



**AN ANALYSIS OF CONFLICT RESOLUTION PROCESSES AND ITS
EFFECTIVENESS IN THE REFORMED CHURCH IN ZAMBIA: A CASE OF
KABUSHI CONGREGATION IN NDOLA.**

By

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**A Dissertation submitted in partial fulfillment of the requirements for
the award of the Degree of Master of Science in Peace, Leadership, and
Conflict Resolution.**

DECLARATIONS

I Mwila Banda, hereby declare that this piece of work is my own work. The works of other people used in this document have been duly acknowledged, and that the work has never been previously presented as this or any other University for similar purposes.

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DEDICATION

This work is dedicated to my late father who always wanted the best out of me in my education. Mom to you too I dedicate this work. To my husband Peter you are my father's replacement in terms of encouraging me to work hard. I dedicate this piece of work also to you and our Children Talandira, Tapiwa and Tionge, you are a blessing to me because you always give me a reason to work hard.

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ABSTRACT

The study was undertaken on an analysis of conflict resolution processes and its effectiveness to resolve conflict at Kabushi congregation in Ndola of Copperbelt Province. The research was because of the negative effects of conflict and unresolved Conflicts. The general objective of the research study was to investigate and establish the conflict resolution methods and its effectiveness in the reformed church in Zambia Kabushi congregation. The specific objectives were to identify the types of conflict resolution processes the church used to resolve conflicts, to establish the effectiveness of the conflict resolution processes to resolve conflict at Kabushi congregation and to analyse the effects of conflict and unresolved conflict in the Reformed Church in Zambia Kabushi congregation. A suitable theoretical framework, Burton's theory on conflict resolution was used.

The study employed qualitative approach embedded on a case study in order to address issues raised by research questions. The total number of respondents was 28, of which 18 were men and 10 were women. The sample was chosen using purposeful sampling method. The methods of data collection included, semi-structured interview and document analysis. The findings of the study were that, at Kabushi congregation leaders used the methods of the church procedures, dialogue, forgiveness, preaching, mediation, compromise and transferring the Pastor to resolve conflict. Consequently, according to responds the methods the congregation used to resolve conflict were mostly effective. The negative effects were pointed out as the congregation earned a bad name, there was tension at church, divisions, breakaways and the church suffered financially. Discussions were done in line with the research findings and recommendation resulting from the findings and discussions were made.

The recommendations were that conflict should be dealt with immediately it is noticed, Kabushi should adopt other processes that bring members together, transfers should not always be used when a pastor is involved in conflict and Kabushi congregation should consider organizing seminars to educate members on church procedures.

APPROVAL

This dissertation of Mwila Banda is approved as a fulfilling part of the requirements for the award of the Master of Science in Peace, Leadership and Conflict Resolution by the University of Zambia/ Zimbabwe Open University.

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CHAPTER ONE

INTRODUCTION

1.0 Overview of the study

It is important to understand that this study is mainly focused on methods of conflict resolution implemented by the Reformed Church in Zambia. It is paramount as well to comprehend how effective these methods are when they are applied by the Church when resolving conflicts. This chapter focuses on the background, statement of the problem, objectives, research questions, purpose, theoretical framework, conceptual framework, and finally operational definitions of terms used in the study.

1.1 Background of the study

Methods of conflict resolution are techniques of resolving conflict at the time when it happens. Despite the Reformed Church in Zambia formulating processes to resolve conflicts within its congregations. Many congregations continued experiencing recurring conflicts, one of the congregations Kabushi.

It is important to recognize that since 1985 when Kabushi congregation was inducted, it has continuously been afflicted by countless conflicts. This study has revealed that this congregation was born amidst conflicts which erupted when Kabushi was under RCZ Masala Congregation. Delimitation exercise which resulted to the birth of Kabushi Congregation was decisive. During the delimitation exercise various issues sprung-up such as boundaries, and sharing of properties.

Since that time, the congregation has continued to experience conflicts more often including violent ones. The first violent conflict took place barely three years after the congregation's induction. It is believed that the church elders had a misunderstanding with their pastor which resulted into divisions. It is recorded that the Church was divided into two faction groups, one was supporting the pastor and the other supported the church elders.

Consequently, it took the Officer in-charge for Masala Police station to come to and calm the situation. The Officer in-charge further instructed the two aggrieved parties to follow the laid down RCZ methods of conflict resolution. Contrary to the rules of the RCZ which appropriate the power to oversee the congregation into the Presbytery Executive Committee (PEC), church elders went on to suspend the pastor from performing his duties. It was this action which prompted PEC to trickle down to this congregation and resolve the conflict.

However, to resolve this conflict, PEC mediated between the congregation and the pastor and made the following recommendation to the Synod Executive:

However to resolve this conflict between the pastor and some church elders, PEC recommended the following to the Synod Executive Committee:

1. The Pastor was transferred to another congregation for peace to prevail.
2. Some congregation elders and deacon be removed from their positions.
3. The perpetrators of this conflict be suspended indefinitely.
4. Kabushi Congregation is divided into three congregations because there were many resting elders (former elders) and the Church had a lot of members which brought an administrative challenge to manage it.

Fromm the above recommendations, two new congregations were born namely RCZ Twapia and RCZ Lubuto.

Despite various ways of resolving conflicts at Kabushi Congregation, conflict continues to reoccur and when it does it has not been resolved amicably. This research revealed that most pastors who come to this congregation deal with conflicts in one way or another. Conflicts are inevitable but the conflicts at Kabushi most of the times are more violent involving hate speech and physical altercations.

As a result of some of the above highlighted conflicts, the news of Kabushi congregation was at a particular time published in newspapers. Additionally, some sections of the congregation were divided in that others were held by rebel elders and others by the congregation. In addition to this, the other violent conflict was witnessed in 2010 when the Pastor was accused of being a Satanist by some congregants. This led to onlookers join members of the congregation to call the

Pastor a Satanist until he was taken to the police for questioning and also his safety. This conflict was broadcasted on ZNBC TV and Radio Stations. As a way of resolving this particular conflict, PEC suspended the Pastor and recommended for his transfer and the whole Church elders' council was dissolved for a fresh start once again.

According to the RCZ Constitution (2013), when conflicts arise in a congregation of the Reformed Church in Zambia, it is the duty of the Elders' Council to mediate and resolve such conflicts. When a conflict involves elders, the Elders Council shall appoint two elders to investigate the matter, report the findings and consequently the council will make a resolution to disposition off of the case. In an event that the conflict involves the pastor who is also chairperson of the Elders Council, PEC appoints another pastor to chair the council. If the conflict is still not resolved fails, PEC will come in to find a lasting solution and if it fails the matter will be finally referred to the Synod leadership for disposition.

Despite the above processes, it has been revealed that more often when there are conflicts at Kabushi Congregation, pastors were transferred and elders disciplined but conflicts still reoccurred. It was therefore the aim of this research to analyse the conflict resolution processes and establish their effectiveness at RCZ Kabushi Congregation.

1.2 Statement of the Problem

Kabushi RCZ has undergone diverse conflicts ever since its establishment in 1985 and conflicts have reoccurred multiple times. Nevertheless, the congregation is part of the RCZ which has been in existence for more than a century, and has developed conflict resolution processes to resolve conflicts as they arise. However, when conflicts arise, the methods have failed to work and instead escalate and turned violent at Kabushi. This prompted the need from an academic perspective to establish the effectiveness these conflict resolution processes at Kabushi Congregation.

1.3 Purpose of the Study

This study aimed to scrutinize the effectiveness of the conflict resolution processes by the RCZ specifically Kabushi congregation on the Copperbelt Province in Ndola.

1.4 Specific Research Objectives

1. To identify the varieties of conflict resolution processes used at RCZ Kabushi in resolving conflicts.
2. To establish the effectiveness of conflict resolution processes applied by the RCZ when resolving conflicts.
3. To assess the effects of conflicts and unresolved conflicts in at RCZ Kabushi congregation.

1.6 Research Questions

1. What conflict resolution processes were used to resolve conflicts at RCZ Kabushi Congregation?
2. How effective are the conflict resolution processes applied at RCZ Kabushi Congregation?
3. What are the effects of unresolved conflicts at RCZ Kabushi Congregation?

1.7 Significance of the study

Through this study it is hoped that three things would be achieved. Firstly that Kabushi Congregation would appreciate the importance of following the laid down procedures to resolve conflict. Secondly the congregation would realise the effects of unresolved conflict and thirdly the study would contribute to the body of knowledge on the effectiveness of conflict resolution processes in resolving conflict which Churches employ to help its members resolve conflicts.

1.8 Limitations of the study

Limitations of the study simply mean the challenges the researcher faces when undertaking a study (Kombo and Tromp, 2014). This research experienced some limitations owing to one cultural factor, it was difficult for the researcher to collect data owing to the fact that she is female and most leaders at RCZ Kabushi Congregation are male. From the Zambian cultural perspective a woman is not allowed to be seen chatting privately with men and to make the matters worse the researcher is a pastor's wife from another congregation. To mitigate this challenge the researcher sought the help of the resident pastor and the wife to help distribute questionnaires. The other limitation arose owing to the fact that those who were there during the birth of RCZ Kabushi are late. In order to mitigate the limitation, this research was limited to 28 respondents so that it was easy to find reliable sources.

