than prosperity or partisan endorsement. Ojo (2023) further contends that "justice framing" has become the dominant grammar of religious authority in Sub-Saharan Africa. The moderate agreement on explaining political issues using scripture [Mean = 3.55] suggests preference for an ethical justice lens over direct endorsement of candidates or parties (Gifford, 2023; Haynes, 2025).

5.2.8 Perceived Legitimacy and Limits of Church Influence

The findings also point to conditional legitimacy. Social Legitimacy Theory posits that institutions retain influence when actions are perceived as morally consistent and aligned with societal expectations (Suchman, 1995). In this study, 63.4% of respondents believe Church statements are taken seriously and 77.3% believe Church advocacy leads to policy change. However, two gaps threaten legitimacy. First, internal tension around partisanship exists: while 63.4% support moral guidance without party endorsement, 37.6% disagree, indicating pressure for clearer political stands (Ukah, 2023). Second, there is a communication gap. Awareness of ZCCB pastoral letters 2023-2024 and the Pope Leo July 2025 address was low, with 54.5% giving no response and 44.8% strongly disagreeing. This mirrors Chitando and Biri (2024) and Nkomazana (2024), who found low recall of episcopal letters despite high trust in bishops.

5.3 CONCLUSIONS

Based on the regression results, the study concludes that: Positive and significant predictors: Humility [$\beta = .786$], Transparency [$\beta = .452$], and Accountability [$\beta = .136$] enhance perceived church influence on political issues. Negative and significant predictors: Stewardship of church resources for community good [$\beta = -.175$] and Participation in advocacy [$\beta = -.226$] reduce perceived influence. Non-significant predictor: Consultation [$\beta = .005$] has no significant influence. Overall, the Church's influence in politics in post-2021 Zambia is shaped more by moral character, openness, and answerability than by direct advocacy or resource distribution.

The strong effect of justice-based theological framing further suggests that moral legitimacy is derived less from institutional authority and more from ethical interpretation of public issues.

5.4 Contribution to Theory

This study makes three contributions. First, it extends Servant leadership Theory to the African religious-political context by demonstrating that community expectations center on accountability, humility, and transparency rather than direct political power. Second, it provides empirical support for theological framing theory by showing that justice-based biblical framing is the strongest correlate of public trust in Church engagement [$r = .843$, $p < .001$]. Third, it refines Social Legitimacy Theory by identifying a "legitimacy gap": while the Church retains high normative legitimacy, this is undermined by poor communication and perceived partisanship.

5.5. RECOMMENDATIONS

From the findings, the following recommendations are made:

5.5.1.Promote humility in leadership

Church leaders should model humility and avoid entanglement in personal political gain to maintain moral authority. The pulpit should be used to preach the gospel and salvation of souls, while humility appealing to the believers to ensure that there is justice and fairness for all in accessing positions of power from families, communities and the nation encouraging care for the marginalized and speaking for the oppressed serving others in lowliness emulating Jesus Christ servant leadership promoting christian value in and at every level of organization.

5.5.2.Enhance transparency and accountability

Implying that Churches should institutionalize open decision-making and reporting mechanisms to strengthen legitimacy in public discourse. Forums for discussion and legitimization of ideas and agenda setting should be encouraged in Churches so that the positions of the ecumenical bodies can be fact based and well informed as they speak to power. The people should be able to view the church's position as neutral and non partisan. The church itself first should be transparent and accountable to its followers. The church must be seen as a development and peace partner by those in government as well those in constitutional office bearers.

5.5.3.Adopt strategic and non-partisan advocacy

The church's advocacy and strategy should be focused on ethical and social justice issues without aligning with political parties to avoid perceptions of politicization as well as polarization of the gospel. Biblical based submissions will be encouraged. These authenticate and legitimizes their advocacy agenda. The Church must contribute to social justice issues for the voiceless utilizing its prophetic ministry and microcosm.

