
EXAMINAION OF CHRISTIANS' ATTITUDES TOWARDS POLITICAL LEADERSHIP IN SAPELE LOCAL GOVERNMENT AREA OF DELTA STATE

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Abstract: *In contemporary time, there exists a complex relationship between Christianity and politics in Nigeria, particularly in Sapele Local Government Area of Delta State, Nigeria. In this setting, Christians are often viewed as politically apathetic and disconnected from the political process. Presently, there is a lack of empirical study about the attitude of Christians towards political leadership in the Sapele Local Government Area. This occurs despite the presence of a substantial Christian community in the region. This paper aims to examine the attitude of Christians toward political leadership in the Sapele Local Government Area of Delta State, Nigeria by identifying the factors that shape their attitude, and exploring the implications of their attitude towards political engagement and governance. The paper employs a survey research methodology, discourse analysis and personal communications with a sample size of one hundred Christians selected using stratified random sampling. The findings indicate that Christians in Sapele Local Government Area. It concludes by recommending that Christian leaders and organizations should advocate for a more comprehension of the interplay between Christianity and politics, and Christians should be urged to engage more actively in the political arena. Political engagement should be undertaken with accountability and the avoidance of superfluous discord, particularly among adherents. This research underscores the need of engaging Christians in political endeavours and fostering a feeling of accountability among adherents.*

Keywords: *Political leadership, Christianity and politics; Christians' attitude; Theological beliefs; Sapele Local Government*

Introduction

Politics and religion often intersect in complex ways in many societies, including Nigeria. Christianity, being one of the major religions in Nigeria, plays a significant role in shaping social, moral, and political attitudes of its adherents. In Sapele Local Government Area of Delta State, where Christianity is a dominant faith, the influence of Christian beliefs on political engagement and attitude toward political leadership is particularly pronounced (Ekeh, 2004).

Historically, Christianity emphasizes obedience to governing authorities as seen in biblical passages like Romans 13:1-2, which states, "*Let everyone be subject to the governing authorities, for there is no authority except that which God has established.*" This has led many Christians to view political leadership as divinely ordained. However, in practice, attitudes of Christians towards political leadership vary greatly depending on factors such as perceived corruption, quality of governance, moral conduct of leaders, and alignment with Christian values. In Sapele, there is a pattern of political participation and commentary among Christians, particularly in response to local governance issues such as infrastructural development, public accountability, and social justice. This raises important questions about the nature of Christian attitudes toward political leaders whether they support, oppose, or remain indifferent to political authority, and how such attitudes are shaped by religious teachings and socio-political realities (Alagoa, 2009).

As Nigeria continues to grapple with political instability, corruption, and leadership challenges, understanding the perspectives of religious communities, such as the Christians in Sapele, becomes increasingly important in fostering democratic engagement and accountability. But despite the central role Christianity plays in the lives of many residents of Sapele Local Government Area, there appears to be a gap in understanding how Christian beliefs influence attitudes toward political leadership. While some Christians view political leaders as divinely appointed and advocate for passive obedience, others criticize leaders openly, particularly when governance fails to meet moral or ethical standards (Olajide, 2024). This divergence in attitudes presents a complex dynamic in Christian engagement with politics.

In a region where political corruption, nepotism, and infrastructural neglect are recurrent challenges, it is unclear whether Christian teachings are being used to justify political apathy, support for corrupt leaders, or active civic engagement. Furthermore, the role of church leadership in shaping political opinions and the extent to which Christian doctrines influence voting behavior and political loyalty remain under-explored. In recent years, the relationship between religion and politics has become

increasingly significant in Nigeria, especially at the grassroots level where faith influences social and political behaviour. Despite the strong presence of Christian institutions and teachings that emphasize integrity, justice, and service, there appears to be a contradiction between Christian moral values and the attitudes of Christians towards political participation and leadership.

Many Christians either show apathy towards political engagement, viewing politics as a “dirty game,” or they compromise their moral standards when in positions of authority. This raises critical questions about the extent to which Christian beliefs influence political behavior, leadership ethics, and civic responsibility in Sapele. Furthermore, the lack of active Christian involvement in promoting transparent and accountable governance contributes to the persistence of political inefficiency and moral decay in the area. Therefore, the problem this study seeks to address is the apparent gap between Christian teachings on leadership and the actual attitudes and practices of Christians towards political leadership in Sapele Local Government Area. This research seeks to fill this gap by examining Christian attitudes towards political leadership in Sapele Local Government Area, exploring the underlying theological, cultural, and socio-political factors that shape these attitudes.

