

## CONFLICT MANAGEMENT AND RESOLUTION AMONG CLERGY AND LAITY

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### **Abstract**

*The mandate of the church is to ensure that it meets the spiritual and physical responsibility and to be sure that the Church fulfills the role of meeting the needs of all people in their local communities. This mandate if cares are not taken will be frustrated by conflict among the clergy and laity. Conflict is a common occurrence in the workplace. However, when they occur, they affect the working environment and the productivity of the organization. Since conflicts are bound to occur, organizations have to put in place some mechanisms to solve them. This study was concerned with determining the resolution and management of conflict in intra-church conflicts between the clergy and the laity. It examined the causes, types, effect of intra-church conflict in the church among the clergy and laity. Feasible resolution mechanisms were identified and adopted. The main cause of such conflicts was found to be; lack of unity and the presence of factions in the church, poor skills management on the part of the pastor, conflicting visions for the church, a church's resistance to change, power and control struggles, personality conflicts, poor interpersonal relationship skills on the part of the congregation, conflict over leadership styles, dissatisfaction with the pastor's performance and theological differences. This research discussed the conflicts that arise in every organization with regard to that of the clergy and laity, its pros and cons, and how to mitigate and manage them. Managing conflict is a key management competency of the clergy. All leaders of the church organizations especially, the priests should study and practice effective conflict management skills. This article highlighted previous discussions taken from various authors which enable us the reasons why conflict arise in church organizations, and the effects of conflicts and ways of managing organizational conflicts. This research therefore, explores the conflict resolutions between the laity and the clergy. Data was collected and generated through the use of primary and secondary sources.*

**Keywords:** Conflict, Management, Resolution, Clergy, Laity

### **Introduction**

Being a Christian pastor today is more difficult than any time in history. This century witnessed the collapse of the Christian consensus that held church values together for centuries. According to Fisher (1996), the moral relativism that accompanies a secular view of reality deeply affects the work of the church and its leadership. (p.10). Sande (2004) opined that, far too many good pastors are being driven out of ministry, leaving thousands of churches weak and vulnerable to spiritual attack. Without good leadership, denominational factions multiply, evangelism declines, divorces proceed unrestrained, discipleship loses direction and missionaries are forgotten. (p.5). Instead of a place of comfort and reassurance, church conflict can create a battle ground for power struggles of various factions, victimizing the congregation and sabotaging pastoral leadership and

church growth. Sande (2004). A pastor is most often forced out of ministry due to lack of success at resolving differences with other people within the church. (p.8). Conflict is not necessarily bad. The Bible, the collection of sacred writings of the Jewish and Christian religions, teaches that some differences are natural and beneficial. Christians believe that God created people as unique individuals, with different opinions, convictions, desires, perspectives, and priorities. Conflicts when handled properly can stimulate productive dialogue, encourage creativity, and promote helpful change and growth. The researcher of this study believed that conflict should not be avoided or feared. Conflict can be managed in a way that is not fear-based, result in positive growth for the church. This research delved into understanding the factors associated with church conflict and leadership conflict management strategies available to pastors. According to Melton (2014,):

Organizations function because people interact with one another on various issues. When people interact, they may agree or disagree, and this is considered as normal forms of interaction. Although disagreements are common, it can lead to a conflict between the disagreeing parties thereby affecting the processes within the organization, as well as the parties involved in the conflict. (p. 265).

Iqbal&Afsheen (2013) said:

Conflicts take place in organizations, but this does not mean that the organization ceases to function. There exist some mechanism for solving conflict, and one can be vindicated if the proper channel has been followed. Conflict resolution process can be formal or informal. Formal channels are outlined by the organization and consider a rational approach to conflict resolution. Informal approach on the other hand considers a channel that has not been specified, and this means the approach is non-rational. (p. 125).

Conflict is inevitable in our daily life and may happen at any time for various reasons. Generally, conflict was defined as a competitive or opposing action of incompatibles, antagonistic state or action (as of divergent ideas, interests, or persons). One of the popular definitions of conflict, provided by Coser (1967) is that conflict is a struggle over values and claims to scarce status, power, and resources, in which the aims of the opponents are to neutralize, injure, or eliminate the rivals. Deutsch (1973), asserts that a conflict exists whenever incompatible activities occur. One party is interfering, disrupting, obstructing, or in some other way making another party's actions less effective. This research therefore, analyzes conflict resolutions and management in Parish Setting of Diocese on the Niger, Anglican communion.