1.9 Delimitation of the Study

The study was confined to nine sections of RCZ Kabushi congregation. While acknowledging that there may be other congregations in the RCZ experiencing conflict, the scope of this study was narrowed to analyzing conflict resolution processes and its effectiveness at Kabushi congregation in the Ndola, Copperbelt Province.

1.10 Theoretical Framework

This research particularly utilised the conflict resolution theory which was suggested by John Burton. Burton's alternative view about conflict was based on human need. Burton argued that the deep rooted conflict is caused by the denial of the basic human needs. The three most important human basic needs out of the nine that he brought out are identity, security and distributive justice. The interests are subjects to negotiation and the universal need's pursuit are ontological necessity of all human beings (Burton, 1987). He is of the view that when the ontological necessities are suppressed they always reappear and create a condition for what he called "protracted social conflict." Therefore, the satisfactions of human basic needs are the first core solution to long lasting peace which Burton calls "sustainable peace."

Consequently, to resolve conflict Burton favored a problem solving method known as the bargaining approach to conflict resolution. He saw this view as a more productive approach especially in deep-rooted conflicts. It is important to put in perspective that problem solving calls for facilitative mediation or negotiation making it possible for the parties involved to achieve their goals and values without posturing for positions or compromise. By using this approach, conflicts are resolved by removing underlying causes usually defined as the existence of incompatible goals or having opposing interests (Burton, 1987).

Burton was of the view that, conflicts should be approached as a social-biological problem and that the third party's role is to establish conditions in which the parties to the conflict can have chance to identify and define their conflicts. It is paramount that conflict resolution ought to offer methodologies that can facilitate the problem solving process and thus, support design of the innovative solutions for the existing conflict of interests.

Burton (1987) argued that the mediated social action would be used to support the process of problem-reframing and this can open up a social space for the creative solution. This is important because it can create room for the establishment of supportive framework in which individuals at all levels can lean on to get the opportunity to communicate effectively. The mediator should make available the necessary knowledge, including references to similar situations in order to help the parties to understand why and how the escalation of conflict happened. The mediator should further make the parties aware that each of them probably has the negative image of the other and that this image is based on stereotype which was awakened by the conflicts between them. This would help to build or rather increase confidence and trust which may lead to better common understanding by the two parties.

In effect, this meant that the discussion of the official matters can take place at a more informal way, for instance through facilitated workshops so that the civil society actors can also find their way into the official debates. Richmond (2002) agreed with Burton's views on problem-solving approaches as he adds that these methods are very effective because they bring an individual back into the realm of conflict management and makes the case that conflicts can be resolved at a diplomatic level only with the contest of individual citizens. As a result of this, the contemporary peace operation was enriched with the innovation practices whereas the origin was

accredited to Burton's theoretical approach. All the efforts put together in the case being considered were truly a social concern, thus, in line with the theory above it will facilitate accurate data collection process with insignificant errors.

1.11 Relation of the Conflict Resolution Theory to the Current Study

Conflicts are inevitable in human life as well as in organization. The Church consists of human beings and it is also known as an organization. Omisore and Abiodun (2014) state that conflict cannot be separated from human beings as well as organizations. Therefore, it is imperative to put up best ways of resolving conflict in organizations like the Church. This is because if a conflict is not well and timely managed, it can lead to low productivity or low service delivery.

Therefore, the above theory suggested by Burton provided an appropriate intellectual framework for analyzing the conflict resolution processes and its effectiveness at Kabushi RCZ. It aids explanations to what were the processes used, how effective they were and the effects of conflicts and unresolved conflict, hence, making it easier to make recommendations on the best alternatives for the Church to undertake in conflict resolution. Burton's theoretical approach has made strides such that even the contemporary peace operations were enriched with the innovation practices drawn from it (Richmond 2002). For the Church to become a beacon of peace to the society, the same conflict resolution theories of Burton can be used to analyze social phenomenon.

Therefore, related to the conflict resolution methods and its effectiveness in the Church which is the born of contention of this study, the conflict resolution theories provide meaningful insights into a dynamic of society and possible ways of resolving conflict in churches. The management of church conflict is dependable on problem solving methods. This is manageable because of the fact that problem solving methods looks at the root causes of the conflict as well as the solution to the conflict. The problem will be able to be identified through the help of the mediators, after identifying the problem then it can be resolved.

1.12 Conceptual Frame Work

The conceptual framework attempts to elaborate the main variables of the study and how they intertwine with one leading to the overall purpose of the study. The variables therein are establishing the effectiveness of the conflict resolution strategies put up by the Church to resolve conflicts among members of the Church. The effects of conflict and unresolved conflicts are in most cases devastating to the Church. This leads to divisions, bitterness among members and backsliding, Church growth is affected and the financial state of the Church is greatly affected. Furthermore, this calls for the Church to have effective ways of resolving conflicts to avoid the impacts of conflicts and unresolved conflicts.

Above all, conflict is embarrassing and distressing for the people involved. It is primarily dysfunctional and often leads to loss of face and humiliation in the group. It should be avoided wherever possible. Moreover, Jesus stated that “blessed are the peace makers for they shall be called children of God.” Therefore, this calls for the lasting and effective solutions in which the Church should resolve its conflicts amicably.

In line with the above heading, the conceptual framework was used to determine the research method in this research design, which assumed using the semi-structured interviews questions and Oral interview question guide on the research. The semi-structured interviews and Oral question interviews used by the researcher helped to analyze the conflict resolution processes and their effectiveness at Kabushi congregation, how effective the methods are and the effects of unresolved conflict were generated. As a type of manuscript, a conceptual framework relates to concepts empirical research and relevant theories to advance and systematize knowledge about related concepts or issues. The case being studied is a social concern therefore in line with the theory above it will allow precise data collection process allowing only very little errors committed.

1.13 Operation Definitions of Concepts and Abbreviations

Church: It is a group of people who gather together in the name of Jesus to worship God. In other words, it is a building in which Christians gather together for worship.

Conflict: It is viewed as a misunderstanding that occurs between two people or groups of people or between nation states due to clash of interests.

Conflict resolution: It is the process or rather procedure put across to help two people or groups of people resolve their differences.

Leadership: Transforming followers, creating visions of goals that may be attained and articulating for the followers the way to attain those goals (Bass 1985). In addition, it is the process of influencing an organized group towards accomplishing its goals (Roarch and Behling 1985).

Presbytery system: It is a governance of the Church through the Council of elders or Presbyteries

Synod: It is the whole congregation of the RCZ.

Synod Council: It is a duly constituted council meeting of delegates from all congregations and institutions of the RCZ.

RCZ: Reformed Church in Zambia

PEC: Presbytery Executive Committee

SEC: Synod Executive Committee

DRCA OFS: Dutch Reformed Church in Africa of the Free State

1.14 Ethical Considerations

Conflicts and conflict resolution is a sensitive topic especially that it involves people who were involved in a conflict as well as its resolution. As conflicts are humiliating and can make one lose integrity, they (conflicts) can cause one not to open up and truthfully testifying on how things really happened but resort to lie to protect their images. Permission, consent and assent were sought from respondents who will be involved in the research. As the saying goes that when diplomacy fails, use force.

The participants to the study were not forced to be part of it but were asked to be part of it voluntarily. The researcher was fully conscious of the need to abide by the ethical rules of respecting the privacy of individuals who subsequently took part in the research. Anonymity of the respondents who were involved in the research was upheld.

All information provided by respondents remained confidential and used only for research purposes and nothing more. Respondents were assured of this.

1.15 Summary

This chapter presented the background to the study, the statement of the problem, purpose of the study, the research objectives, and research questions, significance of the study, delimitation and limitations of the study, theoretical frame-work and conceptual frame-works. The chapter also presented the operational definitions of terms. The next chapter provides the review of the literature related to the topic for the purpose of identifying the gaps in the current knowledge; hence justifying the need for this particular study to be conducted.

CHAPTER TWO

LITERITURE REVIEW

2.0 Overview

In an attempt to strengthen arguments and prove the validity of conclusions drawn from the case study, the researcher made use of the available literature on the subject of conflict resolution processes. The literature covered several related topics which included what is Conflict, Conflict Resolution in Churches, General Conflict Resolution Strategies, African traditional ways of conflict resolution, Factors to Consider in Church Conflict Resolutions

This chapter also looked at some related literature in two countries outside the African continent and two others within African before reviewing literature relating to Zambia on conflict resolution processes and their effectiveness to ending conflict..

