



**CONFLICTS AMONG LEADERS IN THE CHRISTIAN COMMUNITY
CHURCHES IN MWINILUNGA DISTRICT, NORTH WESTERN
PROVINCE.**

BY

SIMACHELA KUWA

A Dissertation submitted to the University of Zambia and Zimbabwe Open University in partial fulfillment of the requirements for the award of the Degree of Master of Science in Peace Leadership and Conflict Resolution.

The University of Zambia

Lusaka

2017

COPYRIGHT

All copyrights reserved. No part of this dissertation may be reproduced, stored in any retrieval system, transmitted in any form or by any means, electronics, recordings, and mechanical photocopying or otherwise without prior permission in writing, from the author, the University of Zambia or Zimbabwe Open University.

© 2017

DECLARATION

I, **Simachela Kuwa**, do hereby declare that this piece of work is my own, and that all the works of other persons have been duly acknowledged, and that this work has not been previously presented at the University of Zambia or Zimbabwe Open University, and indeed at any other University for similar purposes.

Name.....

Signed..... Date.....

Supervisor..... Date.....

CERTIFICATE OF APPROVAL

This Dissertation of **Simachela Kuwa** has been approved as partial fulfilment of the requirements for the award of the Degree of Master of Education in Sociology of Education at the University of Zambia

EXAMINER

SIGNATURE

DATE

DEDICATION

I dedicate this study to God Almighty, my family, my children (Chilombo, Nchimunya, Lushomo, Zangi and Wana) and my husband Stephen.

ACKNOWLEDGEMENT

I am indebted to a number of people for their support and tireless guidance to this study. Firstly, I say thank you to God Almighty. I wish to convey my sincere gratitude to my Supervisor Prof. Austin M. Cheyeka for his time and guidance. I convey my heartfelt gratitude to Apostle Alex Kambiambia for his support and contribution, thank you to my Pastor, Pastor Charles Kadochi for granting me permission and blessings to venture in this rather contentious church issue, most sincere gratitude to my brothers, Elder Phillip Siachobe and Elder Boas Chitembu for providing me with all the relevant materials, many thanks to my colleagues at work for their encouragements and government for granting me leave to attend residential all through to the end of the programme.

Thank you to the members of Christian Community Churches in Lusaka and in Mwinilunga who closely gave support in various ways. I gratefully acknowledge the efforts of Mr Patrick Kadochi for helping me with data collection exercise in Mwinilunga. To those I have not mentioned here, I say thank you for the role you played to make this work a success.

ABSTRACT

Although Conflict is inevitable, the church is widely acknowledged as one of the places where people should go for conflict resolution. This dissertation is based on a study which examined the causes of conflict more especially among church leaders in the Christian Community Church in Mwinilunga District of North Western Province. The study endeavoured to find out the causes of conflict among leaders as well as the effects of the conflict on the lives of the congregants in general and the society at large. Using data from multiple sources, this study explains why the church should be involved in dialogue in order to avoid conflicts from escalating to uncontrollable levels, such as having to drag one another to the Courts of Law for resolution. Purposeful sampling research technique was used and a total of 25 people were selected from the disputing groups for interviews. The main findings from this method of study, was that the constitution of the church had some grey areas on the part of ascension to leadership positions such as Apostleship and Overseer position respectively. It became clear that many efforts were made to resolve the conflict but they were not successful. The result also indicated that almost all the churches lost some members through defection to other churches as a result of the conflict. People's relationships became strained creating insecurity within homes and the community. Some people were affected economically especially those that depended on bee keeping activities which are mostly done in cooperative groupings. Some people could no longer continue in the groups hence retarding their family income. Some of the leaders saw this as an opportunity to advance their education so that they could acquire the necessary requirements to qualify for leadership positions in the church. It is therefore, strongly recommended that appropriate measures be put in place towards resolving the conflict and curbing future occurrences of such conflict. Measures should include the disputing churches to organise a conference that will bring together all the members as a way to unite friends and family that have not sat at the same table since the time of the conflict. National Youth Camp meetings and National Women Conferences must be revived and encouraged as opposed to individual church arrangements. The Chiefs and Elders in Mwinilunga should be encouraged to take up their role as mediators in such conflicts so that they are not seen to be taking sides. Leaders of disputing churches should counsel the members that came from other CCC churches in their midst to consider going back to their original churches or ask their spouses and families to join them so that family ties could be preserved. This research was conducted within the context of the conflict among the leaders of the Christian Community Churches.

ACRONYMS

CCC	-	CHRISTIAN COMMUNITY CHURCH
CFZ	-	CHRISTIAN FELLOWSHIP OF ZAMBIA
CMI	-	CHRISTIAN MISSIONS INTERNATIONAL
CMML	-	CHRISTIAN MISSIONS IN MANY LANDS
ECM	-	EMERGING CHURCH MOVEMENT
TCE	-	TRANSLOCAL COUNCIL OF ELDERS
TLC	-	TRANSLOCAL COUNCIL
UK	-	UNITED KINGDOM

TABLE OF CONTENTS

CHAPTER ONE : OVERVIEW	1
1.0 Background of the study	1
1.1 Statement of the problem.....	3
1.2 Purpose of the study.....	3
1.3 Objectives of the study	3
1.3.1 Research questions.....	3
1.3.2 Significance of the study	4
1.3.3 Definition of terms.....	4
1.4.4 Summary of the chapter.....	5
CHAPTER TWO : LITERATURE REVIEW	6
2.0 Overview.....	6
2.1 The Concept of Conflict	6
2.1.1 The Causes of Conflict	7
2.1.2 Conflict Resolution.....	11
2.1.3 Impact of Religious Conflict	13
2.2 Historical Overview of Christian Community Church in Mwinilunga District.	15
2.2.1 Introduction.....	15
2.2.2 Missionaries and the Early Converts in Mwinilunga District	16
2.2.3 Steps taken by missionaries to establish church in Mwinilunga	18
2.2.4 The Bryn Jones-Gordon Suckling relationship and its impact on the Christian Fellowships in Zambia (now – Christian Community Church)	19
2.2.5 Church split from Christian missions in many lands (CMML) to Christian community church (CCC).....	20
2.2.6 Christian Leadership and world view	23
2.2.7 Theoretical Framework.....	24
2.2.8 The study area.....	25
CHAPTER THREE	26
3.0 Research Design	26
3.1 Target Population.....	26
3.1.1 Sample Size	26
3.1.2 Sampling Techniques.....	26
3.1.3 Research Instruments.....	27
3.1.4 Sampling procedure	27

3.1.5 Reliability	28
3.1.6 Validity	28
3.2 Data analysis	28
3.2.1 Ethical consideration	28
3.2.2 Limitation of the study.....	29
3.2.3 Delimitation of the study	29
3.2.4 Summary of the chapter.....	29
CHAPTER FOUR : PRESENTATION OF FINDINGS	30
4.0 Overview.....	30
4.1 Field Data.....	30
4.1.1 Causes of the conflict among leaders in Mwinilunga District.....	31
4.1.2 Attempts made to resolve the conflict	32
4.1.3 Impact of the conflict.....	32
4.1.4 Impact on Religious life.....	33
4.1.5 Impact on Social life.....	34
4.1.6 Impact on Economic life.....	35
4.1.7 Impact on Educational Life	35
4.1.8 Constitution and Leadership of the Christian Community Church	35
4.1.9 Summary of the chapter.....	36
CHAPTER FIVE : DISCUSSION OF FINDINGS	37
5.0 Overview.....	37
5.1 Forces driving conflicts among Leaders in the CCC.....	37
5.1.1 Leadership as a cause of conflict	37
5.1.2 Constitution as a cause of conflict	38
5.1.3 Attempts made to resolve the conflict	39
5.1.4 Court settlement as a method used	39
5.1.5 Co-operation and Negotiation as a method used	40
5.1.6 Impact of the conflict on congregants of CCC	41
5.1.7 Impact on Religious life.....	41
5.1.8 Impact on Social life.....	42
5.1.9 Impact on Educational life.....	42
5.1.10 Impact of Economic Life	43
5.1.11 Models and structures that support church leadership of the CCC	43
5.1.12 Summary of the chapter.....	44

CHAPTER SIX : SUMMARY, RECOMMENDATIONS AND CONCLUSION	45
6.0 Summary of the research	45
6.1 Conclusion	47
6.2 Recommendations.....	49
Appendix I : Questionnaire for Church Leaders/Apostles/Pastors	50
Appendix II : Questionnaire for Church Members and Non-Church Members	52
REFERENCES	55

CHAPTER ONE

OVERVIEW

This chapter gives the background of church leadership conflict and this will immediately be followed by the statement of the problem, the purpose of the study, objectives, research questions, significance of the study, the definition of terms and finally a conclusion will follow.

1.0 Background of the study

The Church, by virtue of its divine mandate to “Make Disciples of all Nations” – (Matthew 28:19), is meant to bring redemption and hope to society at large. As the “salt of the earth” and the “light of the world” – (Matthew 5:3-14), the church should live up to expectation maintaining an impeccable and inspiring witness. Believers, as peace-makers (Matthew 5), must not only promote peace and conflict-resolution but, more importantly maintain peace within the church itself. Leaders of churches are perceived as distinguished members of the communities that they serve. People in need of any kind of assistance and those in conflict usually run to the church for solace and solutions.

The Bible, the collection of sacred writing of the Christian religion, 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. When handled properly disagreements in these areas can stimulate productive dialogue, encourage creativity, and promote helpful change and growth. It must be stated at this point that whatever disagreement and no matter how protracted a church conflict might be, believers should not drag one another to the courts of law (1 Corinthians 4:3,6; 6:6). Sadly, the Christian Community Church, a once fastest growing and influential Pentecostal-charismatic church in Zambia, has suffered conflicts that have robbed it of its powerful witness.

The Christian Community Church (CCC) was initially called the Christian Fellowships in Zambia (CFZ). CFZ was started by Apostle Gordon Suckling a former missionary of the Christian Missions in Many Lands (CMML) church. Having been expelled for teaching and believing in the power of the Holy Spirit, he, with a few followers, established the CFZ in 1983. Sadly, in 1994, the CFZ, on materialistic rather than doctrinal reasons split into two denominations one of which called itself the Christian Community Church and the other New Covenant church. The split was based on a court judgment as the matter could not be resolved by the wrangling church leaders.

The CFZ constitution, then, did not provide for an Overseer for the denomination, albeit, the pioneer missionary was recognized and operated as such. As if, this was not bad enough, the church has been hit by yet another conflict in which leaders had to drag one another to the courts of law.

The apostle and renowned missionary, Gordon Suckling, was the founder of the CFZ and later, the CCC. In my considered view, the CMML missionaries had achieved their aim and now it was time to establish Zambian indigenous leadership over the churches locally and nationally. Suckling (*n.d.*), reveals that the vision that God gave the missionaries for the villagers in Mwinilunga at that time was not to train individuals to become professional pastors, but to bring revelation, reality and growth to the “grass roots” of the locals so they could help to spread the gospel. In short, it was more or less the idea of missionaries being mentors to those that were willing to do the work of God despite the hard conditions of the remote rural areas. There were excellent colleges that were training Pastors, but the hearts of the Missionaries were burdened for the ordinary, often poor and uneducated men and women who made up the majority of the churches in Mwinilunga District. According to the Missionaries, in the sight of God, these poor locals were as able to mature and serve God effectively even without formal theological training. Their impact on society was often greater, because their testimony to the saving, transforming power of the gospel of Jesus Christ was demonstrated in ordinary village life and not from the platform. However, with increasing knowledge and general levels of education, the view has become increasingly unsustainable. So, difference in perception and view-points on the part of leadership have contributed in the conflicts alluded. Root causes of conflicts must be-discovered if solutions are to be found and lessons learnt to avoid future occurrences.

Sources of conflict can be diverse and complex. Becker and others have this to say -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 behaviour (Becker, 1999). Previous research has shown that intra-congregational conflicts arise over issues of congregational culture, leadership and denomination (Becker, 1999 & Chou, 2008); theology, purpose and meaning (Hadden, 1970); liberalism versus conservatism as well as the beliefs and authority (Hoge, 1976). When any one of these factors are compromised by leadership, it plays a significant role as to why people feel their religious understanding are misaligned and conflict occurs. What exactly is the reason for conflicts in the CCC?