Methodologically, the study focuses on Christian views towards political leadership in the Sapele Local Government Area, necessitates a detailed discussion of its methodology. The paper employs a survey research methodology via discourse analysis and personal communications; with a sample size of one hundred Christians selected using stratified random sampling. A qualitative methodology, emphasizing respect and personal connections, is employed in consultative meetings with church officials to facilitate open discussions on delicate topics. This investigation commenced by inquiring among Christians that are resident in Sapele Local Government Area regarding issues of prevalent political interests. The early comments centered on a frequently encountered topic, specifically the conduct of those in positions of power and authority, notably within local government, about which they held strong opinions. The perspectives of church members and political leaders were of significant significance. Participants were solicited for their perspectives on potential issues of interest, specifically on official conduct, public expenditure, media and political figures, as well as freedom of expression and religion which inform Christians’ attitudes.

The interviews with church members and officials aim to enhance understanding by elucidating the attitudes of political leaders towards addressing poverty and children's education, as well as in public endeavours such as educational and medical services, relief efforts, welfare initiatives, community development, and various completed or ongoing projects in the Sapele region. All the above have influenced Christians’ attitudes towards political leadership in Sapele L.G.A.

Overview of Sapele Local Government Area

Sapele Local Government Area (LGA) is one of the twenty-five local government areas that make up Delta State, situated in the South-South geopolitical zone of Nigeria. Its administrative headquarters is located in Sapele town, which also serves as a major urban and commercial hub in the region. The LGA consists of several communities, including Elume, Ugborhen, Amukpe, Ogiedi, Onoghro, Okuoike, Inabome, and Amuokpokpo, among others (Ekeh, 2004). According to population estimates, Sapele has a population of approximately 298,310 people, with the majority belonging to the Urhobo ethnic group, particularly the Okpe subgroup, although other ethnic minorities such as the Itsekiri and Ijaw also have a presence in the area (Aghalino, 2000). Religiously, Christianity dominates the social landscape, though traditional beliefs and practices continue to coexist, thereby influencing local culture and governance patterns.

Background, Cultural Heritage and Traditional Authority

Sapele's emergence as an important urban and industrial center dates back to the colonial era, when the British administration established it as a key station for timber and administrative activities along the Ethiope River. The town's strategic position on the river network linking the western Niger Delta to the Benin River made it a vital route for trade and transport in the early twentieth century (Ikime, 1980; Alagoa, 2009). During this period, the British recognized the town's economic potential and encouraged the establishment of industrial enterprises, particularly in timber processing and rubber production. The African Timber and Plywood Company (AT&P), founded in the 1920s, became one of the largest sawmilling and wood-processing operations in West Africa, providing employment for thousands and stimulating related commercial activity (Ekoko & Vogt, 1990).

By the 1960s, Sapele had developed a diversified industrial base, including plywood and veneer factories, rubber processing plants, and small-scale manufacturing ventures. This industrial expansion contributed to its reputation as one of Nigeria's earliest planned industrial towns (Aghalino, 2000). Following independence in 1960, Sapele retained its industrial importance, but over subsequent decades, economic decline, the inefficiency of state-owned enterprises, and structural adjustment policies led to the closure of many factories. Nevertheless, the historical legacy of industrialization continues to influence Sapele's socio-economic identity, as a significant portion of its population remains engaged in sawmilling, trading, and other artisanal economic activities (Ekeh, 2004).

Culturally, Sapele is inseparably tied to the Okpe Kingdom. The Orodje of Okpe serves as the traditional ruler and custodian of the people's customs and traditions. This traditional authority coexists with modern governance structures, thereby influencing political legitimacy and community mobilization (Aghalino, 2000). The historical connection of Sapele's identity to the deity Uriapele reflects the enduring influence of indigenous religious and cultural practices, even in a society increasingly dominated by Christianity (Aghalino, 2000). The cultural festivals, dances, and rituals of the Urhobo people remain strong features of community life in Sapele. These traditions not only foster social cohesion but also serve as avenues for political expression, as politicians often participate in and sponsor cultural events to build legitimacy and support within the community.