Conflict may occur internally or externally between individuals or groups. It may happen in religious organizations, school, in our own organization, in our society, within families and even in the middle of our most personal relationships. A relationship without conflict is boring, and so with an organization or a group without any conflicting ideas come up with a “not the best” output. Imagine a corporation with too much agreement among top management, wherein they view matters the same way. They always agree to certain conditions without them wanting to do better. In a study of business failures done by Argenti (1976), it was observed that absence of disagreement is often viewed by managers as a sign of good leadership, when in reality it is a leading indicator of being out

of touch with significant changes in the market place. A Christianity Today International exploratory study, Barfoot, Wickman, & Winston, (1997) revealed that the most common causes for forced pastoral exits include:

The church being in a current state of conflict when the pastor arrives, a lack of unity and the presence of factions in the church, Poor people-skills on the part of the pastor, Conflicting visions for the church, A church's resistance to change, Power and control struggles, Personality conflicts, Poor people skills on the part of the congregation, Conflict over leadership styles, Dissatisfaction with the pastor's performance and Theological differences. (p.6).

Barfoot (2004) opined that a pastor is most often forced out of ministry due to lack of success at resolving differences with other people within the church, The Christianity Today International study further revealed that:

Forty-five percent of pastors who were forced out of the church think they could have done more to avoid being forced out. Resolving conflict was the primary action pastors wished they had taken sooner; and Pastors reported conflict management as the area of training most lacking in their seminary or Bible college education. (p. 11).

Becker (1999) said that, conflict can be the result of a violation of shared expectations, or conflict can result from the clash of two fundamentally different sets of expectations for behavior. (p.6). Chou (2008) informed that intra-congregational conflicts arise over issues of congregational culture, leadership, and denomination. (p.12). Hoge (1976) said, most often intra church conflicts are resulted by Theology, purpose, and meaning; liberalism versus conservatism, beliefs and authority. (p.20). When any one of these factors is compromised by leadership, it plays a significant role as to why people feel their religious understandings are misaligned and conflict occurs. Each year thousands of pastors leave their churches. Sande (2004) said that, most congregations have not been properly equipped to deal with conflict, so when a pastor who is equally unprepared in conflict management enters into such a church, the stage is set for agonizing conflict and disunity. The church cannot afford to let these losses continue. (p.10). This study sought to find a relationship between church leadership and membership conflict resolution and management style and positive energy growth for unity within the church. In the words of Gwartney-Gibbs & Lach (2014), "Conflicts between co-workers arise due to lack of appropriate priorities and conflict-solving system within an organization". (p.1). Additionally, the misunderstanding of people within an institution is mostly created by social and economic problems resulting from the types of approach each parties gave to problems. Ramsbotham, Miall & Woodhouse (2011) opined as follow, "In essence, clarification of responsibilities, creation of a conducive relationship atmosphere and promotion of organizational cultural values are the primary objectives of solving co-worker conflicts". (p.3). Similarly, the common bias of improving parish setting between the laity and clergy is critical aspect that requires attention. Besides, the preferences are essential in reaching compromises, setting common goals, and training the laity in church leadership to understand their limits.

Similar situation can be handled through the provision of clear communication channels, making follow-ups (timely training both on the side of the laity and the clergy), and

training of supervisors as mediators in conflict cases. Furthermore, the conflicting parties are taught the importance of emotional control in a working environment. Likewise, the parties are provided with opportunities for learning interpersonal skill relationship. This will reduce unhealthy competitions and conflicts that degrade the church output.

### **Objective of the Study**

The purpose of this study is to proffer strategies of conflict resolution and management by leadership of the Diocese on the Niger may impact the overall health of the church. The objective of this work is to discuss the problems of conflicts in the diocese on the niger, its nature and causes. The purpose of this research work is also to shed light on the solution to conflicts. It will also discuss conflicts in the church as an attack and instrument of division to the true existing reality. In as much as sometimes conflicts serves as instrument of awakening to the church and had assisted in the advancement and development of the Church if properly managed, yet the speed with which conflicts are being proliferated in our churches has spelt doom to Church in Nigeria and it demands correction, and this correction is a sharp type. The aims of the study also are to examine and inform my audience how cancerous conflicts can be to the church if not properly checked.