The researcher seeks to gain understanding into the CCC conflicts with a view to defining the problem so as to prescribe a solution. The church must maintain its position as provider of hope to society.

1.1 Statement of the problem

The purpose of the study was to investigate the causes of conflicts among leaders. The Christian Community Church, once the fastest-growing Pentecostal church, boasting of over one hundred churches in Mwinilunga District alone continues to suffer conflicts among church leaders. Its founder leaders, some of whom are alive today, have founded churches since 1966. Why is there such a propensity to power in the CCC? Well, no study has been done to ascertain the issues that precipitate and lead to leadership conflicts. This study aims to provide a catalyst to resolving these conflicts, make a modest contribution towards minimising such conflicts among leaders by way of research dissemination.

1.2 Purpose of the study

The purpose of the study was to investigate the causes of conflicts among leaders in the Christian Community Church in Mwinilunga District, with a view to mitigating the negative impact of these conflicts.

1.3 Objectives of the study

The research sought to achieve the following objectives:

- i. To investigate the forces driving conflicts among leaders in the Christian Community Church.
- ii. To find out the impact of the conflicts on the congregants of the disputing churches in Mwinilunga District.
- iii. To evaluate the models and structures that support church leadership of the Christian Community Churches.

1.3.1 Research questions

The following are the guiding research questions which the study sought to ask:-

- i. What are the causes of conflicts among leaders of the Christian Community Church?
- ii. What is the impact of the conflict on the congregants of the disputing churches?
- iii. What kind of church government, leadership models and structures are embedded in the CCC Constitution?

1.3.2 Significance of the study

The study is important for the following reasons:

- a. It will add to the body of knowledge and literature about conflicts among leaders in the church.
- b. It may serve as a means to educating Christians to unite and solve problems within their churches without having to drag each other to the courts of law for solutions.
- c. It may help the Church to identify bodies such as the Christian Fellowship in Zambia, Evangelical Fellowship of Zambia in being resource agents to churches that require revision and drafting of constitutions.
- d. It may also help the Bible Colleges/Universities to include a component of conflict resolution/management in the curriculums.

1.3.3 Definition of terms

The following terms listed below are related to leadership conflict and divisions in churches and are referred to throughout this dissertation.

Bible	A collection of the holy scriptures which work as a guide for Christians. It has two parts the Old and New Testaments.
Jesus Christ the Messiah	The one who died for the sins of the world.
Christians	Believers of the gospel, followers of the Lord Jesus Christ.
Church leadership conflict	Differences in opinion or purpose that may frustrate some leaders' goals or desires when religious and spiritual beliefs are unaligned.
Sin	Rebellion against Gods' word which is a guide for Christian living.
Love	Affection of some sort. In Christian terms, (Brotherly affection).

1.4.4 Summary of the chapter

The previous chapter focuses on the background to the study. This is a very important section because it cements the problem, the purpose and the objectives of the study. The study can only progress after the reason to do so has been found.

CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

The literature review intended to review what other writers and authorities have said about conflict among leaders and its impact on society. The literature review covers the following areas: The causes of conflict among church leaders. The concept of conflict, impact of congregational conflict, attempts to resolve the conflict and conflict resolution.

However, in Zambia there is no significant academic observer that has written on conflicts among church leaders.

2.1 The Concept of Conflict

Thompson & Hickey (2011) writes that conflict is often considered to be opposed to human interests harmful to social order and something to be avoided or resolved as quickly as possible. Yet, as conflict theorists emphasize, conflict has a positive side. It may enhance social solidarity for nothing reduces conflicts and strains within a relationship (whether marital or between nations) better than an external threat.

Nisbet R, (1993) is quoted by Thompson & Hickey (2011) as having said that conflict may serve as a vehicle for social change in which stagnant beliefs and values are dissolved, old tyrannies loosened, and individuals released to achieve new and higher goals. According to Thompson and Hickey, conflict is said to be the contest between people with opposing needs, ideas, beliefs, values or goals. It is present when parties perceive that their interests are incompatible, express hostile attitudes or pursue their interests through actions that may damage the other parties. This means that conflict is inevitable though it may escalate and lead to non-productive results, or can be beneficially resolved and lead to quality final products. Although very few people go looking for conflict, more often than not, conflict results because of miscommunication between people with regard to their needs, ideas, beliefs, goals, or values. Thompson & Hickey (2011) will benefit the current study in terms of providing information about the topic under discussion.

2.1.1 The Causes of Conflict

According to the Holy Bible (Acts 15: 1 -8) states that Paul and Barnabas embarked on a journey to Jerusalem having being sent by the church to go and seek clarification on the issue of circumcision as it had become a source of conflict among believers. According to Acts 15:1, there were certain men that came down from Judea and taught the brethren that, unless they were circumcised, they could not be saved. This brought about misunderstandings in the early church. The bible records in Acts 15:6 that the apostles and the elders came together to consider the matter. In verse 7, the dispute intensified and Peter had to remind the house of the fact that he was the chosen of the Lord that by his mouth the Gentiles should hear the word of the gospel and believe. This was the first dispute in the history of the Holy Bible. The chapter does not only talk about the conflict but also gives the history of the conflict and further provides guidance on how to handle disputes among the believers.

Rick Warren (2002) highlights the importance of embracing love among the believers. The author starts by saying life is all about love. Because God is love, the most important lesson he wants us to learn on earth is how to love. It is in loving that we are most like him, so love is the fountain of every command he has given us. The book states that the whole law can be summed up in just one command; 'Love others as you love yourself'. Learning to love unselfishly is not an easy task. It runs counter to our self-centred nature. According to Warren (2002), God is more concerned about how believers love one another in his family. Why does God insist that we give special love and attention to other believers? This is because God wants his family to be known for its love more than anything else.

Warren (2002) gives very important points on why it is important for believers to indulge in love. Life without love is really worthless. Apostle Paul in the bible makes this point 'No matter what I believe, and what I do, I'm bankrupt without love'. Love will last forever. Another reason God tells us to make love every believers' top priority is that it is eternal: 'three things continue forever: faith, hope, and love. And the greatest of these is love'. Four of the Ten Commandments deal with relationships to God while the other six deal with relationships among people or believers. But all ten are about relationships. Jesus Christ summarised what matters most to God in two statements: Love God and love people. Jesus said, 'You must love the Lord your God with all your heart, this is the first and greatest commandment. Then Jesus said love your neighbour as yourself. The book encourages believers to consider others first before themselves as this is the

nature of God. The holy bible in John 3:16 states that *For God so loved the world that he gave his only begotten son so that who so ever believes in him should not perish but have ever lasting love.* Love is selfless and is the greatest possession every church should strive to gain. The book is very useful to this study because it gives an insight of how conflict can be avoided among believers.

Suckling (n.d.) highlights how many poor local men and women were trained to preach the gospel at a local level and using their local languages though they lacked academic and professional education for administering professionally, leadership, management and church organisation. The church leadership was more grounded in local and very basic church administration, mostly based on what was handed down to them by the Missionaries. The Overseer and founder, Gordon Suckling before his death, appointed one among the Apostles as his predecessor. This was so because at the time, this was the only Apostle who was educated enough to speak, read and write in English. Because of his educational background, tis Apostle was seen to be capable of organising the church branches in all regions as well as to represent the church at meetings on national and international levels.

Over the years the church branches grew in number up to 500 branches across Zambia, Angola and Zaire now (Democratic Republic of Congo). Consequently, more and more young men in the church attained higher education. This led to the demand to have the constitution changed in order to address some issues of leadership that were not very precise in the old constitution.

The church constitution was redrafted in 2001 among other things was to allow for the position of Overseer to be contestable. This led to divisions among the Apostles and consequently among the congregations.

Conflicts make the Christian message to lose its appeal, instead of attracting many people to the faith. They contradict the biblical principles of love and unity in the church of Christ as emphasized by the Apostle Paul in the book of 1Corinthians and verse 13.

Here, Apostle Paul stresses the importance of love and understanding among the Christians, it contributes to stable and progressive church congregations.

The Constitution is an integral part of a church organization and it is very essential to the day to day business of the church. Most churches have a doctrinal statement, a document which condenses and systematizes the church's tenets of faith. A doctrinal statement is valuable in

ensuring conformity to the Word of God and preventing the church from being tossed to and fro, and carried about by every wind of doctrine (Ephesians 4:14). In addition to the articles of faith, most churches also have a set of by-laws (or bylaws), sometimes called rules of order or a constitution. There are several practical reasons to have bylaws. First, to promote efficiency, a church must have some type of organization. By-laws specify a church's governing structure; define the roles of pastor, elder, deacon, and other leaders; and stipulate the requirements for membership.

In other words, bylaws allow everything to be done decently and in order (1 Corinthians 14:40). Secondly, to provide direction, a church needs to articulate its mission and methodology. The by-laws of a church are useful in setting parameters for fund raising, outreach, ordination, expenditures, and missionary support. Thirdly, to preserve unity and maintain its testimony, a church should agree on certain issues of Christian living and separation. A "grey area" which the Bible does not specifically address may be covered in a by-law. For example, a church may require its members to refrain from the consumption of alcohol; since this is not a doctrinal issue, as it were, it is best dealt with in the by-laws because the law will help to give a guide to the church even as it helps to keep the church updated. When the church remains too conservative in everything including the law, it not only remains behind in developmental issues but also disadvantages its followers too.

Fourthly, to protect itself from liability, a church should have written policies on church discipline, screening youth workers, etc. By-laws can be a way of averting calamity in a crisis situation.

The works of Liederbach & Reid (2009) give more emphasis on the Convergent church centred on Mission Worshipers in an emerging culture. The book has a lot of relationship with the topic under study. It has a great clinging to missionary work which is the root of most major conflicts in most traditional churches. The missionary approach to Christianity was very simple, plain and bible based. It is very different from the approach of anointment and miracles that is being witnessed nowadays.

The Christian Community Church in Zambia was born in the mind of one European Missionary whose vision was purely to grow the church out of pure ordinary local citizens. This was based

purely on the word of God and the Holy Spirit to inspire the uneducated local villagers to push the work forward among their equals. Liederbach & Reid (2009) make great emphasis on the need for Christians to understand the real meaning of being a believer first of all before any commitment in the work of God. The book gives very interesting revelations of how the church has evolved from (missionary days) modernity to post-modernity. The book is split in three parts and it gives a layout of how the church began to where it is today.

In part I, the authors are talking about where we are and how we got here. The authors here give a picture of the way we were, somewhat a world view and modernity. They try to draw a graph of where we are now, a premier on post-modernity. They try to bring the Christian church in the new post-modern context. This is a context where the church is trying to mix a little bit of everything just in order to remain within the confines of church culture. The church has adopted a culture of entertaining many concepts in order to meet the demands of the modern generation. The authors make emphasis to the contours of the Christian church in the new post-modern while evaluating the emerging church movement. For those claiming to be followers of Christ, it is crucial on both a personal and corporate level to examine what ideas and values dominate our culture; analyse to what degree these ideas influence each of us individually and as a church; evaluate them to see if they are worthy; reject those that are raised up against the knowledge of God.

In part II, the book delves more on the converging worship with emphasis being made to life as worship. Converging on mission, all Christians must join the movement. Converging on doctrine, there must be a hold on the unchanging truth in the turbulent world.

In part three, the book focuses at the ethics – the right and the good. It also tries to bring out who is afraid of the social gospel. It goes further to talk about converging on evangelism which means advancing a movement as well as converging on discipleship which means living what we say. Liederbach & Reid (2009) do not hesitate to talk about converging on culture meaning the Acts have to be revisited.

The authors do point out on page 19 of the book that they are not the first to recognise the spirit of the age, and are also not the only ones seeking to speak to the situation. Indeed, one group that seems to be garnering the attention of many wandering Christians is the Emerging Church Movement which the authors referred to as ECM throughout the book. The people in this

movement feel that life in a post-modern world requires that new ideas and allegiances must emerge in order to shape and drive the church into the future. The movement emphasises that no longer do the old labels of “liberal” and “conservative” adequately capture the various perspectives that dominate the Christian landscape in our time, nor do they hold the sway or importance they once did.

The Christian Community Church is divided because of a faction of believers who felt that the church should have moved on and stop being too conservative in order to attract new generation followership.