Political Structure and Dynamics

Historically, Sapele has been dominated by the Urhobo ethnic group particularly the Okpe people whose traditional political institutions and communal leadership continue to influence modern governance structures (Ekeh, 2004). The persistence of kinship and communal affiliations has shaped patterns of political participation and electoral mobilization, as party loyalty often overlaps with local lineage and community networks (Ojo, 2014). Following Nigeria's return to democratic rule in 1999, Sapele, like other LGAs in Delta State, became part of a broader regional pattern in which the People's Democratic Party (PDP) maintained significant dominance for over two decades (Omodia & Egobueze, 2013). This dominance was sustained through clientelist relationships between political elites and local communities, a structure reinforced by the town's historical industrial working class and trade-union networks inherited from the AT&P timber and manufacturing complex (Aghalino, 2000).

Despite relative political stability, internal factionalism and competition among elite groups often framed along communal and intra-Urhobo lines have periodically shaped the local political scene (Ekeh, 2004; Omodia & Egobueze, 2013). The transition to multiparty politics after 2011 introduced alternative parties such as the All-Progressives Congress (APC) and Labour Party, but the PDP's entrenched presence, supported by strong patronage structures, has remained a defining feature of local governance (Ojo, 2014). At the civic level, Sapele's population demonstrates a relatively high degree of political awareness due to its urban character and the concentration of educated youth. However, challenges such as unemployment, declining industrial output, and weak municipal service delivery have fostered

political apathy and youth disengagement in some quarters (National Bureau of Statistics [NBS], 2021). Nonetheless, electoral participation remains high during national and gubernatorial elections, reflecting the continued centrality of politics as a route to socio-economic advancement within the LGA (Ekeh, 2004).

Perceptions of Political Leadership in Sapele

In civilized society and democratic nations, leaders ought to arise autonomously through party conventions and general elections. Elected officials are anticipated to deliver vital services to the populace, while political leaders must be answerable to the electorate, citizens, and society at large (Ngele & Uwaegbute, 2014). There are two categories of political leaders: those elected through democratic processes by eligible voters, and those exemplifying good governance and efficiency in public administration. Residents in provinces anticipate innovative, high-quality services, and the effectiveness of elected or appointed local government leaders is assessed based on their ability to provide these services.

Political leaders are perceived as the conduit of power within the province, and the issues of access to power and income distribution become sources of conflict, eliciting emotions, perceptions, and behaviours among the populace (Ngele & Uwaegbute, 2014). Most researches have examined public views and perceptions of political leaders, focusing on political leadership in the context of delivering important services to the populace (Kelvin, 2007). Trust in political leaders serves as a universal remedy, fundamentally centered on transformation. No municipal government can operate efficiently without political leadership. In industrialized nations, elected councilors are crucial in identifying goals for local communities. Interviews conducted in Sapele reveal a mutual confidence and understanding between the elected LGA Chairman and the elite, bolstered by prospects for economic advancement and growth (Pepo, personal communication, 2025). Most political leaders do not distinguish between chairpersons from other political parties, and hatred frequently accompanies political discussions or debates.

Respondents articulated a desire for political leaders to exhibit greater responsibility, accountability to the populace, and fervor for the wellbeing of citizens (Abebeh, personal communication, 2025). They assert that leaders ought to refrain from engaging in disgraceful conduct, the amassing of wealth, or actions that adversely affect the economic well of the populace. The majority of Christians advocates for free and fair elections as the optimal means for selecting representatives and electing political leaders (Omotola & Aiyedogbon, 2011). They also advocate for political leaders to personally determine their votes in parliament, select representatives to advocate for the public's interests, campaign on non-partisan issues,

correspond with legislators, and government officials regarding local and national matters, contemplate writing articles about local issues for community newspapers, and encourage friends and family to engage in campaigning or voting methods during general election.

Ideal Christians Attitude toward Political

The ideal attitudes of Christians towards political leadership is deeply rooted in biblical teachings, church tradition, and contextual realities of governance. While political leadership in many societies is often associated with power, ambition, and partisanship, Christian attitudes are guided by theological convictions that see leadership as service, stewardship, and moral responsibility before God. These convictions shape how Christians perceive, engage with, and respond to political authority.