### **Definition of Terms**

For better comprehension of the topic under discussion it is necessary explain and elucidate the following concepts as they are contained in the topic. According to Okeke (2007): “Without initial approach, we shall be engulfed in the risk of false and pretentious appendages” (p.13). Therefore some key words in the research paper topic were defined for a better understanding of their usage in the body of the work. The key words include; Conflicts, Resolutions, Management Laity, Clergy, Parish Setting, Diocese, Niger, Anglican, Communion

### **Conflicts Management and Resolution Management and Resolution**

Conflict management and resolution is conceptualized as the methods and processes involved in facilitating the peaceful ending of conflict and retribution. Conflict resolution can be defined also as the informal or formal process that two or more parties use to find a peaceful solution to their dispute. The term conflict resolution may also be used interchangeably with dispute resolution, where arbitration and litigation processes are critically involved. The concept of conflict resolution can be thought to encompass the use of nonviolent resistance measures by conflicted parties in an attempt to promote effective resolution. Ultimately a wide range of methods and procedures for addressing conflict exist, including negotiation, mediation, mediation-arbitration, diplomacy, and creative peace building.

### **Laity**

In religious organizations, the laity consists of all members who are not part of the clergy, usually including any non-ordained members of religious orders, e.g. a nun or lay brother. Generally, a layperson (also layman or laywoman) is a person who is not qualified in a given profession or does not have specific knowledge of a certain subject. The adjective *lay* is often used to describe someone of the laity. Etymologically, the word *lay* (part of *layperson*, etc.) derives from the Anglo-French *lai*, from Late Latin *laicus*, from the Greek

*λαϊκός*, *laikos*, of the people, from *λαός*, *laos*, the people at large. The word *laity* means "common people" and comes from the [Greek](#) *λαϊκός* (*laikos*).

[Synonyms](#) for *layperson* include: [parishioner](#), [believer](#), [dilettante](#), [follower](#), member, [neophyte](#), [novice](#), [outsider](#), [proselyte](#), [recruit](#), [secular](#), [laic](#), [layman](#), [nonprofessional](#). In the [Catholic](#) and the [Anglican](#) churches, anyone who is not ordained as a [deacon](#), [priest](#), or [bishop](#) is referred to as a layman or a laywoman regardless of his or her leadership and discipleship positions in the church. In Anglicanism in particular, anyone who is not a [bishop](#), [priest](#), or [deacon](#) in the Church. In the [Anglican](#) tradition, all baptized persons are expected to minister in Christ's name.

## Clergy

Generally, in Christianity, clergy are the [ordained](#); that is, they are set apart for specific [ministry](#) in religious rites. Others who have definite roles in worship but who are not ordained (e.g. [laypeople](#) acting as [acolytes](#)) are generally not considered clergy, even though they may require some sort of official approval to exercise these ministries. Clergy are formal leaders within established [religions](#). Their roles and functions vary in different religious traditions, but usually involve presiding over specific rituals and teaching their religion's [doctrines](#) and practices. Some of the terms used for individual clergy are clergyman, clergywoman, and churchman.

## Review of the Related Literature

Literature review forms the most important part of all [research](#). As a systematic investigation to find conclusions and achieve facts, every [research](#) builds on existing knowledge. Unless one wants to change the wheel, precise awareness on the extent of wisdom on a subject is necessary to carry on research that adds value to the area. [Literature Review for Research](#) can be defined as a survey of scholarly articles and all other systematic sources similar to a particular Problem, field of study, theory, to include a description, summary, and critical evaluation of a concept, school of thought, or ideas related to the [research](#) question is tested. In extension, the [literature review](#) familiarizes the author to the extent of knowledge in their area. When represented as a part of the paper, it establishes to the readers, the author's depth of understanding and knowledge of their field subject. Therefore the literature review of this research will be approached in the following sub-headings; conceptual framework, theoretical framework, empirical studies and a summary of literature review.

Ogunbameru (2008) defines conflict as the confrontation of powers. Conflict is a state of opposition, antagonism, discord, clash and collision. Conflict arises when forces relevant to two or more goals were of equal strength (p.33). While Kadende-Kaiser and Kaiser, (2003 citing Aurich 1998) observed that conflicts occur when two related parties-individuals, groups, communities, or nation-states find themselves divided by perceived incompatible goals or interest or in competition for control of scarce resources. With this Aurich bridges the gap between approaches to understanding conflicts: one based on the idea of scarcity and the other related to perception and/belief. Controversies, hostilities, resentments, hatred, aggressiveness, rancor and bickering are originally tied to conflict situations. Schlee (2004) observed that conflict is often explained in terms of the interest

of groups involved, since, what people are fighting for is fundamental in conflict analysis, it is also pertinent in identifying who is fighting who and why. Oyewo (2002) also opined that conflict is not new; it is as old as the world. To him, the first conflict occurred in heaven when Lucifer rebelled against God. This rebellion has continued in various socio-religious institutions as humans in them are in constant interaction. Thus, interaction is the bane of conflicts. It is glaring that, one of the myriad intractable problems facing Nigeria today is religious conflicts. Every leader once in a while finds one's self directly or indirectly in some form of conflict.