2.1 What is Conflict

Conflict is said to be a misunderstanding between two people or a group of people because of having same or different interests. In some case conflict is denoted as an overt, coercive, including violent, interactions in which two or more contending actors seek to impose their will on one another (Cunningham, 1996). Furthermore, conflict is defined as a relationship between two or more parties who perceive they have incompatible goals or means of achieving those goals (Fisher 1989). Some scholars argue that conflict is naturalistic and is inevitable while on the other hand, conflict does not necessarily lead to open violence but may indicate subtler processes, behaviors and structures (Mark, 1991). According to Baregu, conflict is perceived as opposition of needs, values, and interests which can either be internal or external that is within oneself or externally influenced by the outside environment (Baregu, 2014). There are several common causes of conflicts which may include poor communication skills, unclear or unfair expectations, and unequal distribution of wealth, power plays, and manipulation to mention just a few (Gultang, 2015).

2.2 Conflicts in Churches

The Church is a sacred institution in the society. It is a collection of people and where there are people there will be conflicts. Conflicts within the Church can be surprising because people embrace the Church and believe that conflicts are rarely found among worshipers of the same faith (McCully, 2021). It should be understood here that conflicts are an inevitable phenomenon which cuts across institutions, races, and cultures and takes various forms and dimension in our continent. Conflicts occur where people interact and work together and it is underrating to think that amongst believer's conflicts cannot exist. The truth is the Church will never be conflicts free because it encompasses different people with their personalities. Conflicts are essential, ineradicable form, and inevitable in human life, and that the source, the cause and processes of conflicts can be turned from life-destroying to life building ends (McCully 2021). This is because conflicts can provide an opportunity for spiritual growth for individuals. However, sometimes it can lead to backsliding of some members which may lead to low income for the Church.

In 2001 the National Evangelical Fellowship in Malaysia conducted a large survey on churches, pastors and Christians. The survey covered 1999 to 2000 and it was discovered that 47.9% of people's relationships in the Church were generally harmonious. Then 26.9% of the people were no outburst of conflicts but undercurrents and discontents were felt. Taking 17.7% of the experienced conflicts were resolved amicably whilst 8.2% of the people were presumably leaving the Church (Tang, 2007). Even if this survey was done in Malaysia, we can see that it is a reflection of the Church in the world. According to Soko (2010) research, these are similar incidences that happened during the schisms in the RCZ in the years between 1996 and 2001. In this case, although the figures from the statistics may not be the same but the situation is similar. Therefore, the task of this research is to analyze the effectiveness of conflict resolution processes in Kabushi RCZ.

2.3 Causes of Conflicts in Churches

Causes of conflicts vary according to the way the church is setup as well as located. A church is a place where social beings of the same faith and belief gather together to worship God. However, what may cause conflicts in the society can be able to also

cause conflicts in the Church. In congregations today, there are many different factors that breed conflicts. Some are unclear factors and some are clear causes like lack of effective communication. This can lead to all sorts of conflicts. Church elders, councilors, intercessors, leaders of various groups and ministers need to think through carefully issues of who needs to know what, how can we do this best? Just notifying people through notice boards is not enough because a leader must ask whether the message he/she passed has been received and understood (Crain, 2020).

However, unclear authority can also cause conflicts. Crain states that when the authority is not clear, conflicts are likely to arise between Church members. When lines of authorities are unclear, church volunteers and leaders sometimes exercise authority out of the realms of their responsibilities. Such conflict may become worse in crisis times. He further gives a biblical example of King Saul and David in 1 Samuel 16:31. In that severe and complicated relational difficulties erupted among those in authority and the citizens of Israel. The citizens couldn't understand Saul and David's relationship. Eventually a physical conflict erupted. Saul's pride led to his suicide which provided David with an opportunity to prove his integrity amid the confusion (Crain, 2020).

Furthermore, personality differences among the congregants can as well breed conflicts. The differences among congregants play an underlining role in communication and breeds conflicts. Remembering how others talk and act as they do may prevent misunderstanding and false assumptions. The four basic personalities or communication profiles are Dominant, Influencer, Steady and Conscientious (Crain, 2020). When people discover their personality styles, healthy and effective communication may result in biblical fellowship which will be the drive to cause them understand one another and grow together spiritually.

The other factor that causes conflicts in churches is Church politics; factions in whom the church may intentionally or unintentionally engage in political maneuvering and posturing that can lead to conflicts (Crain, 2020). For instance, senior church members may favor proven methods while young members desire to change. Factions may attempt to increase their power and recruit others to their side. A person may be challenged to resolve the situation without offending the other individual and groups involved in the conflicts.

Abuse of power where by power must be understood as the influence the person has on his/her environment and relationships. Shifts in power may create gains or losses, thus, power can be the ability and means to get things done. Weeks (1992) an expert on conflicts points out that, people chose how they use power and whether they allow it to be corrupt or not. Power can be used negatively or positively. The severely see-saw power approach creates the illusion that you are more powerful when you make others less powerful. Thus people must have a healthy view of power to prevent conflicts

Other factors are change and inflexibility. In reality change is the norm because of globalization, post modernism, and technological development where change occurs at a faster rate than ever before. Humans, churches, and organizations find it difficult to cope with change. Time is long gone for churches to enforce the practice of the same approach to the worship service. It is not biblical to the congregation to be stagnant and inwardly focused. Congregations need to be dynamic and respond continuously to the discernment of the Spirit in the congregation. When policies or priorities change in the church, misunderstandings and stresses are likely to occur. United Church of Canada argues that the times of change are particularly sensitive in the life of a congregation. This is usually because there are some people who have put in efforts in reaching and maintaining things as they are at present. When pastors and church leaders make strategic decisions, an effective process of communicating these new directives and norms is crucial (Weeks, 1992).It is cardinal to know that some church members may struggle to accommodate these changes.

2.4 Man in Search of Peace

According to Graham (1985) conflicts or strife are as old as man. It has its origin in the out skirts of Eden when Cain driven by envy murdered his brother Abel. Since that time man has fought simply because strife is inherent in their nature. Jesus in Matthew 24:6-7 prophetically spoke of our times when He said, “And ye shall here wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers’ places” (NKJV). Graham pointed out that over the past 4000 years there has only been less than 300 years of peace. Most likely down through history there has

been a war or wars in various part of the world. This forces people to think there is something wrong in the world with a passion for destruction (Graham, 1985). Despite all of this, man is desperately in search for peace and this is through putting up measures which can help to bring peace in a world of strife. Dr. Robert Oppenheimer who supervised the creation of the first atomic bomb was asked a question by the Congressional committee if there was any defense against the new weapon of war. The physicist replied “Peace.”

Graham (1985) further states that, in searching for peace the world has thought that peace can come if everyone made a lot of money, but even with possessions there is no peace. Some think that the world would have peace if all arms were destroyed. People kill each other even without a gun. The world thinks that peace could be found in beer but they couldn’t find it there. What is found is an artificial peace frequently leading to death. The world thought that people can find peace by getting and accumulating a lot of knowledge, people get degrees one could get, but still cannot find it. Even in the religious groupings of this world the exotic and mind warping cults, peace is not there (Thiga 2021). However, in this entire search for peace is a wonder, what is wrong with man? The answer can probably be man’s heart is the problem.

In today’s world man has put up different methods of helping to resolve conflicts or rather bringing peace among people including churches. Some think that in churches there is always peace but they are wrong because even in churches there are conflicts. An Anglican Church priest was beaten during Church service at Kalingalinga compound while he was delivering a sermon on the pulpit. The elder from the pew charged against him and ordered him to stop preaching, and when the priest resisted he was drugged and punched on his face with a fist and sustained swollen lips (Diamond TV Zambia 20th November 2020). The same man was among the group of members who were fighting the priest over the church car park as well as the priest was also calling for church elections which annoyed them. The Church is the participation of a people of God committed to the ministry of Jesus Christ and proclaiming the kingdom of God, and is also the site of conflicts and struggles. Conflicts enter the Church through nature, mission, ministry and institutional structures. It is cardinal to comprehend that conflict are both possible and real in the Church.

Therefore, conflicts are not new to the Church and they have been there since the beginning of the Church in the New Testament times. There were conflicts between individuals and the leadership as well as among the faithful themselves. Cunningham cites the example of the conflicts which arose between the Greek speaking Christians and those who spoke Aramaic in Acts 6 (Cunningham 1996). There was a complaint that the Greek widows were being overlooked. The resolution of this conflict was done by appointing seven deacons under the leadership of Stephen to share the funds among them all. This therefore, shows that even if conflicts were there in the early Church, the leadership always finds ways of resolving them. Just like all things changes and nothing remains permanent, conflicts are not permanent also.

Many other conflicts arose among Christians from its inception, starting with Jesus himself had encountered many conflicts with the Pharisees, teachers of the law, Sadducees and finally the conflicts led Him to die on the Cross that was the resolution. Christ's followers of all generations starting from the first disciples have also encountered conflicts of different levels among themselves and from the outside forces. The conflicts in the Pauline communities; the situation described in the Letter of James when it speaks of liturgical assemblies and relations between rich and poor; the celebration of the Eucharist at Corinth; and the conflict between Peter, Paul and James. Therefore, this gives us a picture that conflicts prevail everywhere; hence, the need for the Church to put up tight measures of resolving them.