Obedience to Legitimate Authority

One essential Christian attitude towards political leadership is obedience to constituted authority. The Apostle Paul in Romans 13:1–2 affirms that “there is no authority except that which God has established. The authorities that exist have been established by God.” This scripture has historically been interpreted to mean that Christians are called to respect and submit to legitimate governments, recognizing that political authority derives ultimately from God (Marshall, 2011). Similarly, 1 Peter 2:13–17 encourages believers to “submit to every human authority” for the Lord’s sake. This does not imply blind loyalty but a recognition that lawful authority is part of God’s order for maintaining peace, justice, and social stability (Wright, 2009). For Christians in Sapele, this means that obedience to political leadership is seen as part of their civic duty and spiritual responsibility, provided such leadership does not contradict God’s commands.

Prophetic Character

Alongside obedience, Christians are also called to maintain a prophetic stance towards political leadership. The biblical prophets consistently spoke truth to power, challenging kings and rulers who engaged in injustice, oppression, or corruption (cf. Amos 5:24; Isaiah 1:17). This prophetic role continues in Christian practice today, where churches and Christian leaders often critique political leaders when they deviate from justice, transparency, and moral governance (Mbiti, 1990). Thus, while Christians in Sapele may respect their political leaders, they are also guided by their faith to hold them accountable to biblical standards of justice and integrity.

Prayer and Intercession for Leaders

Another essential attitude is the commitment to prayer for those in authority. In 1 Timothy 2:1-2, Paul urges believers to pray for kings and all those in authority, "that we may live peaceful and quiet lives in all godliness and holiness." Prayer, therefore, is not only an expression of piety but also a civic responsibility through which Christians intercede for political leaders, seeking divine wisdom, justice, and peace in governance (Sendjaya & Sarros, 2002). In contexts such as Nigeria, where political leadership is often fraught with instability, corruption, and inefficiency, Christian communities in Sapele see prayer as a vital means of influencing leadership spiritually while fulfilling their responsibility as citizens.

Pursuit of Justice and the Common Good

Christians are also called to adopt an attitude of concern for justice and the common good in relation to political leadership. The biblical mandate to love one's neighbor (Matthew 22:39) and to act justly and love mercy (Micah 6:8) compels Christians to expect political leaders to prioritize fairness, protect the vulnerable, and ensure equitable distribution of resources (Wright, 2009). Consequently, many Christians in Sapele evaluate political leadership based on how leaders address issues of poverty, unemployment, insecurity, and corruption. Where leaders promote justice and uphold the common good, Christians are inclined to support and cooperate with them. Where injustice prevails, they adopt a more critical and resistant stance.

Integrity and non-compromise

Christian attitudes towards political leadership are also characterized by a strong emphasis on integrity and non-compromise. The teachings of Jesus highlight the dangers of dishonesty and corruption, as He declared that "you cannot serve both God and money" (Matthew 6:24). Christians are therefore encouraged not to compromise their values in pursuit of political gain. For example, in the Nigerian context, electoral processes are often marred by vote-buying and manipulation. However, Christian teaching challenges believers to uphold integrity, reject corrupt practices, and demand honesty from political leaders (Marshall, 2011). In Sapele, this attitude often manifests in church teachings and sermons that urge Christians not only to reject corrupt political leaders but also to avoid participating in corrupt political practices themselves.

Responsible Participation in Politics

Christians are encouraged to adopt an attitude of responsible civic participation. While some theological traditions once promoted political disengagement, contemporary Christian thought emphasizes the need for believers to participate in governance as part of their witness in society (Mbiti, 1990). Political leadership is seen not as a secular pursuit detached from faith but as an opportunity to serve God and humanity. Thus, Christians are urged to vote responsibly, engage in civic discourse, and even occupy political offices where possible, provided they do so in accordance with biblical principles of humility, service, and justice (Sendjaya & Sarros, 2002).

The essential Christian attitudes towards political leadership combine respect for authority, prophetic accountability, prayer, justice, integrity, and responsible participation. For Christians in Sapele Local Government Area, these attitudes are not abstract ideals but practical orientations that shape their engagement with political life. While they are called to obey and pray for their leaders, they are equally tasked with holding them accountable to standards of justice and righteousness. Ultimately, Christian attitudes towards political leadership are governed by the conviction that all authority belongs to God, and that political power must be exercised as stewardship for the common good.