In addition, the book does ably bring out the points being raised in many missionary borne or traditional churches today. The source of conflict is usually doctrinal in nature and this has raised dust to a point where the church has ended up splitting instead of reaching an amicable agreement for continuity.

2.1.2 Conflict Resolution

De Gruchy & Martin (1994) states that there is need to develop an approach to conflict mediation and such a perspective is reflected in Assefa’s definition: “conflict resolution and therefore peace making involves a restrict using of relationship, a transition from an order based on voluntarism from a relationship characterised by hierarchy to one marked by equality, participation, respect, mutual enrichment and growth” (De Gruchy & Martin, (p.196 – p.197). Assefa stated that this restriction of human relationship is the process of reconciliation that is the one which creates a new community, a new social order. The social order is to be based on equal dignity, love, mutual respect, freedom and a radical sense of tolerance. He went on to say that one goal of conflict mediation is to promote collective problem solving especially in strife torn communities. He reckoned that the restoration of broken relationship is incomplete if it does not affirm the human rights agenda. Assefa was of the view that Christian communities have to embark on programmes of dialogue to confront those issues that have created conflict. Such dialogue should enable these communities to refocus on alternative theological visions. In other words, churches must embark on a re-educational process designed to revisit certain tenets of the Christian faith. This research looks at issues raised above and applies the relevant ones in the work.

Horowitz & Bordens (1995) record some scholars who dealt with how conflict could be resolved. They gave the example of Rubin & Brown (1975) who said that to solve conflict through negotiation, the parties involved in a conflict must be ready to exchange views, clarify their positions and propose solutions. Each side presents its demands or proposals for evaluation by the other side, which in turn presents counter demands or counter proposals. Horowitz & Bordens (1995) again quoted Deutsch & Kraus (1962) by stating one of the functions of negotiation as getting the parties to communicate. This implied that if the parties to a conflict can just start talking, they will be able to work out a solution. The Researcher agrees with Rubin and Brown's assertion but disagrees to some extent with Deutsch and Kraus on the grounds that communication is not a guarantee that people are ready to bury their differences. Nonetheless, these materials will contribute greatly in enriching this work as the relevant portions will be incorporated and discussed in the dissertation.

Boapeah (n.d) indicated that reconciliation is the heart of Christian development. He stresses that to reconcile is to make friends and bring together those who are at variance or at enmity or cause to be conformed to or adjusted to a specific norm or standard. Reconciliation is, therefore, a process of making two parties or groups that have been alienated from each other come together. The reconciliatory work of the church must go beyond dealing with social conflict in traditional system. The church's major weapon lies in encouraging and dialoguing between the opposing parties concerned. In doing so, the church should ensure that it has access to all relevant information and that the information is critically analysed to reveal alternative courses of action that need to be pursued and their implications for the parties concerned.

Barthel & Edling (2012) state that the serious conflict that arose in the early church and thought God gave those involved great wisdom, and same wisdom is available today. They refer to it as Acts 15 model and as a biblical way to resolve church conflicts. This model includes; perspective, discernment, leadership and Biblical response. Perspective – in a church, members lose perspective if they take the conflict as personal offences. Conversely, if they see so-called opponents with eyes of compassion, then God is working to redeem the conflict for his glory and our growth. Discernment – when the church members find themselves spending more time listening than speaking, as they seek the group's health rather than merely advancing personal favour. In church conflict, if the leaders embrace their personal and individual responsibility for leadership within each personal sphere of influence, they gradually become group problem solvers

and increasingly turn away from narrow personal agendas. Barthel & Edling (2012) state that biblical response in a church conflict is that we must remember that Christ loves his church more than we ever will and that our confidence in the Bible and our commitment to faithful pursuit of biblical responses to conflict will be clear and steadfast. The book is very relevant to the research because it centres directly on conflict in the church and gives some points on how the early church resolved the very first conflict without going to court.

2.1.3 Impact of Religious Conflict

The works of Echols & English (2011) are critically explore Ministry leadership as it displays itself in the midst of trial and tragedy.

The authors give various scenarios that depict how some leaders have either lost their popularity when their churches were attacked by tragedy that raised conflict which led to divisions. These scenarios are very helpful to this study because, the church in question did not remain intact after the conflict. Some Christian Community Church leaders lost their members trust because of the decisions they made in the midst of a crisis. Some of the members left the church to join other churches because of the way the matter was handled.

Echols & English (2011) that describes the attitudes of affiliate leaders who work with senior pastors in church, when the overall leader makes a decision that is either in line or not in line with what they expected. Decisions and the way they are made is one of the major reasons of conflict when the church is in a crisis. When a catastrophic crisis occurs, a leader must deal with the aftermath. A crisis brings a new normal and in the midst of a crisis decisions are made to try and resolve the problem but some leaders make wrong decisions at the helm of a crisis which lead to conflict.

Conflict is dynamic and can be caused by natural and artificial circumstances. There are circumstances that are beyond the control of the players while others are within control but the players may choose to make decisions that end up in conflict. Echols & Allen (2011) states that in 2009, First Baptist Church in Shreveport suffered a crisis. It was a bus accident that caused the church to go up in flames. Some lives were lost in the accident and it cost the Church leaders a lot of explanations to parents and to the public on how the trip was planned and approved. Amidst all the chaos, the church stood by Isaiah 35:10 which says “Joy and gladness will overtake them and

sorrow and sighing will flee”. This particular case study in the book brings the most important aspect of leadership which is trust. Trust is the equity for leadership. If a group trusts the leader and his or her judgment, they will more willingly follow and remain in support when difficult decisions are faced. Every leadership crisis involves some form of God’s sovereignty. In this crisis the church saw the grace of God even in the midst of a tragedy.

The book further illustrates how the church is a family. A family stands together in times of trial. This is very true to a larger extent especially in the Zambian context. Family is not just the blood relations but those that care and love you at all times. The church members are closer to each other more than the blood relations when they fellowship in true love. They are more united and they work well in terms of being a brother’s keeper. Members care and love one another genuinely when there is love among them. The church plays a major role in our Zambian Society during occasions that need unitary efforts. Church members are known to make burdens lighter as they are usually available at funerals or in hospitals to visit the sick, at weddings and they arrive without delay and without persuasion. The book is trying to imply that in times of conflict the hurt, pain and separation is greater among the brethren.

The researcher finds this book to be a rich collection of information about some of the impact of conflict in the church. The book talks about literally every small or big thing that could cause a congregation to differ and go up in flames.

Conflict among church leaders is not unique to a specific region or part of the world but it is generally being experienced almost in all parts of the world where the gospel of Jesus Christ is being preached. America, Africa and even Asia have not been spared of the catastrophe. Fisher, 1996 states that being a Christian pastor today is more difficult than any other time in history. This century has witnessed the collapse of the Christian consensus that held American culture together for centuries. The moral relativism that accompanies a secular view of reality deeply affects the work of the church and its leadership. Sande 2004, further states 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.

The researcher believes that conflict should not be avoided or feared as such, but that it should be managed in a way that is not fear-based, a way that should result in positive growth for the church.

This research seeks to delve into understanding the factors associated with conflict among church leaders and its effects on the congregants or members that lead to divisions or splits in the church.

This author will explore the causes and effects of leadership conflict on the members of Christian Community churches in Mwinilunga District. It is not the intent of the author to hurt the Christian Community Church and its leadership, or to ignore problems within other denominations, rather, the intention is to address the problems that the ordinary membership faces when fights occur.

This information is vital to this research because part of the conflict in the CCC in Mwinilunga is about the office of the Overseer. The topic of conflict among church leaders has not been given any attention in Zambia. Literature on this topic is very scanty. It is for this reason this study concentrated on conflict among leaders in the Christian Community Church in Mwinilunga District.

2.2 Historical Overview of Christian Community Church in Mwinilunga District.

2.2.1 Introduction

The introductory chapter, *inter alia* discussed the statement of the problem, which led us to the research; the questions and the methodology of the research. The present chapter deals with the context of the research through historical background of the people of Mwinilunga District, how the Christian Community Church was established and how it operated in the early days of the Missionaries. This raises the questions: Who are the people of Mwinilunga? What are the beliefs and social life of the people? What is their occupation? When was the Christian Community Church established in Mwinilunga and what were the problems faced by the early missionaries? What were the methods they used in propagating the faith? What impacts did the early Christian faith have on the people? What is the present situation of the church after the departure of the missionaries? The above questions are important because they provide answers on the research problem under investigation.

It is important to have a background study of the people of Mwinilunga and how the Christian Community Church was established. This is necessary because background knowledge of the people and the church may provide ideas about the social, economic, cultural and political life of the people.

Mwinilunga is one of the major towns of North-Western Zambia. According to oral tradition, the Lunda speaking people of Mwinilunga were among the people who migrated from the Luba-Lunda Empire in present day Democratic Republic of Congo while some came from Angola. This should perhaps explain why the Christian Community Church has branches in the Democratic Republic of Congo and in Angola.

Gordon Suckling, (n.d.) states that the first missionaries arrived in North-Western Province via Zambezi District at Kalene Hills in the early 1900s. Dr Walter Fisher was the first Missionary to settle at Kalene and built Kalene Hospital in 1904. The other missionaries that followed later in 1911 were Mr Frederick Stanely Arnot, Mr Rogers and Mr. George Suckling. The early missionaries quickly learnt the two major languages of the area, Lunda and Luvale in order to gain the confidence of the villagers as they went about preaching the gospel.

The villagers were filled with curiosity as they had never seen the white men. However, they got along well because they could converse in their local language and the missionaries shared things such as cloths, sweets and soft drinks with the locals. The missionaries quickly joined in the activities of the locals such as hunting and began to study the lifestyle of the Lunda and Luvale people. The Lunda and Luvale were seen to be weaker than the Chokwe and the Ovimbunda tribes in terms of managing tasks. The latter were preferred by the missionaries because they were more hard working and appeared stronger in physique. Clearing ground and setting up structures for ministry were the major tasks (Suckling, (n.d.).

2.2.2 Missionaries and the Early Converts in Mwinilunga District

When people of Mwinilunga saw that the missionaries were different from slave raiders, their relationship with them became close to the extent that they gave the missionaries local names such as “Sa Chiteta” so they could truly identify with them. Missionary Suckling was locally known as “Kachongu Sesa Mbinga” meaning the hunter who cuts out the tusks. (Suckling (n.d.): p.43).

(Suckling, (n.d.) indicated that a few local men and women became close to the missionaries and attended church every Sunday and even accompanied them to evangelise once so often. They were even willing to get baptised but they were not all in agreement with certain ideas that the Christian missionaries suggested to them. They did not like the idea of abandoning the shrine and the rituals they were used to making offerings to their ancestors for rain instead of the new way of praying to

God. The villagers used to go to witch doctors for healing and even for the fruit of the womb. They jealously embraced most of their African traditions as it was the only culture they understood. They did not like the idea of going to bury their dead in the bush minus performing the burial rites which the white man perceived to be demonic and barbaric. They did not like the idea of the white Madame teaching their wives a brand new way of living with their husbands because it was contrary to the traditional way of life.

The missionaries laboured for many years to teach the bible to the villagers through intensive weekly bible school at Sachibondu and locally organised Home bible study groups. Some of the locals began to get an understanding of the word of God and their lives were transformed. (Suckling (n.d.): p.77).

It seemed when the Missionaries came to North-Western Province, a division arose among the people resulting in two factions. One of the factions supported the presence of the Missionaries while the other group were against settlement of the white missionaries in Mwinilunga on the ground that the traditional gods would bring untold hardship to the people.

The Christian Community Church was established by the Missionaries on the premise of the Holy Bible to empower the locals with the saving knowledge of the Lord Jesus Christ on a discipleship program. The main focus of the missionaries was to have a well-grounded-in-the-word team of villagers that could roll down the gospel in their own language and in their African style.

The early church was a scanty and skeleton arrangement which did not need an organisational structure in order to operate. The villagers were willing to work under the supervision of the missionaries and the missionaries were humble enough to allow the natives work with them in order to roll down the knowledge. This was done in preparation for the time of the departure of the missionaries. The natives who were close to the missionaries understood that Christian work is not unto man but unto God.