5.5.4.Reposition stewardship and community service

Demonstrating that Churches should intentionally link community projects with civic education to help the public connect social service with the Church's role in promoting good governance. The Church should exhibit corporate social responsibility by assisting the poor or underprivileged access resources by encouraging an

entrepreneurial spirit among members who exhibit ingenuity in business so as to build the perception of trust by community members.

5.5.5.Strengthen Communication in the Church bodies

Communication strategies and public reach should be strengthened or improved in order for the dissemination of pastoral letters and public statements at grassroots level to bridge the awareness gap. Digital platforms could play a critical role in order to ensure the masses are sensitized on their rights and amplification of the prophetic voice on political issues affecting our nation. So far Kasama with two radio stations may strengthen these by ensuring certain programs on political issues and church advocacy are strengthened by balancing their panel of interviewees from the political as well as the church so that a balanced coverage is achieved.

5.5.6. Areas For Further Study .

Future research should investigate the mechanisms through which stewardship and advocacy produce negative perceptions of influence. And also examine the role of digital and social media in shaping perceptions of church political engagement in Zambia. While other studies should also compare urban and rural perceptions of church influence across other districts to test inferentiality.

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APPENDIX 1: CATEGORIES OF RESPONDENTS

S/n	Church	Affiliation	Ordained representative	Name of Church	Total Interviewed
1.	Catholic	ZCCB	Bishop	Pastoral center	20
2.	Catholic	ZCCB	Parish Priest	St.Anns	10
3.	Catholic	ZCCB	Parish priests	St.Johns Cathedral	10
4.	Pentecostals	EFZ	Pastors/Elders	Bread of Life	30
6.	Seventh Day Adventist	Independent Churches	District Pastor	Kasama Central Church	20
7.	SDA	independent	Pastor	Newtown	10
8.	SDA	Independent	Pastor	Mukulumpe	5
9.	Ecumenical	CCZ	Pastor	Reformed	5
10.	Ecumenical	CCZ	Pastor/Consistory	UCZ St.Lukes	5
11.	Pentecostal	CCZ	Bishop	Streams of Life	5
12	Pentecostal branch	Ecumenical groups	members	United Pentecostal	5
Total					145

APPENDICES 2: QUESTIONNAIRE ADMINSTERED

You are invited to participate in a research study conducted by Denny Maluti, PhD Candidate at Northwestern University. The purpose is to examine how Christian organisational leadership practices and theological framing influence political engagement and perceived legitimacy in Kasama District after 2021.

1. Procedures

If you agree, you will complete a questionnaire taking 15-20 minutes. Some participants will be invited for a 30-45 minute focus group or interview. Participation is voluntary.

2. Risks and Benefits

There are no known risks beyond normal discomfort discussing public issues. There is no direct benefit or payment. Your participation contributes to academic understanding of religion and democracy in Zambia.

3. Confidentiality

Your responses are anonymous. No names will be recorded. Data will be stored on a password-protected device accessible only to the researcher. Data will be used solely for this PhD dissertation and related academic publications. Northwestern University IRB may review records for compliance purposes.

5. Voluntary Participation and Right to Withdraw

Participation is voluntary. You may skip any question or withdraw at any time without penalty. Refusal to participate will not affect your relationship with Northwestern University or any other institution.

6. Contact Information

For questions about the study, contact Denny Maluti at dennymalutik@gmail.com.

For questions about your rights as a research participant, contact Northwestern University Office for Research Integrity at irb@northwestern.edu.

7. Consent Statement

I have read and understood the information above. I consent to participate in this study.

☐ I consent to participate ☐ I do not consent to participate

Signature: Date:...../...../.....