Conflict according to Olabode and Ajibade, (2010) is a term usually refers to a condition in which one identifiable group of human beings in an environment (whether tribal, ethnic, linguistic, cultural, religious, socio-economic or political among others) is engaged in conscious opposition to one or more identifiable human group(s) because these groups are pursuing what are or appear to be incompatible goals. (p.259). Most social theorists believe that conflict plays certain positive functions. Ralf and Crosser (1998) cited by Otite (1999) and as such not always dangerous as often assumed. Kreutz (2010) asserted that 'in settlements, allowing the interest of each side to be at least partly satisfied created more post conflict stability.' Critically however, conflict is known to be potentially dangerous.

Thus, improper handling of conflict destroys institutions, communities, marriages, and corporations may stir up chaos. This may cause the end or downfall of great leaders as well as fragmentation of their organizations. Onyima (2007). Said, the ability to tame hostilities depends on the type of conflict resolution technique employed. Conflict resolution is therefore, the systematic techniques, procedures, and strategies employed by skilled mediators/interventionist, in the quest to ameliorate, reduce, or eliminate conflicts in all human relationships/interactions. (p.12). Lewicki (2003) and Sandy (2006) cited by Brockman (2010) buttressed this idea by saying, "Particular conflict management strategies have their advantages and disadvantages and are more or less effective depending on the type of conflict and the situation or context in which the conflict occurs". (p.279). Again, Kakende-Kaiser and Kaiser (2003), said, "When developing strategies to resolving conflicts such as crafting and implementation of peace agreements, it is necessary to assess and respond to short, medium and long term self-interests of the parties to the conflicts.(p.12). Thus, if conflicts are not resolved promptly in marriages, churches, communities and nations, informal groups may develop to handle the situation, which may escalate the crises to the extent that the institution may be adversely affected. The result of church crisis is break-ups and proliferations which sometimes metamorphose to societal nuisance.

### **Church Conflict as a Social Problem**

Intra-church conflict is an area that has not caught much interest in academic discourses. There are lots of literatures on inter-tribal, inter-ethnic, inter-communal conflicts like the Umueri-Aguleri and Igbariam-Ukwulu crises scramble for scarce boundary/lands feuds. In Abakaliki of Ebonyi State and their Cross River State neighbors and marginalization agitations from both the minority and majority groups in Nigeria among others. As noted by Otite (1999) whether conflict is viewed as normal or abnormal, it is reoccurring, natural or even a pathological fact. It is inherent in all kinds of social relationships/institutions, be it economic, political, or religious. It is therefore pertinent

to state categorically that religious conflict among the clergy and laity is becoming more threatening to societal unity and human peaceful co-existence in Nigeria than any other form of conflict. That of the intra-church conflict is evident in the proliferation and duplication of churches at the slightest disagreement and all kinds of social drama ensue like in the days of The Redeemed Anglican Church Of Nigeria (TRACON). Hence this study employed both historical evidences to analyze the incidences, causes and trends of church conflicts beyond the general perspectives, rather specific cases and individual driven data related to conflict were examined. Research findings from the selected church reveal that inter-church conflicts are rare but intra-church conflicts are prevalent and quite endemic in the studied church. As during the research on this study, “the people in the church in our neighborhood are always quarrelling about something. They can't even agree on an issue. I will never go there.” Emphasizing on the veracity of conflict in Anglican Church, another key finding expresses: About three years ago the church in our area had a big blow up. The pastor and half of the church were one side and the rest on the other side. I do not even remember what the issue was, something about the constitution, but it ended up in a split. Some people left and started their own church on the other side of the town. Conflict has been so entrenched that some people even imputed ethnic dimensions to it. Arild (2012) had observed that “In heterogeneous units, groups often have conflicting interests” (p.2). The above responses present the church with a bad reputation which often degenerates into increasing endemic and protracted conflicts particularly in Anglican Communion. The resultant effect is the proliferation and splitting of churches. This has gradually degenerated into a societal nuisance as churches are sited or located in residential areas, stores, warehouses, mountains/hills, markets, filling stations, even on streets, major roads, uncompleted buildings, shanties, and canopies. It is observed from this study that apart from the quest for evangelization, unemployment and conflict has been one of the factors leading to unbridled proliferation of Pentecostal churches. Conflict has been endemic in Christian religious institutions and the Pentecostal church which is a component is not left out. According to Martins (1986), in some communities, the Pentecostal churches have a bad reputation due to incessant intra-church conflicts. (p.12). This opines that conflicts in any church severs the reputation of that church.