The work of the missionaries grew to high heights. More and more male villagers became grounded in the word and were soon given the positions of elders. The structure of the church at the time stated that an elder played the role of a Pastor or Priest. They preached on Sunday and prepared the entire programme for Sunday service. Some villagers were already at the service of the Lord but had not yet fully given their lives to Christ. This was a challenge for the missionaries

for it affected church growth and compromised Christian standards that were preached by the missionaries (Suckling, (n.d.) p: 108).

Also, there seemed to be a peculiar and conflicting situation during the early period of evangelism among people of Mwinilunga. This is because people were in dilemma to choose between traditional loyalties to old customs and new attachment to missionaries (Suckling (n.d) p:79).

2.2.3 Steps taken by missionaries to establish church in Mwinilunga

To achieve their goal, the missionaries did the following: They built a school at Sakeji to educate the children in order to catch young converts since adults were resistant to the gospel. The bible school at Sachibondu was poorly attended in the early days but the missionaries persisted with their mission to educate couples and ground them in bible knowledge. It takes time to train a professional pastor, usually 2 to 5 years and is expensive but to train a village Christian takes a life-time, though the process of growth can be greatly speeded up by attending numerous short-term Bible courses or seminars, and then returning to their own environment to put into practice what has been learnt in the classroom (Suckling (n.d.) p: 102). The short term system seemed to work well for the missionaries because they needed people on the ground as quickly as possible for the work to move forwards. The first converts were trained to preach the gospel through observation and 'learning by doing' approach.

The missionaries built their homes among the villagers and interacted with them on a daily basis. They sought to learn more of the African culture and offered to teach them Christianity in return. They stood their ground and did not compromise their life styles for the sake of winning souls to Christ.

Suckling (n.d.) state that the missionaries were most successful through the use of education and health-care delivery. Some born again local women were involved in health-care as Birth Attendants. This was another way of evangelising to expectant mothers who believed that they could only have safe delivery through the use of herbs and performing rituals. The gospel was preached to the mothers and some of them gave their lives to Christ and were safely delivered. Others still clung to their herbs and rituals for they did not trust the white man's medicine and way of delivery.

2.2.4 The Bryn Jones-Gordon Suckling relationship and its impact on the Christian Fellowships in Zambia (now – Christian Community Church)

According to information given to the researcher by one Apostle who was one of the right handymen to Apostle Suckling, Apostle Bryn Jones, a great author and one former protégé or disciple of the famous Arthur Wallis, had established a world renowned ministry called Covenant Ministries International (CMI). In the early eighties, the CMI arose from a revival in the United Kingdom which saw “house churches” growing in influential churches and ministries all over that part of world and spreading to other continents. The Christian Fellowships in Zambia (CFZ), on the other hand, was becoming the fastest-growing Pentecostal-charismatic church in Zambia under the leadership of Gordon Suckling. The relationship between these leaders became a major boost to the CFZ, albeit, there was a great deal of heart-break for many in the end on the part of the CFZ.

In pursuit of partners to help grow the ministry of the CFZ, Gordon Suckling solicited the help of Bryn Jones and the CMI during his visits to the UK in the mid-eighties. Bryn, his brother Kerry and other leaders from the CMI started visiting the CFZ doing conferences at Sachibondu and later other places. Bryn offered Gordon and the CFZ assistance in at least, five key areas: Finances; material help (second hand clothing, food-stuffs, ordinary bikes, motor bikes, sewing machines, kitchen utensils of all sorts, vehicles, etc in huge containers); Leadership Training in the UK (Acts Training) for Gordon’s top leadership team; advise to Gordon regarding rebuilding of apostolic teams in the CFZ; and infrastructure particularly the Sachibondu Rural Health Centre, 1986 - 1987.

The Apostle indicated that, benefits from CMI via what was dubbed ‘Help Africa’ were immense for close to eight years. Aid came not just from the UK but the USA where more Covenant Ministries churches had been planted. The CMI Restoration Magazine carried stories of CFZ developments including three resurrection miracles that happened in rural parts of Mwinilunga District in wanting to help the CFZ gain influence in urban Zambia, Bryn offered to train and work with younger leaders. Sadly, this offer was turned down by the CFZ leaders who felt that would split the church into the uneducated and educated leaders and into rural and urban churches. However, apostolic teams in CFZ equipped with bikes and motor-cycles spread the gospel planting and established more churches in Zambia, Angola and Congo as per prophecy spoken earlier. This far all went well.

Trouble began when Bryn sent one of his leadership team members, Mike Stephens, to Gordon Suckling with a message that looked innocent. Mike Stephens had just been recalled, from the USA where he had planted a thriving church, to the UK, when he was sent to Zambia. His mission was to convince Gordon Suckling to “retire from leadership and ministry; and leave the Africans to lead themselves, or rather the CFZ”. While Gordon appreciated the suggestion, he did not think the time was right, so he declined. This subtle advice revealed the real motive for the help apostle Bryn had rendered to CFZ, unless it had just crept in the along the way.

It became clear that apostle Bryn was not satisfied with the partnership that existed between the CMI and CFZ – he craved taking over apostleship/leadership over the CFZ. It was then that some of Gordon’s Zambian team leaders turned against him and bad-mouthed him before Bryn that things became clear and trouble ensued. These Zambian leaders offered to surrender the CFZ churches to Bryn’s direct apostleship in exchange for his aid. At this point Bryn diverted all aid from Gordon and Sachibondu to the leaders who promised him the churches’ loyalty. This strained the Gordon-Bryn relationship throwing the entire CFZ into bitter wrangles among Zambian leaders which led to the split of the CFZ into two new denominations via a court judgment. While doctrine/theology and racism were forwarded by some quotas as reasons or causes for the division, it seemed more of a power struggle fuelled by materialism than anything else. During and after the painful ending of the said relationship, CMI itself and churches they worked with, in different countries, suffered breakaways or splits. Well, the once vibrant and fast-growing CFZ had died but God’s purpose for it has continued under two resultant churches viz. the New Covenant Church and the Christian Community Church. The two churches have since reconciled and are pursuing the same goals under different names.

2.2.5 Church split from Christian missions in many lands (CMML) to Christian community church (CCC)

The Christian Community Church (CCC) is a breakaway church from the Christian Fellowship of Zambia (CFZ) which in turn broke away from Christian Missions in Many Lands (CMML). Christian Community Church was established in 1971 following a meeting that was chaired by the late Overseer Gordon Suckling at Sishishima Centre in Chingola. At this meeting the break-away faction settled for the new name of the church being Christian Community Churches as opposed to Christian Missions in Many Lands.

According to the report given by one church Elder to the researcher, in August, 1971 CMML was caught up in a conflict that led to a split. Among the leaders God opened the eyes of one who was a hunter, son of a missionary in charge of Chitokoloki Mission in Zambezi District of North Western Province. The conflict in the CMML church came about due to differences in doctrine such as casting out of demons, prophesying in church, allowing women to pray or worship in church of which Gordon Suckling was in favour as opposed to other elders in the church. This brought divisions as some leaders and members agreed with Suckling while the other group did not agree with him and his new style of worship. This led to the expulsion of the Suckling group from CMML. The group went out and formed a church called Christian Fellowship in Zambia (CFZ). However, the revival itself began way back in 1960 when Gordon Suckling started the Sachibondu Bible School though the first enrolment of students was in 1966.

The elder informed the researcher that when CFZ started in the early 1980s, it started with a lot of revived conferences among them was one big conference that everyone still remembers to this day, the Derick Prince Conference of 1984. At this conference the Holy Spirit is believed to have manifested and a lot of miracles were said to have happened such as healing and deliverances a thing that was not accepted in CMML.

Around mid-1990s, CFZ experienced another conflict involving the issue of remunerations for leaders which the partners (Bryn Jones) who were based in the United Kingdom had offered to take up. Some leaders left their jobs to serve as full time workers at the church because the partners were willing to pay them. A dispute arose when the Partners, Bryn Jones suggested to be paying the full time leaders directly instead of the funds having to go through founder member Gordon Suckling. Bryn Jones wanted the church leaders to be receiving support directly from the UK but Suckling did not agree with that as he wanted to be receiving the funds and then distribute among all the leaders under his charge. The aim of Suckling was to share the funds between the two groups, those that were serving in church as full time leaders based in Chingola and those that were serving as part time leaders who were back in the villages in Mwinilunga who were also serving in their local churches. The dispute heightened as the partners refused to go by Suckling's way of receiving the funds through his office. The partnership with Bryn Jones ended but the two disputing groups took the matter to court where a ruling was given to burn the use of the name Christian Fellowship in Zambia. The church split into two where one group went and formed what

is known as New Covenant Church and the other formed what is known as Christian Community Church.

When this researcher interviewed one Elder (P1), he indicated that in 2012 the leadership of the Christian Community Church came up with an idea of amending the constitution but this also brought yet another conflict when the draft constitution was brought before the elders to study it and to give their submissions. It was discovered that the church administration was to change from Presbyterian to Episcopal type of church administration. It also came out that the responsibilities of the Trans Local Council of Elders (TCE) who are the majority were taken away and given to the Apostolic Council which is a minority group whose members are drawn from the districts. Elder (P1), reported that this move affected the churches and denied the members participation in decision making meetings when in actual sense the elders in the churches were the ones involved in the day to day activities at ground level.

The elder further stated that prior to the conflict the two disputing groups had met twice and discussed the contents of the draft constitution before they could agree upon another meeting that was to be held in Solwezi to conclude the matter. However, the meeting in Solwezi could not take place as scheduled and in December, 2013 two meetings were scheduled to take place at different venues for different groups. One at Chawama CCC in Mwinilunga for District Apostles only and another at Kandemba which was for both Elders and Apostles. A solution to the dispute was still not found so the disputing groups went further to involve the government and the office of the Registrar of Societies was approached to sit as mediator over the matter. The new constitution group sent their apologies after a month and excused themselves from being part to the meeting chaired by the Registrar of Societies. The Elder reported that the old constitution group went further to call for an international meeting but this was still not received well by the other group which went to the Courts of Law for an injunction of the same meeting and summons were served to the disputing group. The case was in court until 2015 when a ruling was given that the two parties should go and reconcile among other things. The group was not satisfied so they went ahead and appealed to the Supreme Court to seek clarity in two issues, (i) The amendment of the constitution and (ii) The Kimiteto Teen Mission resolutions. The case was currently in court.

2.2.6 Christian Leadership and world view

Pearcey (2004) states that when Christians talk about the importance of developing a worldview message, they typically mean learning how to argue persuasively against the “isms” of the day. But having a Christian worldview is not just about answering intellectual questions. It also means following biblical principles in the personal and practical spheres of life. Christians can be infected by secular worldviews not only in their beliefs but also in their practices.

For example, a Christian church or ministry may be biblical in its message and yet fail to be biblical in its methods. Hudson Taylor (1884), the great missionary to China, said that the Lord’s work must be done in the Lord’s way, if it is to have the Lord’s blessing. We must express the truth not only in what we preach but also in how we preach it. A Christian organization may be doing the Lord’s work—but if it is acting on human zeal and willpower, using secular methods of promotion and publicity, without visible love among staff and co-workers, then it is merely another form of human achievement, accomplishing little for the Kingdom of God.

A complete perspective includes both the physical and the unseen aspects of reality. Christians are called not merely to assent intellectually to the existence of both parts of reality but also to function practically on that basis. Day by day, they are to make choices that would make no sense unless the unseen world is just as real as the physical world.

This means we sometimes act in ways that seem irrational to those who are naturalists, who see only the physical world. It means we do what is right even at great cost, because we are convinced that what we gain in the unseen realm is far greater than what we lose from a worldly perspective.

Sadly, many Christians live much of their lives as though the naturalist were right. They give cognitive assent to the great truths of Scripture, but they make their practical, day-to-day decisions based only on what they can see, hear, measure, and calculate. When confessing their religious beliefs, they sit in the super naturalist’s chair. But in ordinary life, they walk over and sit in the naturalist’s chair, living as though the supernatural were not real in any practical sense, relying on their own energy, talent, and strategic calculations. They may sincerely want to do the Lord’s work, but they do it in the world’s way—using worldly methods and motivated by worldly desires for success and acclaim.

The Bible calls this living in the “flesh” instead of in the Spirit, and Paul addresses the problem in the book of Galatians: “Having begun in the Spirit, are you now being perfected by the flesh?” (Gal. 3:3). Many believers act as though becoming a Christian were a matter of faith, but being a Christian afterward were a matter of their own drive and willpower. They are striving to be “perfected by the flesh.”