Discussion on Christians' Attitude toward Political Leadership in Sapele Local Government Area of Delta State

The findings from the field survey conducted in Sapele Local Government Area reveal that Christians hold diverse attitudes toward political leadership, shaped by moral, social, economic, and theological factors. Generally, these attitudes can be grouped into positive, skeptical, and indifferent dispositions, reflecting how Christians in Sapele interpret the relationship between faith and governance in a contemporary Nigerian context. From the data collected, a significant number of Christians demonstrated a positive attitude toward political leadership. Many respondents expressed the belief that politics, when approached with integrity, provides a platform for believers to influence governance positively and to uphold justice and righteousness. They cited biblical figures such as Daniel, Joseph, and Esther as models of godly leadership who transformed their societies through faithful service. This perspective agrees with Abebeh (2025), who emphasizes that Christians' active engagement in politics is an essential expression of responsible citizenship and a means of ensuring moral governance. Similarly, Ademoghah (2025) observes that when

Christians participate in politics with a sense of divine calling, they can serve as agents of ethical transformation within corrupt systems.

However, a considerable segment of respondents expressed skepticism toward political leadership. Many viewed politics as inherently corrupt, manipulative, and contrary to Christian moral values. This skepticism was rooted in their perception that Nigerian politics is dominated by greed, deceit, and a lack of accountability. Respondents frequently remarked that politics in Nigeria is “dirty” and that it is difficult for a Christian to remain uncompromised within such a system. This aligns with Diedemiseh (2025), who argues that the moral contradictions within Nigeria’s political culture often alienate believers, leading them to distrust both political institutions and leaders. Palmer (2025) also supports this view, noting that widespread corruption and the lack of transparency in leadership have created a moral gap between the Church and the political class, thereby reinforcing Christian disillusionment with politics.

Another portion of respondents, mostly youths, displayed indifference or apathy toward political participation. They expressed frustration with unfulfilled promises, poor governance, and a perceived lack of progress in Sapele. For them, political leadership has failed to bring about tangible development or improve living standards. This sense of hopelessness mirrors Pepo’s (2025) assertion that persistent socioeconomic challenges such as unemployment, poverty, and inequality often lead to political disengagement among citizens, particularly the youth. Akpovwovwo (2025) adds that many Christians in Delta State have internalized the belief that politics is an enterprise of deception and violence, resulting in widespread political apathy even among the educated faithful.

Several factors were found to shape these attitudes. Religious teaching and church influence emerged as major determinants. Churches that preach civic responsibility and national transformation tend to produce members who participate more actively in political processes. Conversely, denominations that portray politics as worldly or unspiritual discourage their members from political engagement. This finding supports Dokpechi (2025), who posits that the pulpit remains one of the most powerful instruments shaping Christian political consciousness in Nigeria. Where pastors emphasize moral purity to the exclusion of civic duty, members tend to view politics as incompatible with holiness. Corruption and the perceived moral decay of political actors also heavily influence Christian attitudes. Many respondents indicated that the prevalence of bribery, vote buying, and dishonesty makes politics unattractive to believers. This observation echoes Adegor (2025), who argues that ethical contradictions within Nigeria’s leadership structure discourage sincere Christians from seeking political office, fearing moral compromise and social ridicule. Similarly,

Abebeh (2025) stresses that when moral values are undermined in governance, citizens especially Christians lose faith in political institutions.

Economic conditions further shape political attitudes. Respondents from low-income backgrounds frequently associated political leadership with personal hardship, unemployment, and economic inequality. This suggests that disillusionment is not merely moral but also practical, as citizens equate leadership failure with personal suffering. In addition, historical experiences of governance in Sapele marked by unfulfilled promises and inconsistent development – have reinforced a sense of cynicism toward politicians. Older Christians, in particular, recalled previous administrations that failed to deliver on infrastructural development and employment creation, leading them to regard political rhetoric as empty. Education and political awareness were also found to influence attitudes significantly. Respondents with higher educational attainment tended to exhibit more positive and participatory attitudes toward politics. They viewed political engagement as a civic duty and a means of influencing policy and governance. This supports Ademoghai (2025), who emphasizes the role of political education in fostering civic responsibility among believers. Educated Christians are more likely to interpret their faith as compatible with social involvement rather than as a withdrawal from public life.