2.5 Conflict Resolution

Conflict resolution is a study that transcends separate compartments of knowledge, known as disciplines, and seeks to take a holistic view of human conflictual behavior, without being politically unrealistic or in any sense superficial (Burton, 1990).

Therefore, Conflict Resolution as discussed by Afolabi is the efforts, processes, and approach aimed at ending or resolving conflicts. Conflict resolutions born out of the belief that conflict cannot be left alone. He further added that, conflict resolution "Refer to a variety of approaches aimed at terminating conflicts through the constructive solving of problems, distinct from management or transformation of

conflict” (Afolabi, 2020: 96). Conflict resolution is expected that the deep rooted sources of conflict are addressed and resolved, and behavior is no longer violent nor are attitudes hostile any longer (Miall 2001). Additionally, Mitchel and Banks (1996) noted that conflict resolution is an outcome in which the issues in an existing conflict are satisfactorily dealt with through a solution that is mutually acceptable to the parties. Some people have used the term “conflict resolution” to refer to a specialized field of study and practice.

According to Burton (1990), in principle it is generally agreed that Conflict Resolution connotes a sense of finality, where the parties to a conflict are mutually satisfied with the outcome of a settlement and the conflict is resolved in a true sense. Conflicts especially those over resources are permanently resolvable from needs point of view. Thus, conflicts are resolved when the basic needs of parties have been met with necessary satisfiers and their fears have been allayed. Conflicts over values may be non-resolvable and can at best be transformed, regulated as managed.

However, Conflict Management is perhaps an admission of the reality that conflict of the reality is inevitable but that’s not all because conflicts can always be resolved. Therefore, what practitioners can do is to manage and regulate them. The term can also be used synonymously with ‘conflict regulation.’ It covers the entire area of handling conflicts positively at different stages including those efforts made to prevent conflicts by being proactive. It encompasses conflict limitation containment and litigation. According to Burton, the term Conflict Management also connotes conflict prevention (Burton 1990). He also uses the term to connote containment of conflicts through steps introduced to promote conditions in which collaborative and valued relationships to control the behavior of conflicting parties.

2.6 General Conflict Resolution Strategies

2.6.1 Conciliation

Conciliation is a third party intervention strategy that helps the disputing bodies identify the cause of their differences and the importance of various issues at stake. The parties to the dispute are left to agree on a resolution. In this case, there is no imposing or recommending of solutions by the Conciliators. The two parties are

encouraged to come up with alternative solutions and their various implications develop and agree a mutually acceptable settlement (Salam, 2000). The conciliator only acts as a catalyst for the continuation of dialogue aimed at leading the parties to an agreement without interfering in the actual process. The main aim is to reduce tension between parties in a conflict situation.

2.6.2 Mediation

Mediation is an informal, but structured procedure in which a mediator to facilitate and assist parties in reaching an amicable dispute settlement. The main characteristics of mediation are that it provides a voluntary, non-binding confidential and interests based procedures, the mediator cannot impose the decision on both parties they may agree or disagree upon a negotiated settlement. At the heart of this process, the principle of confidentiality assures all parties that the discussion will not have consequences beyond the mediation process. Mediation is described as a method of conflict resolution that had been so critical to traditional society. The mediators usually endeavor that peace and harmony are attained. However, mediation has been used as a way of conflict resolution and it is an old way of conflict resolution. The mediator is involved in the processes of resolving conflicts but he/she does not use force when intervening. This was also usually couched with the dictum of no victor no vanquished as buttressed by the maxim (Isurmano, 2005).

In Africa, help for the two in conflict is sought within the community and that the two parties should agree of the person they have chosen to mediate on their problem. Usually an elderly person known to be wise, trustworthy, and respected by the community is chosen. According to Bright-Brock, these are chosen as mediators because of their accumulated experience and wisdom of the years. He further says that their role depends on tradition, circumstances and personalities, accordingly (Bright-Brock, 2001). These roles include, pressurizing, making recommendations, giving assessments, conveying suggestions on behalf of the parties, emphasizing relevant norms and rules, envisaging the situation if agreement is not reached, or repeating of agreement already attained. In most Western countries the mediator is usually an independent, important person who has no decision making authority (Ramsonbathan and Woodhouse, 1999).

2.6.3 Negotiation

Negotiation is a structured process of dialogue between conflicting parties about issues in which their opinions differ (Fisher, 2000). Miall and Woodhouse define it as the process in which the parties within the conflict seek to settle or resolve their conflicts. According to the University of Peace, negotiation is seen as communication, usually governed by pre-established procedures between representatives of parties involved in a conflict or dispute. Negotiation is seen as a direct process of dialogue and discussion taking place between at least two parties faced with a conflict or dispute. The two parties are aware that by talking to each other they can find a solution to the problem at hand. It is believed that the benefits of compromised solution outweigh the losses arising from refusal to negotiate. Why negotiation is done is simply to reach an agreement through joint decision making between parties. It is believed that communication is a critical process to negotiation (Miall, 1999).

Positional negotiation is said to possess an element of aggressive pursuit of interest by parties and typically competitive. Demands made by parties can be inconsiderate of interests and needs of others, parties perceive themselves to be in a competition, positional negotiations tend to break down easily. While collaborative negotiation is a strategy where both parties in conflict have a common goal in mind. They try to achieve their goal by creating more value out of the deal, so that both parties can get more and distribute it fairly. It is also known as integrated interest based or problem solving negotiation (Jasra, 2020).

Collaborative or Constructive Negotiation is in a situation when conflicting parties make an effort to educate each other about their needs and concerns and both search for the best ways to solve their problems. The emphasis is on mutual understanding and feeling all aimed at building sustainable relationships (Jasra, 2020).

2.6.4 Arbitration

Arbitration is another popular formal third party dispute settlement method whereby one or more impartial persons (arbitrators) determine the issue on which the parties are unable to agree. Unlike other forms of dispute settlement methods, where the disputing parties have control over the outcome of the dispute, in arbitration in this

case who is the third party is given the power of determination. The arbitrator is required to make a decision wholly in favor of either party's final position. Arbitration is usually used in disputes between businesses and union organized workers.

2.7 Related literature for Conflict Resolution Processes

2.7.1 Australia Context

According to the Uniting Church of Australia (UCA), there is the body within the church responsible for dealing with conflicts and this is called the Church Council (CC). The procedure of conflict resolution in the UCA is that first prayer precedes all meetings dealing with conflicts as God's presence is sought as well as God's blessing on the outcomes. When an issue is taken to the church, the first step it takes is to decide on the "level of conflict" and refer the matter if necessary to Presbytery (PRC). If the matter is not referable and that it can be sorted out by the council, the council would work together and resolve the problem. Matters of interpersonal conflicts, the people involved in may be encouraged by the church council to work together to resolve the differences (Uniting Church in Australia 2021).

Furthermore, if the conflict is resolved at any stage, the resolution has to be communicated to the church council through the secretary. Pastoral counseling is sought for the concerned parties. A pastor or some trusted elder or members of the congregation visits the concerned either separately or together in order to bring about resolution (Uniting Church Australia, 2011). Furthermore, the other way is through mediation, if mutual decisions or pastoral counseling is not appropriate or the problem is not resolved, then mediation is the next option. Mediation is a confidential and voluntary process where a neutral party the mediator assists the parties involved in the dispute to reach some common ground and arrive at an agreed settlement (Okeye, 2012). This mediator may be appointed by the church council, and each party may also bring a supporting person of their own choice, who is acceptable also to the mediator. The supporting person may not speak at the mediation session, unless permission is given by the mediator. Depending on the seriousness of the matter, presbytery may be sought for help. This is done depending

on the seriousness of the matter, and the level of conflict as well as the potential for the matter to escalate (Uniting Church in Australia, 2011).

The last resort the Church does is to arbitrate over matter and the church council makes a final decision. This only occurs after consultations with presbytery and after all avenues have been attempted with resolutions not being achieved. Church council listens to all parties gather all relevant information, canvas all options for resolution and then make its decision consistent with the UCA Regulations (UCA 2011).

A typical example of dealing with conflicts in the UCA is given of Bob who was a keen member of the Church. He helped out with the running of the children's group. For some time, a group of six years old boys had been becoming more and more disruptive, boisterous and out of control. They ignored Bob and other leader's request to behave and to do as they were told. The frustration Bob felt belt up to the point of where one afternoon, following blatant disobedient Bob picked up the boy by the arm, placed him firmly on the chair and instructed him not to move. The boy went home and told his parents. The following week the mother came to see the minister about what happened to her son. The woman said that her son and his friends will not be attending the meetings until Bob had apologized. In handling this matter the Church referred this matter to the church council. The church leaders prayed for God's blessing and guidance in healing relationships. Help was sack from presbytery youth and family officer. Church council suggested that Bob and the parents resolve the problem together and the church council arranged counseling and training in the area of child management for the leaders of the children's group" (UCA 2011).