Working in the flesh, they may well produce impressive results in the visible world. Churches and Para-church ministries may generate a great deal of publicity, hold glamorous conferences, attract huge crowds, bring in large donations, produce books and magazines, and wield political influence. But if that work is done in the flesh, then no matter how successful it appears, it does little to build God’s kingdom. When the Lord’s work is done in merely human wisdom, using human methods, then it is not the Lord’s work any longer.

The only way the church can establish genuine credibility with nonbelievers is by showing them something they cannot explain or duplicate through their own natural, pragmatic methods, something they can explain only by invoking the supernatural.

If we find ourselves thinking we can do the Lord’s work in the world’s way, as though worldly weapons were adequate, then we have drastically underestimated the nature of the battle. For the real battle is not in the physical world only, but chiefly in the unseen world. The battle is not “against flesh and blood,” Paul says (Eph. 6:12), and if we try to fight it in the flesh, we will be merely shadow boxing. Sheer activism may bring about results that look impressive to those sitting in the naturalist’s chair, whose only frame of reference is the visible world but they will not be the results the Lord wants.

We can go so far as to say that if Christians win their battles by worldly methods, then they have really lost. Visible results can be deceptive. In the physical world, we may appear to make a great advance professional recognition, attract people to our cause, raise money for our program, and

2.2.7 Theoretical Framework

The study utilised the Social Conflict theory. Social Conflict theory states that social class and inequality emerges because the social structure is based on conflict and contradictions. Contradictions in interests and conflict over scarce resources between groups is the foundation of

social society. Karl Marx is considered to be the father of social conflict theory. The theory argues that individuals and groups or social classes within society interact on the basis of conflict rather than consensus. The theory states that powerful groups will use their power to exploit the weaker groups. The theory further state that the higher class will try to maintain their privileges, power, status and social position and therefore try to influence politics, education, and other institutions to protect and limit access to their forms of capital and resources. Whereas the lower class - in contradiction to the higher class - has very different interests (Engels & Marx, 1848). The theory claims that society is in perpetual conflict due to competition for limited resources. The church is part of society and the struggles for power and class are very much alive in the church as they are in the secular world. The notion of domination and power rather than consensus and conformity is there to maintain balance and order in society.

Davis & Moore (1945) coined the theory of stratification which states that inequality benefits society. This means that the differences in power and fame are normal and should be maintained as such. To a greater extent, conflict theory advocates for the presence of conflict in society in order to maintain a balanced social system. According to the social conflict theory, the struggle for power and fame is considered to be normal in both the human and animal kingdoms.

Society is constantly in conflict in everyday life because of factors such as inequality, authority, competition, exploitation and power. Unlike the theory of stratification which is static and permanent, social conflict theory is more applicable because it allows for flexible movements both vertically and horizontally. This dissertation will benefit greatly from the social conflict theory as it will draw a lot of strength and support from it.

2.2.8 The study area

The study was conducted in Mwinilunga District. Mwinilunga is a town in the North-Western Province of Zambia and it lies on the West Lunga River, not far from the borders with the Democratic Republic of the Congo and Angola. The town had a population estimated at 14,500 in 2006. The Lunda-speaking Kanongesha-Lunda people are the largest ethnic group in Mwinilunga.

The town's elevation is 1387 m and it is one of the wettest places in Zambia with annual rainfall of about 1400 mm falling in the rainy season from October to May. The town is also home to a small airport mostly used by missionaries, more especially the missionary Doctors, Teachers and Nurses at Mukinge Mission Hospital and Sakeji Primary School.

CHAPTER THREE

3.0 RESEARCH DESIGN

Qualitative research was utilised because it facilitates close interactions with the informants, respondents and settings. This research strategy includes both formal and informal interviews, and observations. This assisted the researcher to obtain first-hand information of the opinions, attitudes and behaviours of the research population. According to Ivey & Gay (1992), a qualitative (descriptive) method is useful for investigating a variety of problems, including assessment of attitudes, opinions, demographic information, conditions and procedures.

Qualitative or descriptive approach provides a more accurate picture of events and seeks to explain people's perception and behaviour on the basis of data gathered at a point in time. One advantage of this approach is that it has the potential to provide a lot of information from quite a large sample of the population. The research uses the closed and open way of gathering data through interview guides so that the respondents do most of the talking. Herbert & Irene Rubin (2011) make this distinction that: "Qualitative interviewing design is flexible, interactive, and continuous, rather than prepared in advance and locked stone" (Babbie, 1999:268) and observations as well as questionnaire.

3.1 Target Population

A population is defined as the universe of units from which a study sample is selected (White, 2003). Therefore, the target population came from Mwinilunga district.

3.1.1 Sample Size

The sample was twenty (20) respondents derived from among the leadership, the church members and non-church members.

3.1.2 Sampling Techniques

Literature exposed some gaps which this study attempted to address using the research question: What are the causes of conflicts among leaders of the Christian Community Church? The study focused on interviewing the Apostles since they are the ones with institutional history. However, Church elders were also engaged because of their close relations with other church

leaders such as the women, youth and the Sunday school teachers which allowed for the researcher to include many sections in the investigation.

3.1.3 Research Instruments

The following research instruments were used to obtain data:

Interview guide was used because of the nature of the study which was explorative and which required as much as possible a lot of information to be collected.

The research was performed in several phases, first, a brief field study of 10 hours, including observation and informal talks with some church members. The use of several phases facilitated for prolonged engagement which in turn created grounds for familiarisation of the area and the people of the study place. In phase 2 and 3 a Pastor, an Apostle and 2 elders were interviewed in 4 different churches in Mwinilunga. Space triangulation was achieved because purposeful and typical sampling strategies of a wide range of participants drawn from different sections of the church was applied. Data collection was ended upon reaching theoretical saturation which is an aspect of dependability.

Individuals were interviewed using semi-structured interviews. An initial question guide was prepared and iteratively developed. The interviews which lasted 30 – 90 minutes, were centred on the respondents' personal experiences and perspectives of conflicts in the CCC. The interviewer intended to follow themes that emerged during the interviews.

The interviews were recorded on paper (notes) as well as on semi-structured questionnaires. An analysis was performed using the method of inductive category formation, a procedure of qualitative content analysis.

3.1.4 Sampling procedure

Data collection was carried out over a period of five months. Interview Guide was used to carry out face to face semi structured interviews on 20 respondents that included 8 Church members (2 from each Church) of the 4 randomly selected conflicting churches, 2 Pastors/Apostles from the conflicting churches, 3 non-members of Christian Community Church, 3 residents of Mwiniluga District 3 randomly selected pupils and 1 Senior citizen. Purposeful sampling was utilized to target members with required information. Random Sampling was used to select CCC members

and non-members for the study. Snowball was also used because some participants needed to refer the researcher to other people who had the required information. Lastly, the researcher had to participate in some of the CCC services through participant observation using triangulation method, to prove further the validity and reliability of the information gathered from interviews and non-participant observation.

3.1.5 Reliability

Reliability was taken care of by using more than one method of data collection. The study engaged brief field study, observation and informal talks. The variety allowed space for triangulation which is a strength for reliability of the data collected.

3.1.6 Validity

Validity was carried out in stages from stage of theme selection to stage of collecting data through triangulation to the final stage of reporting by ensuring that there was quality control throughout each stage of knowledge production to ensure that the research investigated what it intended to find out. This included analysis of all the data and iterative development of the categories

3.2 Data analysis

Data analysis began as data was being collected from the field. Themes were picked from interview guides. Relevant qualitative data obtained through interviews was transcribed and analysed by coding the data through categorising information under themes derived from research objectives. An analysis was performed using a method of inductive category formation and according to the research questions. The level of abstraction and selection criteria for categories were roughly defined as influencing factors and their interplay.

3.2.1 Ethical consideration

Ethical consideration was given by the University of Zambia. The Institution decided that on the basis of the research concept, no further ethical approval was required. The confidentiality of the participants was ensured to this extent. All of the participants did not give consent to have conversations recorded on tape or on phone. A basic ethical code of conduct was developed to guide the researcher while in the field.

3.2.2 Limitation of the study

Limitations are factors that usually are beyond the researcher's control, they are those that may affect the results of the study or how the results are interpreted (Leedy & Ormrod, (2010). Therefore, due to high levels of illiteracy among the residents of a poor rural community, many respondents were reluctant to participate in the study for fear of being quoted. There was a high tendency among respondents to withhold information and names. To reduce the effects of the foregoing challenges, the researcher emphasised the anonymity of their responses. It was not easy for the researcher to talk to some respondents on a face to face basis because the researcher is a member of the church, so triangulation method was used to collect the data. People were afraid to respond to the questions in the questionnaire, others were taking the questionnaires to go and consult their families. They feared that they would be called to the High Court to testify, even after explaining to them that it was for academic purposes only. As a result, it took long to get back all the questionnaires. Translating from English to Lunda was a bit of a challenge as some English words could not be found in Lunda. Furthermore, due to lack of ample time the study was conducted within five months.

3.2.3 Delimitation of the study

Delimitations are factors that affect the study over which the researcher has some degree of control. Delimitations limit the scope and define the boundaries of the study. Frequently, setting limits on sample size and the extent of the geographic region from which data is collected, response formats included in data collecting instruments and the time frame for the study (Leedy & Ormrod, 2010). Therefore, due to limited human and financial resources as well as the time factor, the study was conducted in 5 months.

3.2.4 Summary of the chapter

The previous chapter focused on the roadmap of the study. It looked at the research design, target population, sample size and the sample techniques. The research instruments were examined as well as the research procedure. The chapter addressed the reliability and the validity of the study. Data analysis was highlighted and the ethical consideration. Limitation to the study and the delimitation were pointed out.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.0 Overview

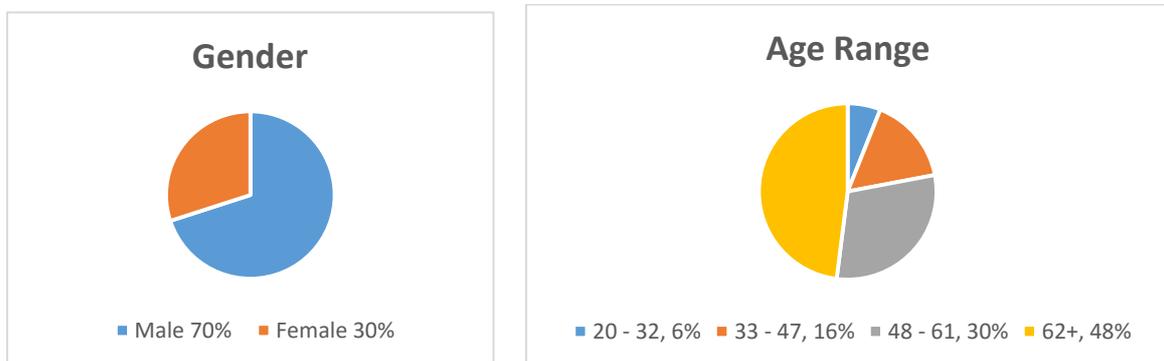
The previous chapter presented a picture of Mwinilunga in the early days of the missionaries. The chapter also gave a history of how the church was established in Mwinilunga. The research identified the impacts Christianity made on the lives of the people. This current chapter presents field data from informants in Mwinilunga, based on the research questions which emanated from the research problem. The chapter will present the findings and discussion.

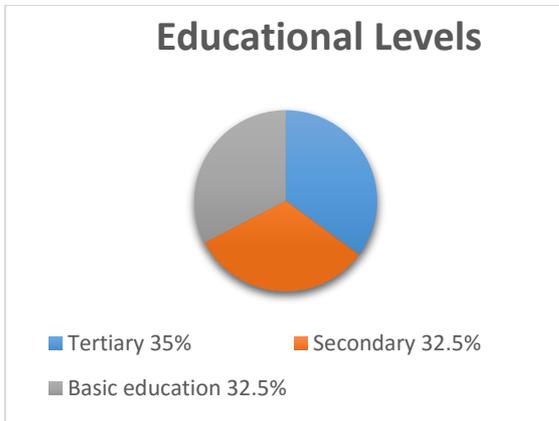
4.1 Field Data

During the data collection, 20 persons responded to both the questionnaire and the interview. Fourteen (14) people representing 70 per cent were male and the remaining 6 that is 30 per cent were female. The percentages for the age range of respondents who were 20-32 years was 6 per cent. 33-47 year group represented 16 per cent. 48-61 years represents 30 percent. 62 years and above represents 48 percent. 35 percent of respondents had received tertiary education, 32.5 per cent of respondents had also received secondary education while the remaining 32.5 per cent of the respondents had attained basic education.