Christians in Sapele Local Government Area display a complex range of attitudes toward political leadership, influenced by religious teachings, moral perceptions, socioeconomic conditions, and historical experiences. While some view politics as a divinely ordained platform for service and transformation, others see it as a morally corrupt enterprise unworthy of Christian involvement. The data suggest that renewed emphasis on ethical leadership training, political education within the Church, and civic awareness programs could help reshape these attitudes. As Akpovwovwo (2025) concludes, the future of moral governance in Delta State depends largely on whether Christians can reconcile their faith with active, ethical participation in the political process.

Implications for Political Engagement and Governance in Sapele Local Government Area

The findings of this study reveal several critical implications for political engagement and governance in Sapele Local Government Area of Delta State. The prevailing sense of skepticism, distrust, and political apathy among many Christians in the region demonstrates a weakening connection between religious moral values and active participation in public affairs. When citizens especially faith-based communities who traditionally serve as moral voices withdraw from political involvement, governance tends to be dominated by individuals and groups who may

prioritize self-interest, patronage, or power over public welfare. This withdrawal contributes to weak accountability, corruption, low civic participation, and reduced community influence on policy decisions.

However, the study also reveals that a growing number of Christians recognize politics as a legitimate platform for service, community development, and moral transformation. This emerging perspective provides a foundation for re-strengthening governance structures in Sapele. If properly harnessed, Christian participation could lead to more transparent leadership, ethical decision-making, and people-centered governance. To achieve this, churches and Christian leaders must reframe political participation as a collective civic responsibility, rather than an arena associated only with corruption or moral compromise. Faith-based institutions can play a transformative role by:

1. **Promoting Political Literacy:** Educating their members about electoral processes, citizens' rights, constitutional responsibilities, and the importance of voting, advocacy, and community monitoring of public officials.
2. **Developing Value-Based Leadership:** Churches can mentor and equip individuals with proven character for leadership positions, emphasizing virtues such as honesty, justice, empathy, accountability, and humility.
3. **Encouraging Constructive Civic Engagement:** Christians should be encouraged to attend town hall meetings, participate in local policy discussions, join community development committees, and hold leaders accountable through lawful and peaceful means.
4. **Building Alliances and Advocacy Groups:** Organized Christian networks can collaborate with civil society groups, youth organizations, market unions, and traditional institutions to demand better governance, monitor service delivery, and challenge oppressive political behavior.
5. **Strengthening Ethical Political Culture:** By modeling good governance and ethical behavior in smaller church and community roles, Christians can gradually influence the larger political system, demonstrating that leadership rooted in morality is both possible and effective.

Imbibing Christian Values as Right Attitudes towards Political Leadership

Believers are expected to uphold Christian values and principles consistently, encompassing respect for human dignity, love for one's neighbor, forgiveness, reconciliation, good conscience, transparency, accountability, social justice, humility, modesty, readiness to acknowledge sins, and faithfulness to God. Nonetheless, these principles are gradually relinquishing their oppressive grip on adherents, as ecclesiastical leaders prioritize income and financial concerns, while political officials

impede the church's contributions in Nigeria and Edo State. The state necessitates attention, and the church must endeavour to harmonize principles and uphold human dignity in all its dealings. This necessitates maturity, integrity, and honesty in all actions of the church (Orji, 2024). The church has endeavored to serve as a counterbalance to local government by engaging in meetings and correspondence with township governors and city leaders. Two instances are observable: the enforcement of legal duties and demands for the management of ascendancy within a vicinage. A group was repelled in response to the latter, indicating a persistent Christian influence on feudal governance.

An effective creation of the link between church and state would necessitate a deliberate effort to amplify exploitation by experienced politicians. This association ought to be pertinent to the depiction of Christian ideas during the Enlightenment about religious significance. The late 20th and early 21st centuries have witnessed a proliferation of writing addressing the interplay between state affairs and religion, predominantly examining the dynamics between ecclesiastical institutions and political authorities, especially politicians and bureaucrats. Christian activities have shifted in their orientation and position, resulting in discontent with the conduct and behavior of Christian politicians and appointed authorities (Olajide, 2024). A scant number of Christians who regard the issue of Christian coherence seriously demonstrate persistent hypocrisy, while some emphasize the traditional interpretation of the spirit. These challenges persist as a void in conventional protein understanding, characterized by excessive stabilization through perturbing inertial elucidation.