2.7.2 Canadian Context

Studies done in the United Church of Canada show that the goal of the Church is to resolve conflicts informally if possible, that is through mediation. In achieving this goal, the United Church has fifty trained conflict resolution facilitators across Canada whom it is said are very successfully resolving the conflicts within the united church at all levels (United Church in Canada 2019).Furthermore, if the conflict cannot be resolved using the informal way, there is a formal conflict procedure in the constitution. The constitution facilitates that the dispute must be brought to the next

level of the Church. There a formal hearing is held with procedural safeguards similar to those of a civil court, including the rules of evidence. These formal hearings take place before a court of the Church where the panel members are ministers and lay members of the united church who understands the governing principles of the (United Church in Canada, 2019).

If the conflict calls in to question the congregation or the effectiveness of the minister, the Presbytery may exercise its oversight responsibility through a review process. They refer to the sections on the constitution were the procedure governing the review is found. In a review, the Presbytery investigates the concerns, makes findings and implements remedial actions to address any of the concerns that are found with respect to the functioning of the congregation or the minister. There are also procedural safeguards to ensure the minister's rights and rights of other participants are respected in any review process. Extensive rights of appeal are also there to those affected by the outcome of the review (United Church in Canada, 2019).

2.7.3 African Tradition Context

2.7.3.1 African traditional ways of conflict resolution

The western world place their emphasis on the commissions of inquiries, constitution and courts while Africans place their emphasis on the council of elders, kings court and the people to resolve conflicts. Some of the traditions in African societies before the advent of the colonial rule, each people, race or identity had their own way of doing things. Before the arrival of the colonial forces and the amalgamation in 1914, social conflicts in most African societies were established through beliefs, identities etc. African societies had institutional mechanisms as well as cultural sources to uphold the values of peace, tolerance, solidarity and respect for and of one another. The structures were responsible for peace education, confidence building, conflict transformation, conflict resolution, conflict monitoring, conflict prevention and conflict management. In African societies, each person, community, family head or kingdom leaders were held responsible for peace (Rodney, 1992).

The reasons of dispute settlement for the African societies were to remove the root cause of conflicts, to reconcile the conflicting parties genuinely, to restore peace, harmony, and make everybody involved in the resolved conflict, and this required getting at the truth. In addition, promotion of good governance, law and order, security of lives and property as well as collective wellbeing and to preserve and ensure enduring peace in the society (Rodney, 1992).

However, one of the medium of conflict resolution in the African society is through the ancestors. The belief of the ancestors by Africans is because of the continuity of the network of related relationship. Ancestors regulate dispute among communities, they possess the motivation and drive to facilitate the processes of conflict resolution. These ancestors know the true path to happiness of their wisdom and they are inconformity to the lifestyle. They have the power to sanction and give punishment to those that disobeys (Mendoza, 1979). Ancestors have greater impact on conflict resolution in the African society.

However, with slave trade and colonization, these indigenous institutions were largely undermined and weakened and destroyed in many societies especially as the colonial masters introduced law courts which came to pronounce judgments rather than resolving conflicts according to the African administration of justice (Boelmer, 1995). Of course, in this new legal system, the Police and conventional court systems took up cases that, hitherto, were handled through traditional amicable settlements, with emphasis on reconciliation and the restoration of social harmony, rather than on punishment of the conflicting parties.

Otherwise, African traditional mechanisms of conflict prevention, management, transformation, and resolution were largely effective and respected and their decisions were binding on all parties, mainly because the identity of the individual is linked to that of his family and these families are formed by the acceptance of marriage alliances through distance or close kinship ties (Boelmer, 1995). Here, the importance of family in conflict management process is pointed out, as well as the role of the Chiefs, elders, family heads and others, to anticipate and resolve conflicts. Causes conflicts in the African tradition set up are issues like, land disputes, Chieftainship wrangles, personal relationship issues, family property, honor, murder or poisoning, witchcraft, and matrimonial fallouts. In resolving these kinds of

conflicts, the principles of equity and justice which is entrenched in African customs and traditions were upheld (Chilando, 2021).

2.7.3.2 Selected Countries in Africa

2.7.3.2.1 South Africa

In further related literature of the Dutch Reformed Church in Africa of Free State, the church has employed different types of conflict resolution methods to help those in conflicts. Among the various methods put in place the first one being the case of appeals. Cases which are appealed to the higher structures are sent back to the lower structures, in this case sitting the example of conflicts between the minister and the proponent over the leadership of the congregation. This and other cases concerning the ministers are appealed to the higher structures. The second method that the DRCA OFS uses to resolve conflicts is through giving “advice” (DRCA OFS, 2007). People in conflict may approach the relevant Church authority to intervene in their matter. If the matter is handled and one is not happy with the outcome, he/she may appeal to the higher structure of the Church. However, upon realizing that the lower structure was correct in its procedure, the appellant may only be advised to accept the decision. Sometimes a word of advice can be given with a strong connotation of reprimand against the practice of wrongful action or adversary provision of information for future practice. The other method of conflict resolution is by giving warning to deter people from dangers consequent to their actions. Cited an example of some congregants who asked the DRCA OFS of wanting to join the new but unlawful establishment DRCA synod, they were warned of the consequences (DRCA OFS, 2007).

Lastly, there is a public apology against the wrong action done DRCA OFS (2007). Given an example of the women fellowship which designed a new uniform for the ministers’ wives without the permission of the synod, the leadership of the DRCA OFS women fellowship apologized for such ignorance (Pali, 2018). Furthermore, the majority in leadership of the DRCA OFS did not know how to handle conflicts in a way of promoting spiritual maturity and growth of the congregation. In this case the Church is being paralyzed and destroyed slowly by conflicts (Pali, 2018).

Other factors are spiritual and emotional immaturity. Maturity helps a person understand that differences in perspectives broaden understanding. Mature people learn to disagree without being distressed. Mature people are self-aware and seek to improve their weakness. Immature people do not learn to avoid dispute over a person's personality or style. Likewise, maturation helps the person to understand the futility of fighting over things that cannot be controlled.

Additionally, in the DRCA OFS one of the causes of conflicts is the *use* of power (Pali, 2018). Leadership is respected when authority is earned and power shared among those involved in leadership. Power in leadership is the ability to compel others to do something whether legitimate or not, whilst authority must be understood as the ability to persuade command or exact obedience (Gibs, 2005). Power and authority in command can suppress or promote conflicts. In the DRCA OFS, it is observed that one person tends to occupy more than one office in Church's various structures. This has the potential to bleed corruption and misuse of power by some ministers.

2.7.3.2.2 Kenya

In Africa, a related study to the researcher was conducted in 2021 amongst the Pentecostal Churches in Kenya. The way some Pentecostal churches resolved conflicts was by conducting prayer and fasting to resolve the dispute they had among them and the church calmed down Thiga (2021). The other way was through transfers where the pastor at a particular church was transferred to another congregation and that the one that replaced him made some changes in the leadership of the church which calmed down the conflicts. Consequently, in other Churches through the mediation of other church leaders from other churches led the church members through the reconciliation process where people asked each other for forgiveness and the Church went back to normal. In some Pentecostal churches were conflicts arouse among the leaders of the Church, it was the leaders themselves who sat and resolved the issues they had against each other (Thiga, 2021).However, mediation is one of the ways that some of the churches in Kenya use to resolve conflicts among the members of the church. In the situation were conflicts are among the members where the pastor is not involved, the Pastor stands as mediators to the two parties to the conflict (Thiga, 2021). This is because the clergy has the

bottomless comprehension of the native and robust appearance in native communities which makes them possible for them to rally aid and work efficiently with the people. Pastors have a special attachment as devout leaders who permit them to impact and influence the Church values through sermons, texts, and teachings.

2.7.4 Zambian Context

Change has proved to be one of the difficulty things that have brought conflicting situations in some churches. Sighting an example of one, the major break away from the RCZ where the Bible Gospel Church was as a result of wanting change (Soko, 2010). In the year 2001 the Bible Gospel Church was formed from the Reformed church in Zambia because of the faith and tradition of the RCZ. The church refused to switch to the cries of some members who wanted the church to switch to the Pentecostal-charismatic and prosperity gospel movements which were trending at that time. In Africa, the Pentecostal-charismatic oriented Christian prosperity movements have caused problems in main line churches. Within the context of the RCZ tradition and faith practices, the Pentecostal-charismatic tendencies have challenged the very long inherited autocratic church leadership styles. Pentecostal-charismatic prosperity movements flew in the faces of the denominationally organized churches with their Western origin, such as the RCZ. Subsequently, Pentecostal-charismatic movements have caused intense conflict in the church between the pro-conservatives and pro-Pentecostals. The Zambia Police had to close certain RCZ congregations because of the violent conflicts which erupted (Soko, 2010).