Table 1

Pie Charts representing the composition of the sample size





Eleven (11) were interviewed in the town, 2 of them were Pastors, meaning one Pastor from each local church. The rest of the respondents were members from the various Christian Community Churches, Teachers and non-members. Non-members of Christian Community Church were also interviewed because of their knowledge about the conflict. The researcher spent close to 30 minutes interviewing each person due to language barrier.

4.1.1 Causes of the conflict among leaders in Mwinilunga District

The research question – what were the causes of the conflict among leaders in the Christian Community Church, was used to find out from the people in the interview. In response, 12 respondents representing 60 per cent stated constitutional and doctrinal issues as major causes. They cited the failure to recognise the new constitution and the continued reference to the old constitution as the major issue that led to the conflict among the leaders. The doctrinal issues were centred on allowing women to be ordained as pastors and eldership positions that were once a preserve of men only.

The other 8 respondents representing 40 per cent considered the following local factors as the causes: Abuse of church finances was highlighted, undue stay in office by some Apostles and more especially the Overseer and above all changes to the church constitution.

A respondent from the elders indicated that in 2012 the leadership of the Christian Community Church came up with an idea of amending the constitution but this brought conflict among the leaders when the draft constitution was presented before the elders to study it and to give their submissions. It was discovered that the church administration was changed from Presbyterian to Episcopal type of church administration. It also came out that the responsibilities of the Trans

Local Council of Elders (TCE) who are the majority were taken away and given to the Apostolic Council which is a minority group whose members are drawn from the districts. The Church Elder stated that the move affected the churches and denied the members from participating in decision making meetings when in actual sense the elders in the churches were the ones involved in the day to day activities at ground level.

4.1.2 Attempts made to resolve the conflict

The majority of the respondents stated that there were attempts made to resolve the conflict right from the beginning but it was not successful. 10 respondents representing 50 per cent highlighted that the case was resolved in court but the other disputing group went back and petitioned it. However, it did not yield the desired results of the disputing group. 5 respondents representing 25 per cent of the two disputing churches thought that through mediation much could be achieved by way of resolving the issue but this method also failed. According to 3 respondents representing 15 per cent an attempt was made to resolve the conflict through dialogue. The remaining 2 respondents representing 10 per cent indicated co-operation and negotiation as methods used in the settlement of the conflict. Despite all these efforts, suspicion and misunderstanding still prevail. People of good standing in society were used to mediate the meetings but to no avail. The research has shown that many avenues were used to resolve the conflict, but they were not effective enough to settle the conflict amicably.

The field data has shown that this was not the first conflict experienced by the Church especially in Mwinilunga District. However, the exact period of the conflict was not given though it was around early 1980s. The reason was said to be that of leadership and the new doctrine that some leaders introduced in the church. According to one interviewee, the method used to resolve that particular conflict involved serious consultative meetings among the leaders and some senior members of the church. However, the earlier conflicts were quieter and secretive than the recent one though they ended up in church splits.

4.1.3 Impact of the conflict

The majority of the respondents indicated that it had brought about divisions in the Christian Community Church as well as on members of community. Additionally, most of the respondents said the conflict has negatively impacted Christian Community Church including friendships and families. The respondents indicated that some families were divided by the conflict to an extent

where couples split and started attending different churches. However, few of them indicated that the conflict has positive impacts on the church as it has brought out some hidden truth. Finally, respondents were asked questions with respect to various ways that the conflict impacted their lives. They responded that the conflict has affected them in several ways, such as socially and religiously.

4.1.4 Impact on Religious life

Responding to the question about how the conflict affected the religious life of the people, some of the respondents indicated that evangelism became a problem because the dignity of the church has been tarnished. They further said that non-Christians lost confidence in the gospel making it difficult to win souls for Christ. Some respondents indicated that some congregations had two offering baskets for the two disputing camps. One respondent stated that out of the disputing groups, one group felt disadvantaged while the other was advantaged in the sense that one group had more churches following it while the other had less. This meant that whenever there was an issue that needed voting to be settled, the bigger group was more advantaged. The other impact on the church was that the churches that had shared accommodation for Sunday services (Morning and Afternoon sessions) tended to end up in quarrels whenever they did not agree on certain issues. When such quarrels happened, one group would leave to find an alternative worshipping place. When asked what they thought was the extent of the impact on the religious life of the congregants, one elder said: ‘the impact of course is one group is advantaged and the other is disadvantaged in a sense that one group has more churches than the other. The other impact on the churches that were sharing the same building is that when they did not agree on certain issues brought quarrels and forced one group to leave and find another worshipping place or venue.

The majority of the interviewees said that the disputing churches lost some of their members to other churches because of the prolonged conflict while other members had simply stopped going to church. Some indicated that the church had lost its good reputation because of the conflict. Echols & Allen (2011) state that the church is a family. A family is built on the principle of trust such that if a group trusts the leader and his or her judgement, then they will more willingly follow and remain in support even in difficult times.

4.1.5 Impact on Social life

Almost all the respondents admitted that the conflict had created enmity among the people. They explained that people who used to do things in unity were no longer free to do so. One respondent stated that when people did not agree on certain issues, it was difficult to socialise because of the disagreement between them. The interviewees from all the four churches alike expressed concern over the breakdown of families in the town. Many people were confused about their relationship with others in the town. They said that people were annoyed with one another and were ready to fight at the least provocation at funerals and other social gatherings. 15 respondents representing 75 per cent stated that they lived in loneliness because they are no longer friends with some loved ones.

The majority of the respondents also indicated that the conflict brought about public disgrace to members of the disputing churches and the entire church because people could not respect one another. A respondent had complained about how the conflict affected his marriage negatively, simply because they each belonged to two disputing branches. The respondent narrated that it was difficult to raise the children properly because they were divided in the way they attended church services. Sometimes the children would follow him or they would go with their mother depending on the situation. Warren (2002) state that the Apostle Paul pointed out that ‘No matter what I believe and what I do, I’m bankrupt without love’. The family of one member was no longer free to attend programmes like over-night prayers because there was a sense of mistrust between the couple since they no longer did things together. When asked what the elders thought was the impact of conflict on the social life of the members of CCC, response was that: “when people do not agree on certain issues, it becomes difficult for them to socialise together because of that disagreement in between them”.

When asked how the conflict could have been resolved, one elder said: ‘In my opinion the conflict resolution would have been reached if the new constitution leadership agreed to meet with the other group in a meeting that took place in Solwezi, one at Solwezi CCC and the other one at Kandemba CCC. The new constitution leadership would also have allowed to meet with the other group at a meeting that was directed by the Registrar of Societies that took place at Solwezi Teen mission to which they made an injunction contrary to bible principles.

4.1.6 Impact on Economic life

For data analysis, two levels of responses were developed specifically, 'yes or no and I don't know', for the question of the impact of the conflict on the economic life in the town, 62.5 per cent of the respondents responded "no" implying that the respondents believed the conflict did not affect their lives economically. 25 per cent answered "no" suggesting that they had not been affected by the conflict economically. In response to the question, 12.5 per cent of the respondents answered "don't know". This may suggest that they had not considered it or rationalise any view of that sort.

The majority of the respondents stated that people were not affected economically because they the issue was more religious than economic. Some of the respondents indicated that their Pineapple farms were not at all affected during the conflict because they the matter was treated as purely religious. The bee keepers were also not affected even though they could go to the bush far away from the villages to harvest honey. Some respondents who are bee keepers indicated that the only constraint was that they once belonged to groups or cooperatives but some members decided to opt out because they could not continue to work with their rivals. Warren (2002) state that God is more concerned about how believers love one another in his family. Why does God insist that we give special love and attention to other believers? This is because God wants his family to be known for its love more than anything else. Love keeps the family cords unbroken no matter what comes.

4.1.7 Impact on Educational Life

An attempt was made to find out whether the conflict had affected or is affecting teaching and learning in the town, 85 per cent of respondent said no, 15 per cent of the respondents said they had no idea. This implies that education was not affected by the conflict in the CCC.

4.1.8 Constitution and Leadership of the Christian Community Church

The majority of the respondents including those from leadership felt that the constitution needed to be revised for the benefit of the entire membership and not only for a few aggrieved individuals. It was also revealed that most members of CCC are not privy to the constitution as most members in Mwinilunga can neither read nor write. Those that have had a chance to read the constitution indicated that certain clauses were vague and did not favour the current status of the church and its structures.

A constitution is a set of fundamental principles or established precedents according to which a state or other organization is governed. These rules together make up, i.e. constitute, what the entity is. When these principles are written down into a single document or set of legal documents, those documents may be said to embody a written constitution; if they are written down in a single comprehensive document, it is said to embody a codified constitution. Some constitutions, such as the constitution of the United Kingdom are un-codified, but written in numerous fundamental Acts of a legislature, court cases or treaties.

The respondents indicated that the church does have a constitution which was left by the missionaries. Attempts were made to amend it in 1994 but a section of the church was in disagreement. The interviewees said that this was the main cause of the conflict and that the matter has never been given a fair hearing by the powers that be.

4.1.9 Summary of the chapter

This chapter presented the discussion of findings gathered from the research. It could be deduced from data that main factor that was responsible for the conflict was the issue of leadership. The field data has also shown the various attempts made by the church members and other senior citizens to resolve the conflict. The impact of the conflict on CCC in Mwinilunga district has not been good. From the data, it appears as if they do not have the right mechanisms by which they can correct the eroded social values and reintegrate the divided parties back into the church community.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.0 Overview

The previous chapter presented data collected from Mwinilunga district, the research unit of the study. The main focus of this chapter is to discuss in detail the field data collected on the research objects namely the causes and the impacts of conflict on CCC in Mwinilunga district.

5.1 Forces driving conflicts among Leaders in the CCC

According to findings obtained from the data through questionnaires that were administered to respondents and interviews, various reasons were given as factors that contributed to the conflict among leaders in Mwinilunga district. The reasons given among others includes leadership, constitutional and to a lesser extent, doctrinal. The data analysis helped to bring out themes that are going to be used in the discussion.

5.1.1 Leadership as a cause of conflict

According to the data in Mwinilunga district, the conflict was caused by non-compliance to the dictates of the constitution with regards to ascension to leadership positions and the styles of church administration. Some respondents attribute the cause of conflict to the Leaders' selfish attitudes in the way they have handled past conflicts over the same issue. The main reason given is the term of office for the Overseer. Separate meetings were held by the two groups to discuss the way forward over the office of the Overseer but were unfruitful. The disputing group met to amend some parts of the constitution which they did but it was not recognised by the other group leading to the conflict.

The other issue that led to conflict was the way some pastors began to take the dispute to the pulpit and even banning the members from interacting freely. Some churches within the circles of the Christian Community Churches do not allow women to preach during main services. This has been a source of conflict and some Apostles are not in favour of this practice. This shows that there was already some internal wrangles even before the major conflict. The leadership disputes that led to the conflict were more of a constitutional matter than anything else. However, the data collected showed that the church did not remain the same after the conflict as the inward tension

seems to linger on. Up until now it has not been easy for members to interact freely and to discuss the conflict. Some respondents indicated that there was need for leaders to engage themselves in some post conflict dialogue in order to close the matter completely. The research also revealed that some leaders were expelled and others demoted as a result of the conflict.

5.1.2 Constitution as a cause of conflict

The data collected indicated that one of the factors which caused the conflict in the Christian Community Church is constitutional. According to the respondents, the Overseer's continued stay in office has to be supported by the constitution beyond any reasonable doubt in order to avoid further conflict among leaders.

The matter before the courts of law was that the constitution was amended in the absence of the disputing group as such they considered it null and void. They also argued that the body that sat to amend the constitution was the Apostolic Council and not the Trans Local Council (TLC). However, after a lengthy battle in court the courts of law granted an injunction on 13th January, 2014 in favour of the Overseer's group (Plaintiff) restraining the disputing group (Defendant) from going ahead with the international conference that was scheduled to be held in Zambia. The purpose of the conference was to address the many issues affecting the church among others, the constitutionality of it. The core issue was the old constitution and the amended constitution.