### **Types of Conflicts**

This section discussed in details in the main thesis work types of conflicts that are likely to be faced in the parish church setting which includes;

1. Inter-personal conflicts,
2. Intra-personal conflicts,
3. Inter-group conflicts and,
4. Intra-group conflicts.

The above points were elaborated thoroughly, but because of the expected size of the seminar paper, the researcher chose to curtail it.

### **Causes of Intra Church Conflicts between the Laity and Clergy**

In this section of this seminar the researcher from primary and secondary sources, presented the data of intra church conflicts between the laity and clergy in a parish setting. The data shows the causes of conflicts between the clergy and the laity in parish church setting. The researcher discovered the causes of intra-church conflicts in parish setting

as;

- i. Lack of unity and the presence of factions in the church,
- ii. Poor people-skills on the part of the pastor,
- iii. Conflicting visions for the church,
- iv. Church's resistance to change,
- v. Power and control struggles,
- vi. Personality conflicts,
- vii. Poor people skills on the part of the congregation,
- viii. Conflict over leadership styles,
- ix. Dissatisfaction with the pastor's performance and,
- x. Theological differences and competing for advantage.

### **Strategies towards Resolution and Management**

Clergy and laity must work together to create a safe and supportive environment for constructive conflict resolution. Leadership plays a vital role in modeling healthy conflict management behaviors and providing guidance and resources for conflict resolution. By prioritizing conflict management and resolution, religious communities can become beacons of hope and harmony, reflecting the values of compassion, forgiveness, and love that underlie their faith. Ultimately, effective conflict management and resolution can strengthen the bonds of community, deepen spiritual connections, and promote a more just and peaceful world.

In this section, of this research work, the researcher will be majoring on developing or formulating some vital strategies towards resolution and management of conflicts. As earlier on opined that conflicts among parties in inter and intra religious organizations is inevitable, whether religious or secular conflicts, it is unavoidable among parties and groups, however it is worthy to note of that, if conflicts lingers it can lead to damages and at this damaging level of conflicts; it is necessary to start proffering remedial measures to curb the conflicts before it escalates to irreparable damages. Therefore, the following points formulated below are the researcher's discovery as strategies towards quenching the flame of conflicts, especially in the parish setting of the church.

- i. Imperativeness of Conflicts Analysis
- ii. Imperativeness of Dialogue
- iii. Imperativeness of Conflict Resolution Stage
- iv. Christian Approaches to Conflict Resolution in Parish Church Setting

### **Thomas-Kilmann Theory of Conflict Management**

Research has proven that no two individuals or groups, whether secular or religious groups have exactly the same beliefs, expectations and desires, conflict is a natural part of our interactions with others. The Thomas Kilmann theory of conflict management if properly applied will serve as a means of managing religious crisis in Nigeria. Considering the fact that we as individuals have different points of view, there will always be instances when misunderstandings will occur among us as well as in religious beliefs. With the arising of these intractable [conflicts](#) comes the need for conflict management. Even in seemingly ordinary situations, conflict may be rooted by other non-apparent reasons. Understanding the other sides of the issue would allow those involved to come up with an ideal [resolution](#) to the problem. In dealing with conflict, there are conflict management styles to be followed. The Thomas-Kilmann Conflict Mode

Instrument, which is an assessment used globally in conflict handling, specifies five strategies used to address conflict.