In today's world man has put up different methods of helping to resolve conflicts or rather bringing peace among people including churches. Some think that in churches there is always peace but they are wrong because even in churches there are conflicts. An Anglican Church priest was beaten during Church service at Kalingalinga compound while he was delivering a sermon on the pulpit. The elder from the pew charged against him and ordered him to stop preaching, and when the priest resisted he was drugged and punched on his face with a fist and sustained swollen lips (Diamond TV Zambia 20th November 2020). The same man was among the group of members who were fighting the priest over the church car park as well

as the priest was also calling for church elections which annoyed them. The Church is the participation of a people of God committed to the ministry of Jesus Christ and proclaiming the kingdom of God, and is also the site of conflicts and struggles. Conflicts enter the Church through nature, mission, ministry and institutional structures. It is cardinal to comprehend that conflict are both possible and real in the Church.

2.7.5 Identification of Research Gap

The conflict resolution methods used by the Church seemingly are the same in most literature studied in various parts of the continent and the globe at large. Although there might be some similarities with the literature reviewed, this study was different because it is specifically looking at the effectiveness of the conflict resolution methods at resolving conflicts at Kabushi RCZ. What motivated the researcher to undertake this study is that, Kabushi congregation has continued to encounter conflicts since the time it was established. Hence, it is important to look at the effectiveness of conflict resolution methods put up by the Church. Qualifying the uniqueness and indicating the Gap of this research, this study was done in Ndola at Kabushi Reformed Church in Zambia.

2.7.6 Summary

In this chapter various forms of local and international literature review has been discussed. Literature on conflict resolution methods and their effectiveness in comparison to this study has been done to show the uniqueness of the study. The next chapter focuses on the methodological approaches to the study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Overview

The aim of this chapter is to present the methodology which this study employed in conducting this research. This chapter further outlined the approach of this research, research design, population sample size, sampling procedure, Instrument for data collection, procedure for data collection, data analysis, ethical considerations and the summary of this chapter.

3.1 Research Methodology

Research methodology is a philosophical assumption or paradigm the researcher employs. In this study, a qualitative methodology was used. Research methods refer to the methods the researcher uses in performing research operation. This chapter discusses the research design, study population, study sample, sampling techniques, data collection instruments, data collection procedure, data analysis instruments and procedure.

3.2 Research Design

This study employed a qualitative approach and it is a case study. This approach used was because of its ability to extract unmediated knowledge of people's experiences as they occur in their natural setting, the meaning that they attach to the experiences and the multiple contexts within which these experiences occur (Kombo and Tromp 2016). Qualitative research seemingly is preferable because it is effective in soliciting information about the values, opinions, mores and social-culture behaviors of people in a given demography. This research design helped the researcher to construct questions which solicited the desired information during one-on-one interview with respondents. A case study research method relies on multiple sources of evidence to add breadth and depth to data collected, to assist in bringing a richness of data together in an apex of understanding through triangulation, and to contribute

to the validity of the research (Yin, 2003). The unique strength of this approach is to combine a variety of information sources including documentation, interview, and artifacts. “The case study is preferred in examining contemporary events, when the relevant behaviors cannot be manipulated” (Yin 2003). This research design was arrived at because it assisted the researcher to establish facts which resulted in providing knowledge about a particular problem and subsequently provided solutions.

3.3 Area of Study

This study focuses on the lived experience of conflict resolution by some members of the church at RCZ Kabushi in Ndola. The area of study covers only RCZ Kabushi and the key leaders were engaged in the study.

3.4 Target Population

The target population of this study consists of 370 members grouped in nine (9) Sections headed by Elders and Deacons. The congregation at Kabushi like other RCZ congregations are divided into three fellowships namely Men’s, Women’s and Youth Fellowships.

3.5 Sample size

The sample size of this study was 28 consisting of 10 elders (5 resting elders and 5 active elders), 5 members of the Women’s Fellowship, 5 members of the Men’s Fellowship, 5 Members of the Youth Fellowship and 3 pastors (the current pastor 1 and 2 former pastors) and 1 former secretary who once handled the conflict at Kabushi Congregation. How did you arrive at this sample? Justify.

3.5 Sampling techniques

The study employed non-probability sampling techniques. Kothari (1990:59) states that non probability sampling is the sampling procedure which does not afford any basis for estimating the probability that each item in the population has been included in the sample. In this study under non probability sampling the respondents were

selected purposively. Kombo and Tromp (2016) states that the goal of purposive sampling is to sample cases in a strategic way so that those sampled are relevant to the research questions which are being posed. Purposive sampling was employed in coming up with church elders, pastors, men's, women's and youth fellowship members who had experience with conflict and how they were resolved at Kabushi. It was used to select a group of people that have the knowledge of what is being investigated and those that were available and willing to be interviewed.

3.6 Data Collection Instruments

The study used semi-structured interview which were recorded to collect data. Semi-structured interview is an expository interview. It is generally based on a guide and that it is typically focused on the main topic that provides a general pattern. The semi-structured interview its topical trajectories provided prior to the interview, it enables a researcher to go deep for the discovery Megaldi and Berler (2020). The structured interview has a formalized, limited set of questions, on the other hand is flexible, and allowing new questions to be brought forward during the interview as a consequence of what the interviewee has said.

Mugenda and Mugenda (1999) states that the degree to which results obtained from the analysis of data will actually represent the phenomenon under study. Therefore, reliability pertains to the accuracy and consistency of measures. Validity is an instrument used to achieve or measure what ought to be achieved and measured. For instrument to be valid the content selected and included in the semi-structured interview must be relevant to the variables being investigated so as to ascertain the effectiveness of the instruments in soliciting information regarding the topic Brynard and Hanekom (2006). This is the reason why this study uses the semi-structured interview which was in accordance with the variables investigated in the study. The reliability of the instrument is standardized to the sample of 28 respondents and designed in simple terms. This is achieved through use of semi-structured interview guides and the interview was recorded for easy storage of information.

3.7 Data collection procedure

According to Kombo and Tromp (2014:98) a good procedure requires that a researcher “require permission to the respondents.” In research data collection refers to the gathering of information to prove or refute some assumptions and establish the protocol for recording information (Creswell, 1994). He further states that a research secured a research permit before embarking on a study in terms of data collection on the field. The procedure for collecting data of this study was as follows; the researcher started by getting permission to carry out research. Thereafter, the researcher got permission from the Pastor in charge of Kabushi Congregation and respondents through signing on the consent form.

3.8 Data Analysis

The data that was used in this study was analysed, presented and interpreted using qualitative methods of data analysis. Methods are approaches used in educational research to gather data which are to be used as a basis for interpretation, for explanation and prediction (Cohen, 1994:38). Specifically qualitative thematic analysis was used in the study. Thematic data analysis is used when interpreting responses to open-ended questions, histories or conversations as data is interpreted, particular themes are identified (Patton 2009:128). Such themes are related to primary concerns or objectives.

3.9 Data Analysis Procedure

The data gathered in this study was analysed according to the themes of the study, the order of the research questions and objectives. The process emerged from listening to the interviews and deciding how to organize them in an ongoing cycle as (Morril, Legend, Renssen, Bakker, 2013) puts it in (Hakolo, 2014). All recorded interviews responses were dated copied out and labeled according to when it was collected. The written responses were read for grammar correction. Raw data was sorted by categories and research questions guide a framework for categories. Words events that appeared similar were grouped in to the same category. These categories were adapted or replaced during the later stages of analysis that followed (Marshall and Rossman, 2006)

The review of categories was identified to determine how they are connected. Separate category identified were compared and combined in new ways as the researcher put together the big picture. Analyses of themes were done strictly according to the issues as pointed out in literature review and theoretical framework. Large amount of unorganised data were reduced to meaningful body of data. Data reduction is logical part of data analysis in qualitative research because processing huge amount of data is difficult and time consuming.

Wholly, the interview remained nameless as names were not mentioned in the resultant qualitative data.

3.10 Ethical Consideration

The researcher sought for permission from school of Humanities and Social Sciences Research Ethics Committee to guide the conduct of research. The research was approved on approval number HSSREC-2021-NOV-029. Thereafter, the study followed strictly the rules laid down by the University of Zambia in writing of a dissertation. The researcher did not pressurise respondents to take part in the research. Permission, consent and assents were granted by respondent's involvement in the research. The respondents participated in research out of their own will. Consequently there was a high degree of independence on the part of the participating individuals in this study because they were free to either agree or to decline in participation

Furthermore, the ethics of privacy and confidentiality are observed and assured to all participants in the research. The particulars of the participants were not taken to ensure anonymity. Thus, in cases that require stating in exact words what a particular respondent would say. Equally, recordings were taken with permission from the participants with a clearly established understanding of the purpose; as being for academic purpose only.

3.10 Summary

This chapter discussed the methodology used during the study. The research methods employed include the research design, target population, study sample, sampling

procedure, data collection instruments and data collection procedures. It used qualitative research design to analyse the data.