The findings of the study indicate that one of the major causes of the conflict was constitutional. Most people might not even realize that churches have a constitution and these constitutions may contain their own bi-laws and policies. These are intended for the good of the membership because it protects the members from false accusations or being dis-fellowshipped for unbiblical reasons or from any one person becoming too powerful in the church. A church's constitution can safeguard the integrity of leaders while expressing the will of the congregation while giving both, guidance, principles, and procedures to follow so that there are certain expectations for everyone in the church (Wellman, 2016). Reviewing the constitution once so often is very important as this helps to keep everyone abreast. Liederbach & Reid (2012) assert that the church has evolved from Missionary days (modernity) to post modernity. Post modernity calls more for dialogue because dialogue is the most effective and discreet way of resolving differences especially in religious circles among the brethren.

5.1.3 Attempts made to resolve the conflict

Responses from the data collection revealed that numerous attempts were made to resolve the conflict. According to Gedzi (2021b), there are many ways that disputes or disputants' present relationship and their desire to continue or discontinue that relationship is in the future. This shows that every conflict requires a particular way or approach to its resolution. However, Van Binsbergen (1999: 2) argues that reconciliation is only possible if the conflict is clearly and publicly discussed by those involved and such discussions create a clarity which may well have a beneficial influence on future relations, also because previously unexpressed contradictions have found an overt formulation which allows them to be taken into account much more readily in the social process. So there is need for openness about the cause of the conflict, clarity about what is at stake and a willingness to work for the benefit of all.

The data however, showed that only a few are aware of the many attempts that have been made to bring back the peace to the district. This is so because from inception the issue was never openly discussed by the ordinary members of the churches. It was almost like taboo to even whisper about it. The conflict was only discussed among leaders in the inner circle of the church. Some quotas of the church community did not receive the news of the conflict well because it was never openly discussed by the leaders in some churches in a manner that would prepare members to stand firm spiritually and psychologically. Some members left the church in a broken state immediately after learning about the conflict and have never returned because no follow ups have ever been made to date.

5.1.4 Court settlement as a method used

The data shows that the constitution has been the source of conflict since 2003 when an attempt to amend it was made. There has been a misunderstanding regarding the reasons why the constitution should be amended and why it should not. However, the constitution was amended in 2013 and there seems to be some grey areas in as far as the position of Overseer is concerned, being the issue at the core of the conflict. Part 5 of the constitution was amended to read as follows:- that, the Trans-Local Council of Elders of the Christian Community Church which carries out the general administration of the church shall now be called the Apostolic Council, its appointed Secretariat called Executive Committee shall be called Administrative Committee of the Apostolic Council, in accordance with scripture, shall be governed by leaders appointed at various levels of

the leadership at the local church, the area, the district and at the Apostolic Council, which council shall over-see all the church's activities headed by the General Overseer. Thompson & Hickey (2011) state that although very few people go looking for conflict, more often than not, conflict results because of miscommunication between people with regard to their needs, ideas, beliefs, goals or values. The courts of law could have been avoided if the two parties had taken into consideration the after effects.

5.1.5 Co-operation and Negotiation as a method used

The majority of respondents indicated that co-operation and Negotiation was one of the methods used to resolve the issue but it was not successful. According to the court ruling of 2013, the disputing party was invited to several meetings prior to taking the matter to court but they did not attend and did not send any apologies at all. However, the meetings went ahead without the other group and resolutions were made by the other group. This caused conflict because the disputing group did not accept the resolutions made in their absence. Horowitz & Bordens (1995) argue that to solve a conflict through negotiation, parties involved must be ready to exchange views, clarify their positions and proposed solutions. This is in sharp contrast to the information gathered from the field. This is because in the case of Christian Community Churches in Zambia, the field data shows that the disputing parties were not ready to communicate in order to facilitate for negotiation.

Field data demonstrated that the two groups were not ready to co-operate and negotiate. The research has also shown that mechanisms like co-operation and negotiation were used to resolve conflicts in the past. Congregational differences among the local churches, however, created distrust and prevented them from cooperating with each other for effective solution to end the conflict. Adeyemo (2006) asserts that negotiation is the best way to find peace through a process of give and take, in which neither party to the conflict insists on being the winner; and elders are expected to resolve community conflicts through negotiation. The elders are therefore regarded as problem solvers and peacemakers. The above assertion is in conflict with field data. However, Adeyemo's argument may be applicable in some situations but it could not work in this current situation and cannot therefore be generalised.

5.1.6 Impact of the conflict on congregants of CCC

Whereas some of the respondents claimed that the conflict has positive impacts on the lives of the people, others said it has negative implications. This has confirmed what Thompson and Hickey (2011) posit about effects of the conflicts. Thompson & Hickey (2011) argued that conflict is harmful to society, against human interest and should be avoided as early as possible. The authors, however, admitted that conflict enhances social solidarity and it brings about change. What can be deduced from Thompson & Hickey's (2011) assertion is that every conflict has both positive and negative sides and CCC is no exception. Conflict is not only inevitable it is often beneficial for it has both a cause and an effect of change (Anim, 2006). It is therefore true that conflict can bring about remarkable improvement at the same time destroy society. Though the above authors are not focused on leadership conflict as it were, their materials are still useful to the study. This discussion implies that in spite of the fact that conflict is regarded as being destructive in nature, it is constructive as well.

5.1.7 Impact on Religious life

The study demonstrated some members had left the church in Mwinilunga district. This is due to various reasons among them suspension, ex-communication, expulsion and personal decisions. This has retarded and still continues to retard progress of the church. According to respondents, initially the conflict was only among the leadership but it spread to the grass root membership as each leader of the church was advocating for support from their members. The issue of the constitution is still lingering around the churches with a heavy cloud because it was not concluded well as the members did not receive it well.

Unfortunately, some members that left the church went and established new churches. Furthermore, the research findings have indicated that evangelism became a problem because the church lacked definite plans for evangelism and it looked as if they have relegated evangelism to the background. According the (Barthel & Edling, 2012:2), Church conflict often ends with Christ's name slandered and the church split. According to the respondents, non-Christians lost confidence in the Christian message; hence it was difficult for the churches to win more souls for Christ. Also, some local churches stopped attending big Sundays and conferences. Thus one can contend that religious conflict has negative impact on people's spiritual lives. It hinders growth spiritually.

5.1.8 Impact on Social life

Barthel & Edling (2012) stated that Church conflict is a shameful thing, it hurts, divides and it also brings about a painful and devastating family conflict. Family and friends who had spent their lifetimes together were no longer speaking with one another (2012: 1-15). What Barhel & Edling (2012) are putting across is that church conflict makes church members bitter and hopeless. Respondents complained that negative behaviours such as casting of insults were common at social gatherings and at the court grounds. The respondents revealed that the conflict brought public disgrace to the members of the two churches because people could not respect one another. Moreover the data collected from the field indicate that the conflict has brought untold misery and loneliness to the believers in CCC because people that once were friends no longer related freely for fear of being quoted as traitors. This means that the effect of the conflict has set the clock of progress and development backwards. Thus serious conflict brings about a lasting acrimony between combatants (Mahama, 2003). In a separate interview with one of respondents, he complained about how the conflict affected his marriage negatively. This is because during the conflict he decided to leave the church to join another branch leaving his wife and children behind. This means that married couples belonging to different branches get affected by differences in church programmes and events. Their children are affected by this division as well.

The above analysis implies that the couples are divided and the church work is affected because families are not strong. To avoid this, the marriage counsellors need to educate the people very well that belonging to different branches should never create any problem in marriage. The position of this research is belonging to different branches should not be a basis for divorce.

5.1.9 Impact on Educational life

The respondents revealed that there wasn't much effect on the educational life of the people of Mwinilunga. One respondent, a local teacher, revealed that the first days of the conflict recorded low attendance in schools because of fear that gripped the town. The respondents indicated that pupils could not walk long distances because of fear of being attacked but this did not last. The impact was not so much because sooner or later the people got used to the situation because it has drugged on since 2012.

5.1.10 Impact of Economic Life

The field data collected indicated that the larger population of Mwinilunga district are bee keepers and pineapple farmers. The respondents said that the economic lives of the people were not affected because the issue is more religious than economical. Some of the respondents indicated that their Pineapple farms were not affected during the conflict though some farmers had fears of going to the farms which were very far away from the villages. This only lasted for a short time before things got back to normal.

The above analysis implies clearly that there was no impact on the economy of Mwinilunga district as people could freely go about their normal economic activities.

5.1.11 Models and structures that support church leadership of the CCC

A church constitution is a very critical instrument in church organisation for guidance and correction. The constitution should clearly state what the expectations for the church are. They should contain the written expectations for church leadership and what procedures should be followed under given circumstances. These are for the protection of membership and leadership. The constitution should clearly state that no one individual or individuals may take control of the church and use it for their own benefit or purposes. The constitution should clearly indicate the period or number of years that various leaders within the church should be in office. The constitution should be a mirror document that keeps the church checking itself and the membership knowing what their responsibilities are, so that the church is kept organized in a manner where everyone's expectations are perfectly clear. The constitution as a collection of guiding principles, may, to a greater extent spell out everything about the day to day operations of the church such as financial management, Doctrinal matters and above all Leadership issues including conflict resolution mechanisms.

The structure of the ccc constitution flows as follows:- Membership of not less than 10 members, deacons and deaconesses, elders, District Apostles, the Apostolic council and above all the general overseer who happens to be the top leader of the church. There is no duration of office occupancy to all the leadership positions including that of the Overseer.

5.1.12 Summary of the chapter

The above discussion shows that the conflict was caused by factors of leadership and constitutional and to a lesser degree doctrinal as revealed from the field data. On the various attempts made for resolution of the conflict, it can be said that much have been through court settlement, co-operation and negotiation. All the attempts to resolve the conflict mentioned above, did not materialise. This is because the court ruling left the two disputing groups in suspense. The conflict left negative effects on the resources, psychological and social lives of the members of CCC. It also created mistrust and enmity between the disputing groups.

CHAPTER SIX

SUMMARY, RECOMMENDATIONS AND CONCLUSION

6.0 Summary of the research

The main focus of this study has been to research into the religious conflict among church leaders of the Christian Community Churches in Mwinilunga district. The conflict has created hatred and unnecessary anger among believers in CCC. Thus the conflict was complex and it has affected spiritual progress in the church. The study has revealed leadership and constitutional factors as the major causes of the conflict while doctrinal was a lesser underlying factor.

The major causes of conflict were constitutional and leadership related. These seem to be hindrances to the unity of the churches, since church members challenged the constitution. This is because they thought a few members were trying to manipulate the constitution for their own good. Examples are that of holding meetings in the absence of other members which is against the dictates of the constitution. Leadership were also matters of the local factors that caused the conflict. Various people in leadership positions were blamed for the conflict considering the local factors that brought about the conflict. Some blamed the overseer while others blamed the Apostles. Others mentioned Pastors across the country joined in the conflict by taking sides thereby dividing the church into two factions. From this it is clear that the quality of a leadership within a church is very crucial to the development of the church. Finally, Leaders' failure to resolve the conflict outside the courts of law created a negative consequence for the church. This is because some of the members of the church thought the courts of law would be more impartial and transparent than other mediators. Therefore, they were not willing to give in or comply.

These outstanding grievances were originally not to breed conflict but the failure to resolve them outside court created negative consequences for the church. Consequently, the conflict led to insecurity and hatred. This in turn affected the religious, social, educational and economic life of the people to some extent. Conferences and Big Sunday meetings which form an important aspect of the spiritual life of the church were disturbed. There were negative and positive benefits that came from the conflict. Some said the conflict helped to bring out issues that have been hidden for many years and helped to deal with some skeletons in the cupboards. The negative aspect was that trust and respect was broken in some cases to irretrievable points.

Furthermore, evangelism became a problem and is still one of the biggest issues that the church is facing. The conflict left the name of the church dented and this prevented the members from freely going out to evangelise without being reminded of the conflict and the court case. The damage was heavy on families which made it very difficult to go out and evangelise when the families in the church needed help. Relationships were divided, destroyed and demoralised. In addition, the conflict brought about public disgrace to members of the conflicting churches. Moreover, marriages were also negatively affected because of situations where the couple belonged to two different churches. Responding to church programmes in an effective manner became a challenge as they had to go their separate ways and they had to do different things.