Questionnaire

Interviewer ID: _ **Date:** _././_ ***Location:** 1-Kasama Central 2-Urban 3-Rural 4-Other

Respondent ID: __

Instructions: Tick [✓] the option that best reflects your view. Scale: 1 = Strongly Disagree

2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly Agree 99 = Prefer not to answer

Section A: Demographics

Q#Demographics	Question	Response Options
A1	Age	1=18-25 2=26-35 3=36-45 4=46-55 5=56+
A2	Gender	1=Male 2=Female 3=Prefer not to say
A3	Role	1=Church Leader 2=Church Member 3=Community Leader 4=NGO/Civic 5=Local Gov Official
A4	Organization Type	1=Ecumenical Body

		2=Independent Church 3=Other
A5	Years in Kasama	1=<1yr 2=1-3yrs 3=4-6yrs 4=7-10yrs 5=>10yrs
A6	Education Level	1=Primary 2=Secondary 3=Cert/Diploma 4=Bachelor 5=Postgraduate
Section B: Servant Leadership Practices Q#Statement12345 B1	Leaders consult members before public statements on political issues	1 2 3 4 5 ☐ ☐ ☐ ☐ ☐
B2	Leaders act with transparency in decisions affecting the community	☐ ☐ ☐ ☐ ☐
B3	Leaders are accountable for their actions to the congregation and public	☐ ☐ ☐ ☐ ☐
B4	Leaders demonstrate stewardship of church resources for community good	☐ ☐ ☐ ☐ ☐
B5	Leaders encourage participation of ordinary members in advocacy	☐ ☐ ☐ ☐ ☐
B6	Leaders show humility and do not seek personal political gain	☐ ☐ ☐ ☐ ☐
Section C: Theological Framing Q#Statement12345		12345
C1	Submissions use biblical themes of justice and fairness	☐ ☐ ☐ ☐ ☐
C2	Submissions promote peace and reconciliation after elections/conflicts	☐ ☐ ☐ ☐ ☐

C3	Letters call for accountability from leaders	☐ ☐ ☐ ☐ ☐
C4	Letters emphasize unity over partisan division	☐ ☐ ☐ ☐ ☐
C5	Statements explain political issues using scripture	☐ ☐ ☐ ☐ ☐
C6	Statements provide moral guidance without endorsing a party	☐ ☐ ☐ ☐ ☐
Section D: Perceived Political Influence Q#Statement12345		12345
D1	Church statements are taken seriously by local government officials	☐ ☐ ☐ ☐ ☐
D2	Church advocacy contributes to policy or program changes locally	☐ ☐ ☐ ☐ ☐
D3	Church is consulted by authorities before decisions affecting the community	☐ ☐ ☐ ☐ ☐
D4	Church mobilisation affects voter turnout or civic participation	☐ ☐ ☐ ☐ ☐
D5	Church voice is amplified in local media/public forums	☐ ☐ ☐ ☐ ☐
Section E: Perceived Legitimacy Q#Statement-12345		12345
E1	Church engagement is seen as non-partisan	☐ ☐ ☐ ☐ ☐
E2	Community trusts the church to speak on public issues	☐ ☐ ☐ ☐ ☐
E3	Church statements are credible and fact-based	☐ ☐ ☐ ☐ ☐
E4	Church actions align with its public messages	☐ ☐ ☐ ☐ ☐

E5	Church engagement reflects moral authority	□□□□□
Section F: Church Leaders Only – Focus Group/Interview Guide[Use for FGDs/KIIs.		Response options
	How are decisions to engage political issues made in your church?	[SL_Consultation, SL_Transparency]
	Describe a recent statement your church made on a public issue. How was it framed theologically?	[TF_JusticePeace, TF_Accountability, TF_NonPartisan]
	What opportunities has your church had to engage local government since 2021? What was the outcome?	[INFL_GovConsult, INFL_PolicyChange]
	How do community members view your church's involvement in political matters?	[LEGIT_Trust, LEGIT_Credibility]
	What differences do you see between ecumenical bodies and independent churches in Kasama regarding political influence?	[CONT_OrgType]
	Are you familiar with Pope Leo XIV's July 2025 address or ZCCB pastoral letters 2023-2024? How do they relate to your work?	[CONT_PopeLeo2025, CONT_ZCCB2023_24]