CHAPTER FOUR

PRESENTATION OF DATA

4.0 Overview

The previous chapters focused on the research design and this was because of need for the researcher to prepare a plan before embarking on a journey of research study. It was stated that the strategy to guide a research study is inevitable because of the aspects which should be considered before undertaking a research study. Aspects such as philosophical assumption of the study, respondent selection, data collection instruments, data collection procedures, data techniques, data analysis, ethical consideration and others. In the previous chapter some highlights of the choice of the research design herein a qualitative research design was employed which involved semi-structured interview those far and not reachable by the researcher. Oral interviews were conducted to respondents who were reachable. This was done with data collected from the retired Reverend the one serving currently, elders both resting and active some fellowship members from the men's, women's and youth fellowship.

Consequently, the fourth chapter of the study is aimed at bringing out the key findings that were of major concern in the study and critical analysis was done on each aspect ranging from the demographic data to the specific research question and objectives that were done. The chapter analyzes demographic data, general data, and specific research data respectively on gender of respondents, and the positions respondents have held at Kabushi congregation.

Furthermore, the study is a presentation on an analysis of conflict resolution processes and its effectiveness to resolve conflict at Reformed Church in Zambia Kabushi congregation in Ndola. The research finding emanated from the study questions which were as follows;

1. What processes does Kabushi congregation use to resolve its conflicts?
2. How effective are the processes used at Kabushi congregation to resolve conflict?
3. What are the effects of the unresolved conflict to Kabushi congregation?

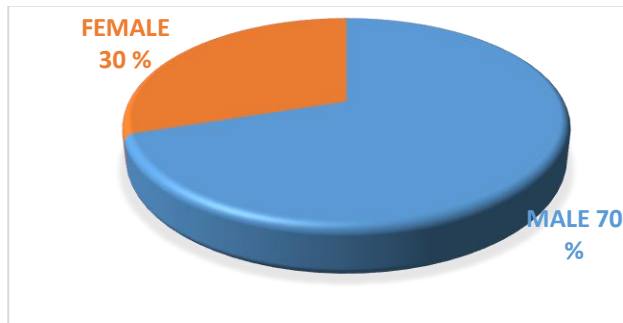
4.1 Demographic Profile of Research Participants

The demographic data of participants refers to the statistics relating to the research participants who took part in the study. These participants include all the background information of the research participants regarded vital and relevant to the study by the researcher (Tromp and Kombo, 2016). Furthermore, the scholar alludes to the fact that a research respondent is someone who is well vested in the specific phenomenon being studied and willing to provide information on it. The key to note especially in this study is that the respondents selected in this study were all experienced in the field of the research undertaking. Despite some were not in any leadership positions but were just witnesses of some conflicts and how they were resolved.

In addition, the researcher needed to ensure that the research participants were most appropriate people which consent and permission were gotten. The top most leader of the congregation the reverend serving this congregation was as well selected. The other reverends picked served at Kabushi congregation and experienced conflict in the year 1985 and 2010. Gender was put into consideration to ensure equal participation of male and female in the study. The first sample targeted two (2) Reverends all responded. The former PEC secretary who at his time was part of the team that went to resolve conflict which arose at Kabushi during his time of service. He was the second sample target and he responded to the oral interview which was a recorded interview via the phone. Last the elders both active and former, members of men and women's fellowship and the youth fellowship as the last respondents in which all together the research targeted twenty-eight (28) respondents in which all of them responded.

Figure 1. Shows the percentage of the research respondents by gender where 70% represents male and 30% female respondents.

Figure 1: Respondents by Gender



4.2 Presentation of Research Finding

4.2.1 Findings from semi-structured interviews and recorded oral interview

The research presents and analyses research findings in this section. These are findings originating from the semi-structured interviews and one-on one interview conducted with the (28) participants of the study. The findings of the study are presented in line with the objectives of the study as main themes and subthemes are emerging from the data. The sub-them are meant to illustrate the main themes of the research finding.

4.2.2 Conflict Resolution Processes at Kabushi Congregation

Identifying the conflict resolution processes that this congregation used to resolve conflict is key in undertaking of the study. The intention of this research question was to identify the conflict resolution processes used at Kabushi congregation.

In line with specific research objective which demanded the analysis of the effectiveness of conflict resolution methods used by the church to resolve conflict at Kabushi congregation of the reformed church in Zambia, the respondents pointed out several ways the church is using to resolve its conflict. The interview targeted the pastors, the former PEC Secretary, section elders both former and active elders,

men's and women's fellowship and youth fellowship, the study reviewed that the church has structures which has processes and procedures on how conflict is resolved. In these procedures depending on the type of conflict they have to go through the right channels of the church hierarchy the aggrieved person should follow. In support of the finding of the study above, the responses were given in form of qualitative nature and were compiled together and are as follows:

4.3.1 Church Procedures

Responding to the first research question, two (2) Reverends pointed out that when conflict arises members of the church follow the laid down procedure which are found in the constitution. The process starts from the section where persons in conflict are coming from. The elder of that section takes up the matter to the church executive which in turn presents the matter before the elder's council. At congregation level the highest council is the elder's council. It has the final say on all issues concerning a congregation. The Reverend further said that, a member who is not satisfied by the judgment of the elder's council is at liberty to appeal to the presbytery council. The appeal should be done 14 days after the judgment of the elder's council. After 14 days the case is closed (no further appeal can be done).

The Reverend further stated that when an Elder is involved in the conflict two elders from another section are selected to investigate and bring a report of their finding before the elder's council. If the elders' council finds out that the elder has a case to answer, the council then writes a letter to presbytery executive so that the elder can be tried from there. The elder's council has no jurisdiction to try an elder within the church. Equally the pastor is tried by presbytery council.

The Reverend said, but some members at Kabushi congregation did not know church procedures of conflict resolution as a result they were just doing things in ignorance. Among the sample of elders (8) indicated that Kabushi congregation used church procedure to resolve conflict. Respondents from the fellowship on this were as follows; Three (3) from the women's fellowship, four (4) from the Men's Fellowship, and two among the youths indicated "church procedures as one of the methods of conflict resolution."

4.3.2 Dialogue

The (2) Rev responded that dialogue was used as a tool to resolve conflict at Kabushi Congregation. One of the reverends further stated that *“Some parties in conflict were engaged into dialogue for them to find a common ground on the issue at hand.”* He further gave an illustration that, *“there were two choir groups which had misunderstandings. I engaged the two groups in to dialogue until the solution to the matter was found.”* PEC secretary also alluded that through dialogues conflict were resolve at Kabushi. The PEC secretary said that *“The conflict which rose between the pastor and some members of the congregation we called the two parties involve and had dialogue together.”* Three (3) elders indicated *“dialogue”* as well, others who indicated dialogue are; two from men’s fellowship, three women one said, she witnessed one time when there was conflict at church they called for dialogue. Meaning to say they had down to discuss their grievances. Through dialogue, the affected parties may settle down or resolve their differences amicably. Even while dialoging, the local council and the presbytery may be involved.

4.3.3 Compromise

According to the findings from the data collected through structured interview and interview. Compromise was used as one of conflict resolution method at Kabushi. Only the two (02) reverends indicated compromise as one of the methods of conflict resolution used at Kabushi RCZ. According to the explanation of one Rev he said that *“compromise was used sometimes for example when we had different views over an issue, if it concerned me as a pastor I could allow that the view of others be considered especially when I saw that it will not bring harm to give up. In short I used to bend on some issues”* he further stated that compromise was mostly used in elder’s council meetings. This is because there were some elders who only wanted their views to be agreed upon. To avoid conflict I could bend a little.

In literature review, it was stated that compromise is *“you win I lose”* situation for the sake of peace.

4.3.4 Mediation

Mediation is a structured and interactive process where an impartial third party neutral person assists disputing parties in resolving conflicts through the use of specialized communication and negotiation techniques. From the responses of the research findings, some participants indicated that mediation was used as a method of resolving conflicts at Kabushi congregation. Other respondents who approved mediation was part of conflict resolution process were two elders, five from Men's Fellowship, three from Women's Fellowship, two Reverends, and the PEC secretary. One Former elder further gave an example of what happened when the elder's council was divided because of conflicts. He said that, *"When we had a conflict in 2010, the Presbytery Executive came and appointed one Pastor and one elder from another Congregation to mediate between the Pastor and those elders who were conflicting."* In addition, the PEC secretary in an interview indicated that he was part of the mediation team which was sent by PEC. One elder said that when the Pastor was suspended whilst pending investigations, *"Even leading the Church service on Sunday at Kabushi Congregation was done by the mediator. This was because some members of the congregation were accusing the Pastor of preaching out of bitterness and that he was attacking them."*

One respondent cited an example that, *"There was a couple who had marital problems and came to seek Church's intervention. The Church Executive appointed a mediator who would help them settle their differences but the couple rejected him because they could not trust him."*

4.3.5 Preaching

One Reverend said *"When a congregation had conflicts, we used sermons to resolve conflict and tensions among members. Sermons were used as a tool of settling disputes in the church."* He further explained that he used to take time to prepare sermons to preach to the congregation whenever it had conflicts. The five (5) members of the women's fellowship also witnessed the use of biblical examples in resolving conflicts which were cited through sermons. They said *"The Reverend used to preach sermons of peace whenever there were conflicts at church, and sometimes he used to call another Pastor to come and preach."* Other participants who

approved that preaching as one way of resolving conflict were two youths, four from men's fellowship, and a PEC secretary.