6.1 Conclusion

It has been noted in this study that there was religious, leadership and constitutional or judicial conflict among leaders of the CCC in Mwinilunga. The conflict has completely changed the way people relate with each other in CCC in Mwinilunga. This has presented both challenges and opportunities for the people to understand the meaning of this phenomenon. The causes of the conflict are mentioned and elaborated in this study. It has been argued that all attempts to resolve the conflict outside courts of law failed because there were issues of mistrust among the leaders.

In view of the above, one of the disputing parties resorted to using the judiciary as a more central and impartial way to settle the matter. The study has sought to provide various mechanisms to resolve the conflict, as well as the challenges it posed to the people. To ensure that this resolution is successful and peace is restored, the study has suggested some recommendations for the resolution, among them are: the need for leadership seminars and weekend school, the need for more come together meetings such as big Sundays and conferences and Leaders/Pastors conferences and above all a review of the church constitution.

Educationally, this study serves as a reference point for future research. This is because it provides an insight into issues concerning conflict among Leaders and its negative impact on society which were hitherto not given any serious attention. It creates an avenue for curriculum Research and Development to consider including conflict resolution as a topic in Theology studies.

Apart from the recommendations which are to be implemented for the complete resolution of the conflict, the study also renders invaluable contributions in the areas such as social, judicial religious and educational.

Socially, some church members have suffered great violation because of the religious conflict. This study serves as a reminder to those victims to recall the days of suffering. This may help them to be kind to others who are going through similar circumstances. It gives avenue for members of the disputing parties to unite. It also promotes sense of belonging and solidarity which fosters development in society.

Judicially, the study provides a means of resolving and preventing religious conflict in churches. Chiefs, senior citizens and church leaders are to act as political and judicial leaders of both the

church and the community. They are to resolve conflict and impose penalties on offenders based on the laws and customs of the church and the community. It also rings out possible ways of resolving conflict through making references to the constitution of the church.

Religiously, the study throw more light on the establishment of the early church in the unit of the study. Its effects on the lives of the citizens and the works of the missionaries before they handed over the mantle to the local people. The study brings out some of the leadership flaws that led to the conflict such as the stay in office by some leaders with regards to tenure and conditions of ascension.

The conclusion can be that things have normalised with the passing of time, but not quite. It is obvious that the situation calls for immediate correction if the church should move forward towards physical and spiritual growth. The discussions on conflict among church leaders and its impacts on the members are no means exhausted but must be widened and sustained.

6.2 Recommendations

Peace is an asset and a vehicle to development. A community that lacks peace is retarded. There is need for the disputing parties to bury their differences and move on with the agenda of the church. From the analysis of the data collected and the conclusions drawn from the research, the study proposes the following recommendations:-

- The church should adhere to the Biblical counsel of avoiding the Courts of Law.
- Leaders should prayerfully and spiritually discuss the differences.
- The CCC should involve independent church leaders/bodies such as the Evangelical Fellowship of Zambia (EFZ) as mediators in times of conflict.
- The CCC should employ a deliberate mechanism to invest in a good constitution that is going to address the needs of all the members as well as one that will stand the test of time.
- The constitution should be printed in some major local languages to cater for all members.
- Leadership succession procedures must be well tabulated and clear.
- Leadership seminars and weekend college should be established where short courses such as leadership, management, organisational behaviour and peace and conflict resolution could be offered to equip the leadership with the skills and modern techniques of church leadership.
- The church should revive the National and regional conferences as a way of reconciling the members of different branches as well as the families that have been affected by the conflict.
- Couples fellowships should be encouraged at national and international levels.

Appendix I

Questionnaire for Church Leaders/Apostles/Pastors

TOPIC: Conflicts among leaders in the Christian Community Churches in Mwinilunga District,
North Western Zambia

- i. NAME :
- ii. RANK :
- iii. DATE :

This questionnaire seeks to find views on the causes of the Conflicts among leaders in the Christian churches in Mwinilunga District, NorthWestern Zambia; the effects of the conflict on members of the church, and the town and attempts made to resolve the conflicts Respondents are assured of maximum confidentiality and hence we shall be very grateful if you would answer all the questions to the best of your ability.

The findings of this study are purely for academic purpose. Thank you for your support, understanding and co-operation.

1. In the History of the Christian Community Church in Mwinilunga, has there been any form of Conflict?
2. If answer above is yes, what was the conflict about?
3. What are the possible causes of the Religious Conflict in Christian churches?
4. What are the factors that contribute to Religious Conflicts in the Christian community churches in Mwinilunga?
5. What are the outcomes in each case?
6. What is the nature of the conflict in each case?

7. What is the impact of the conflict on religious life of the people of Mwinilunga?
8. What is the impact of the conflict on the social life of the people of Mwinilunga?
9. What is the impact of the conflict on the educational life of the people of Mwinilunga?
10. What is the impact of the conflict on economic life of the people of Mwinilunga?
11. What efforts are made to resolve the conflict in each case?
12. In your opinion, what should have been done to forestall the conflict?

Appendix II

QUESTIONNAIRE FOR CHURCH MEMBERS AND NON-CHURCH MEMBERS

TOPIC: Conflicts among leaders in the Christian Community Churches, a case study of Mwinilunga District, NorthWestern Zambia.

i. NAME :

ii. RANK :

iii. DATE OF INTERVIEW:

This questionnaire seeks to find views on the causes of the conflict among leaders in the Christian Community Churches in Mwinilunga District; the effects of the conflict on members of the church, and the town and attempts made to resolve the conflict.

Respondents are assured of the maximum confidentiality and hence we shall be very grateful if you would answer all the questions to the best of your ability. The findings of this study are purely for academic purposes only. Thank you for your support, understanding and cooperation.

Key

SA - Strongly Agree

A - Agree

D - Disagree

SD - Strongly disagree

* Kindly indicate any either causes of the conflict that have not been mentioned.

1. What was the cause of the conflict among leaders in the Christian Community Churches in Mwinilunga District?

	SA	A	D	SD
i) Doctrinal issues	—	—	—	—
ii) Financial matters	—	—	—	—
iii) Constitutional matters	—	—	—	—
iv) Use of abusive words by pastors while preaching	—	—	—	—
v) Proliferation of spiritual churches	—	—	—	—

- vi) Undue stay in office by leaders _ _ _ _
- vii) Dictatorship _ _ _ _
- viii) Not paying attention to the aspiration of church members _ _ _ _

2. What has been the effect of the Conflict on the Church Members?

SA A D SD

- i) Indictment of members' image _ _ _ _
- ii) Imprisonment of some members _ _ _ _
- iii) Dismissal of some members _ _ _ _
- iv) Demotion of some officers _ _ _ _
- v) Arrest of some members _ _ _ _
- vi) Kindly indicate any other effects that have not been mentioned

.....

3. What has been the religious impact of the conflict on the church?

SA A D SD

- i) Split _ _ _ _
- ii) Creation of enmity between churches _ _ _ _
- iii) Loss of church members _ _ _ _
- iv) Shame and embarrassment to the churches _ _ _ _
- v) Seizure of the chapels / mission house _ _ _ _
- vi) Destruction of property _ _ _ _
- vii) Loss of reputation _ _ _ _

viii) Kindly indicate any other effects that have not been mentioned

4. What has been the impact of the Conflict on the social life of the people?

SA A D SD

- i) Under development — — — —
- ii) Retard development — — — —
- iii) Tarnish the image of the town — — — —
- iv) Create confusion in / bring about division in the town — — — —
- v) Bring about insecurity in the town — — — —

vi) Kindly indicate any other effects that have not be mentioned

.....
.....

5. What attempts were made to resolve the conflict? Please indicate by ticking.

Yes No No Idea

- Dialogue — — —
- Negotiation — — —
- Reconciliation — — —
- Co-operation — — —
- Third-party intervention — — —
- Power restoration — — —
- Court settlement — — —
- None of the above — — —

Kindly indicate any other attempts that have not be mentioned

REFERENCES

- Abotchie, C. (1997). *Social control in traditional southern Eweland of Ghana: Relevance for modern crime prevention*. Accra: Ghana Universities Press.
- Bae, C. S. (2004). Ancestor worship in Korea and Africa: Social function or religious phenomenon?. *Verbum et Ecclesia*, 25(2), 338-356.
- Barthel, T. K., & Edling, D. V. (2012). *Redeeming Church Conflicts: Turning Crisis into Compassion and Care*.
- Boapeah, I. S. A. A. C. (2010). *The History of The Salvation Army In Ghana; 1922-2006* (Doctoral dissertation, University of Ghana). Baker Books.
- Chou, H. T. G. (2008). The impact of congregational characteristics on conflict-related exit. *Sociology of Religion*, 69(1), 93-108.
- Davis, K., & Moore, W. E. (1945). Some principles of stratification. *American sociological review*, 10(2), 242-249.
- De Gruchy, J. W. (2005). *Daring, trusting spirit: Bonhoeffer's friend Eberhard Bethge*. Fortress Press.
- Dennett, D. C., & Plantinga, A. (2011). Science and religion: Are they compatible.
- Echols, S., & England, A. (2011). *Catastrophic Crisis: Ministry Leadership in the Midst of Trial and Tragedy*. B&H Publishing Group.
- Horowitz, I. A., & Bordens, K. S. (1990). An experimental investigation of procedural issues in complex tort trials. *Law and Human Behavior*, 14(3), 269.
- Ivey, Gay. "A multicase study in the middle school: Complexities among young adolescent readers." *Reading Research Quarterly* 34, no. 2 (1999): 172-192.
- Liederbach, M., & Reid, A. L. (2009). *The convergent church: Missional worshipers in an emerging culture*. Kregel Publications.chen, J. G. (2015). *Christianity and Culture*. Ravenio Books.
- Marx, K. (1848). engels F. *A ideologia alemã*, 6.

McSwain, L. L., & Treadwell, W. C. (1981). Conflict ministry in the church. Ministerial Association, General Conference of Seventh-day Adventists. Sabuava, J. (1997). E.P. Church of Ghana. Accra. E.P. Publishing Press.

Neuman, W. L., & Robson, K. (2014). *Basics of social research*. Pearson Canada.

Nisbet, R. A. (1993). *The sociological tradition*. Transaction publishers.

Pearcey, N. (2005). Total truth: Liberating Christianity from its cultural captivity.

Ramsbotham, O., Miall, H., & Woodhouse, T. (2011). *Contemporary conflict resolution*. Polity.

Rubin, H. J., & Rubin, I. S. (2011). *Qualitative interviewing: The art of hearing data*. Sage.

Smith, W. P. (1987). Conflict and negotiation: Trends and emerging issues. *Journal of Applied Social Psychology*, 17 (7), 641-677.

Starke, F. A., & Dyck, B. (1996). Upheavals in congregations: The causes and outcomes of splits. *Review of Religious Research*, 159-174.

Suckling, G. (n.d.). *Kachongu Sesa-Mbinga: The story of a big game hunter who became an ambassador of Christ*. Sachibondu.

Thompson, W. E., Hickey, J. V., & Thompson, M. L. (2016). *Society in focus: An introduction to sociology*. Rowman & Littlefield.

Treve, w. k. (2013). *Religious conflict and its impacts on society: a case study of global evangelical and evangelical Presbyterian churches in Anyako* (Doctoral dissertation, Department of Religious Studies, Kwame Nkrumah University of Science and Technology).

Ustorf, W. (2002). *Bremen Missionaries in Togo and Ghana: 1847-1900* (Vol. 4). Legon Theological Studies Series.

Van Binsbergen, W. (1999, April). Reconciliation: A major African social technology of shared and recognised humanity (ubuntu). In *Seminar on culture and globalisation*, Human Sciences Research Council, Pretoria, 21st April.

Wall, J. A., & Callister, R. R. (1995). Conflict and its management. *Journal of management*, 21(3), 515-558.

Warren, R. (2012). *The purpose driven life: What on earth am I here for?.* Zondervan.

Whitney, D. D., & Trosten-Bloom, A. (2010). *The power of appreciative inquiry: A practical guide to positive change.* Berrett-Koehler Publishers.