The Thomas-Kilmann Conflict Mode Instrument (TKI) assesses an individual's behaviour in conflict situations, that is, situations in which the concerns of two people appear to be incompatible. In conflict situations, we can describe a person's behaviour along two basic dimensions: (1) assertiveness, the extent to which the individual attempts to satisfy his or her own concerns, and (2) cooperativeness, the extent to which the individual attempts to satisfy the other person's concerns. These two dimensions of behaviour can be used to define five methods of dealing with conflict. These five conflict-handling modes are shown below:

- i. Competing: win/lose
- ii. Accommodating: lose/win
- iii. Avoiding: no winners/no losers
- iv. Collaborating: win/win
- v. Compromising: win some/lose some

### **Competing/win-lose**

This is assertive and uncooperative; an individual pursues his own concerns at the other person's expense. This is a power-oriented mode in which you use whatever power seems appropriate to win your own position, your ability to argue, your rank, or economic sanctions. Competing means “standing up for your rights,” defending a position which you believe is correct, or simply trying to win.

### **Accommodating/lose-win**

This is unassertive and cooperative, the complete opposite of competing. When accommodating, the individual neglects his own concerns to satisfy the concerns of the other person; there is an element of self-sacrifice in this mode. Accommodating might take the form of selfless generosity or charity, obeying another person's order when you would prefer not to, or yielding to another's point of view which will either lead to lose or win.

### **Avoiding/no winners-no losers**

This is unassertive and uncooperative; the person neither pursues his own concerns nor those of the other individual. Thus he does not deal with the conflict. Avoiding might take the form of diplomatically sidestepping an issue, postponing an issue until a better time or simply withdrawing from a threatening situation.

### **Collaborating/win-win**

This is both assertive and cooperative, the complete opposite of avoiding. Collaborating involves an attempt to work with others to find some solution that fully satisfies their concerns. It means digging into an issue to pinpoint the underlying needs and wants of the two individuals. Collaborating between two persons might take the form of exploring a disagreement to learn from each other's insights or trying to find a creative solution to an interpersonal problem.

### **Compromising/win some-lose some**

This is moderate in both assertiveness and cooperativeness. The objective is to find some expedient, mutually acceptable solution that partially satisfies both parties. It falls intermediate between competing and accommodating. Compromising gives up more than competing but less than accommodating. Likewise, it addresses an issue more directly than avoiding, but does not explore it in as much depth as collaborating. In some situations, compromising might mean splitting the difference between the two positions, exchanging concessions, or seeking a quick middle-ground solution.

Each of us is capable of using all five conflict-handling modes. None of us can be characterized as having a single style of dealing with conflict. But certain people use some modes better than others and, therefore, tend to rely on those modes more heavily than others, whether because of temperament or practice. The Thomas Kilmann Theory is designed to measure people's use of conflict-handling modes across a wide variety of group and organizational settings.

### **Conclusion**

Conflict is as old as humanity and is a reality of life. Even among the apostolic ministry of the early Christianity the scripture recorded conflicts. Many conflicts that sometimes lead to full blown violence have their causes rooted in history. The resolution of conflicts is not an exercise that should be rushed as rushing it will only create the possibility of its re-emergence. There is a range of strategies, models and mechanisms available for the resolution of conflicts. Depending on its stage, different models could be applied to different situation. The lack of expertise, patience, time and money for the exercise that will lead to sustained and desirable conflict resolution is responsible for the re-occurrence of conflicts to which we have been witnesses. Lederach (1995) opined, effective conflict management and resolution are crucial for maintaining harmony and promoting spiritual growth within religious communities as this study highlighted the importance of open communication, empathy, trust, and collaboration in managing conflicts among clergy and laity. Kriesberg (1998) also said, Effective conflict management and resolution are crucial for maintaining harmony and promoting spiritual growth within religious communities. Galtung (1996) and Lederack (2003) asserted that, a structured approach to conflict resolution as, emphasizing mutual respect and a shared commitment to peaceful coexistence can reduce conflict escalation, foster a culture of trust and respect, promote collaborative problem-solving, and enhance spiritual growth and community cohesion

The researcher has discussed different phases of conflict resolution, which include; Strategies towards Resolution and Management, Imperativeness of Conflicts Analysis, Imperativeness of Dialogue, Imperativeness of Conflict Resolution Stage and A Christian Approach to Conflict Resolution. In conflict resolution, each of these phases is relevant and should not be ignored. Collaborative and problem-solving approaches to conflict resolution have been discovered to be more effective than the legalistic approach. The former ends with a win-win solution while the later ends with a win-lose solution. In Gowon's words 1970, the former ends with no victor no vanquished. The researcher has also indicated that all attempts at conflict resolution should focus on interests over positions. It is the interests that are the driving force of the position taken.

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