Churches and Christians are integral to society, with each individual fulfilling a distinct role within broader communities. When the government infringes upon fundamental human rights, options become restricted, and Christians possess both the opportunity and duty, according to Gospel teachings, to advocate for these rights. Human connections can be fundamentally categorized into two models: coercion or force, and persuasion or affection (Akintola, 2019). When the Church established covenantal agreements with the government, explicit limits were delineated to ensure that one entity would function without encroaching onto the other. The diplomatic community acknowledges that the ideals of good neighborliness and the sovereignty of each state must be recognized, upheld, and preserved. The treaty-bound agreement is intended to safeguard the core ideals of unity, territorial integrity, sovereignty, self-determination, inviolability, and non-interference. Any violation of the covenant entitles the other party to terminate it with one year's notice.

In a diverse and vibrant society such as Nigeria, imperialism, colonialism, and dictatorship have historically undermined ethical and moral standards, resulting in erroneous efforts to democratize the nation. Political mobilization refers to the encouragement of citizens collectively to engage in political action aimed at garnering

support from evangelicals for appointments, elections, or in opposition to credible political adversaries. Political leaders ought to be regarded as servants of the populace they govern; but they are often obscured by this notion. Political leadership encompasses the entirety of acts, inactions, and reactions of individuals within a community.

Nigerian political leadership has experienced ages of estrangement from God and the wisdom of divine Scripture in its diverse governance, resulting in a regrettable chapter in the fragmentation and decline of sociopolitical life within its territory. Nevertheless, among components of hubris and estrangement, leadership has continued to be involved in identifying, often erratically, the methods and practices that might be employed as actions that are ethically and beneficially desirable. A helpful effort to rectify this situation has been the admirable adoption of democratic principles and constitutional governance, viewing this system of justice as the foremost safeguard against the inherent greed and corruption of authority. Nonetheless, a more profound constraint exists in that, for most of contemporary political history, the dependence on heavenly scriptures is more a facade than a genuine practice.

Christian leadership is founded on the ideals of servanthood, humility, and stewardship, highlighting the significance of serving others and prioritizing communal needs over individual interests (Rudzani, 2019). This methodology diverges from secular leadership models that emphasize power, prominence, and material achievement. Fundamental principles shape Christian perspectives on leadership, encompassing the service to others, acknowledgment of God's supremacy in all life domains, and emulating Jesus' teachings, which prioritize virtues such as compassion, justice, and honesty. In the Sapele Local Government Area, these values can shape Christian perspectives on political leadership. Christians can engage in community development efforts, offer ethical counsel to politicians, and promote policies and practices that embody biblical principles, including justice, equality, and compassion. By adopting these values, Christians may enhance their communities and promote the common good.

Conclusion

Findings from this study indicate the disparity in the scholarly and practical perceptions of Christian perspectives on political leadership. It reveals the perspectives of Christians toward their political leaders, illustrating their behaviour towards them. The examination of attitudes toward political leadership from a Christian perspective specifically in Sapele LGA, Delta State, is critically significant. Christian attitudes towards political leadership in the Sapele Local Government Area

are influenced by a theological framework that prioritizes servanthood, humility, integrity, and stewardship. By implementing these principles, Christians may enhance governance and community development, fostering the common good and addressing the needs of all constituents. In this sense, additional research is required to investigate the practical ramifications of these ideas within the Sapele environment, analyzing how Christians might effectively participate in politics and government to foster positive changes. The formation of churches, scriptural doctrines, and other texts delineated societal responsibilities, positing that the fulfillment of these obligations equated to service unto God.

This paper advocates for Christians to engage actively in political leadership and participation as both voters and political figures. Clerical authorities should motivate congregants regarding the beneficial facets of ecclesiastical and political participation. Regular orientations should be conducted to clarify misconceptions regarding political engagement. Political engagement should be undertaken with accountability and the avoidance of superfluous discord, particularly among adherents. This research underscores the need of engaging Christians in political endeavours and fostering a feeling of accountability among adherents.

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Interviews

S/N	Name	Age	Date
1	Abebeh, P.	52	March, 2025
2	Ademoghai, F.	51	March, 2025
3	Diedemiseh, C.	41	March, 2025
4	Palmer, B.	31	March, 2025
5	Pepo, P.	56	March, 2025
6	Akpovwovwo, B.	60	March, 2025
7	Dokpechi, G.	48	March, 2025
8	Adegor, G.	54	March, 2025