4.3.5 Forgiveness

Out of the ten elders interviewed, six responded that "*forgiveness*" was used as a method of conflict resolution." One of the elders explained that "*The method of forgiveness one time was done in such a way that the people in conflict were told to forgive each other that is the way the issue was resolved.*" They further mentioned "*The Reverend who was serving the congregation at that time suppressed conflicts by introducing teachings on forgiveness and love of one another. The pastor made a deliberate move to put up the teaching program whenever he head that congregants were conflicting each other.*"

4.3.6 Transfer of a Pastor

Transfer of the serving Reverend to another congregation from Kabushi Congregation was used as another method of conflict resolution. Affirming on this method were two Reverends, seven elders, five from the women fellowship, and two from youths fellowship. One respondent said "*I remember conflict that took place in 1989; the Pastor was transferred to another congregation. That is how the conflict ended but again another Pastor came who served only for two years another conflict within the congregation started. Before reporting to PEC they got wind of the situation that is how the pastor was again transferred. Whenever conflict was noticed among members especially when the Pastor was involved, SEC was informed to action by transferring the Pastor to another Congregation. Another incidence I am remembering is the one which happened in 2010. The reverend was accused of having borrowed money from a Church member.*

The respondent went on to say:

That member went and made a small coffin at the market; put a letter inside to threaten the pastor. He delivered it at the doorway of the church at night. In the morning it was found by those coming for morning prayers from United Church of Zambia. They went to inform the Pastor and when he came out it was too late the

mob became big and misunderstood the Pastor. People now turned against the Pastor and wanted to stone him. The Police came in and rescued the Pastor and PEC was informed. Later PEC recommended before the SEC that the Pastor be transferred and later on a transfer for the Rev came out. That transfer resolved the conflict between the Pastor, the congregation, and the community because they thought that the Pastor was a Satanist.”

Reverends also affirmed that at this congregation, Pastors were transferred mostly upon hearing rumors of conflicts.

4.4. The Effectiveness of Conflict Resolution Processes at Kabushi Congregation

The second research question of the study was to establish the effectiveness of conflict resolution strategies in resolving conflicts in the Reformed Church in Zambia Kabushi congregation. In the semi-structured interview and oral-interview the following is what the interviews achieved from the interviewee, on how these methods have worked in the church. The response includes; the methods worked effectively at church. Other responds disagreed on the effectiveness of the processes at Kabushi congregation. They said the methods were not effective. The options were provided in regard to the question which was asked and the respondents were granted a choice of either saying YES or NO.

The number of respondents that said the conflict resolution strategies used at Kabushi Congregation were effective was only 18 out of the sample size of 28. The number of respondents that said the conflict resolution methods were not effective was only 10 out of the 28 study participants. The study reviewed that 18 out 28 participants responded YES and 10 out of 28 responded NO to the effectiveness of conflict resolution methods. The explanations to responses were as shown below.

During the interview one elder stated that the methods which the church used during the time Kabushi congregation was hit with conflict worked effectively. One former elder said, *“When the congregation experienced conflict in 1989, after the resolution that the reverend should be transferred to another congregation the conflict stopped at that time.*

Consequently two years letter another conflict erupted.”

A respondent from Men's Fellowship said, *"It all depended on the nature of conflict and the parties involved in conflict."*

At the same time, the 12 respondents who said NO added their views to why they felt that the process of conflict resolution was not effect. One Elder said that when conflict erupted, the church procedures were followed. The final outcome of the conflict process was that some elders and members were disciplined. Some elders were put on indefinite suspension while others were put on definite suspension. According to RCZ (2013), indefinite church discipline "means unspecified and un limited period of suspension from the church" while definite church discipline "means specific period of suspension from performing specific activities in the Reformed Church in Zambia." Because of that those who were disciplined rose again and the conflict continued. There was an escalation of conflict to the extent that people in church started fighting physically. The Congregation failed to be a good example to the secular world. It took police to come and stop the conflict at Kabushi.

A former elder said that, the process occasionally failed because of some church leaders who were not supporting the Church process. When leaders do not support the process automatically there will be a lot of backroom deals and discussions which will violet prior prescribed agreements. He further hinted on some elders who had a habit of pretending in the council to be helping to resolve conflict but actuary outside the council they were giving wrong advise to some members during the process of conflict resolution.

Another respondent from the WF said, *"Despite the congregation having laid down procedures, people understand and interpretation things differently. The constitution made conflicts difficult to resolve as each party in conflict brought their own interpretation on some issues. Some people did not know and some did not understand the procedures of the church laid down in the constitution. This led to people taking matters in their own hands."* The respondent went on to say,

"Even if the leaders explained what the constitution meant, they argued and interpreted the way they understood it."

The above explanations are from the study question, how effective where the conflict resolution processes used at Kabushi Congregation.

4.4 Effects of Unresolved Conflicts to Kabushi RCZ?

The third and last research question of the study sought to devise the effects of unresolved conflict at Kabushi congregation of the reformed church in Zambia. This should stand as the reason why conflict should be resolved in Churches. Various effects of conflict and conflict which is not resolved were brought out. The following are the negative effects of conflicts in the congregation

4.4.1 Divisions

During the interview of the research, respondents pointed out that at the time the congregation had conflicts, there were divisions in the church. These divisions were caused by people involved in the conflicts. One member of the Women's Fellowship said that, at a certain time the congregation became like a political rally where two groupings which were at conflicts came to church. The groups were stopping each other from entering the church premises, each group claimed to own the church. During this time people became divided, including some families.

Another member of the men's fellowship as well narrated that, *"Some members because of divisions, broke away and joined BGOCA. Kabushi congregation lost membership because of divisions. Other members decided to join other churches where they felt there they will be considered to be people unlike their local congregation where they felt they were not considered to be humans."*

On division, three elders affirmed that conflicts and unresolved conflicts cause divisions. One former elder said, *"In 1989 the church was divided because of conflicts. Some members of the congregation did not want the Pastor while others wanted the pastor as a result the church was divided."* Two Reverends and the PEC Secretary agreed that unresolved conflicts caused divisions at Kabushi congregation.

4.4.2. Tension

According to the findings, there was tension at Kabushi congregation reaching the extent of having violent conflicts. One former elder, narrated that:

"When coming to church on Sunday people used to come prepared for whatever happens. They should be ready to do anything to

defend themselves from the opposers. Even a pastor could be afraid to go and preach on Sunday because of the tension which was displayed by some members. We could wonder whether we could call those misbehaving as believers. Police were alerted that in case of anything they should be ready to come to the aid of the Church. This kind of tension resulted in some members staying home fearing what was going on at Church.”

Conflicts caused nervousness to some members of the church which came because of tension. Although some used to come it was just because they needed to worship their God.

4.4.3 Unruly Behavior

In an interview with one of the former elder, he stated that some elders when conflicts arose at Kabushi congregation they became unruly. No one was able to control them or could advise. In view of this, the PEC secretary talked of how he witnessed elders and some other members of the congregation become unruly. *“When those who had grievances were called to appear before PEC, some refused and some went. That time the meeting did not go on because they wanted to end the conflict which was on going at church. PEC called for another meeting that everyone should be present. Everyone came and after PEC’s decision to suspend some, the group rouse against PEC and wanted to beat them.”* Another respondent narrated that some unruly elders conducted a service outside the church premises on Sunday whilst the Pastor was in Church preaching. Those elders who conducted a service outside the church premises collected offering and they kept it at home by one member.

4.4.4. Earning a Bad Name

At the time when conflicts erupted at Kabushi congregation and it became violent. Out of the 28 respondents 11 indicated that Kabushi congregation earned itself a bad name. According to a former elder he said that “some members led by some elders wanted the pastor to leave the congregation for they never wanted him to be their Pastor. They went and booked a vehicle and came to park his belonging. When they

reached the house the Pastor started arguing with them and people from the community came to watch. It painted a bad picture to the congregation. The other time was when the pastor was called a Satanist. It took police officer in charge at Masala police to come and stop members of the church from fighting with the man of God. Kabushi congregation in Ndola was on news headlines and that painted the congregation black.

4.4.5 Financial back drop

Out of the 28 respondents 22 indicated that the church during conflict went down financially. Members of the church stopped giving money at church. The church struggled financially.

4.5 Summary

The chapter has presented the data on conflict resolution methods and their effectiveness in resolving conflict at Reformed church in Zambia Kabushi congregation of Ndola Zambia. During the study it was found out that Kabushi congregation used the following methods to resolve conflict; church council compromise, mediation, preaching, forgiveness and dialogue. The findings of the study also indicated that the methods used were generally effective. The findings further revealed that conflicts and unresolved conflicts have negative effects on the congregation such as divisions, Tension at the congregation, People become unruly; it earns a bad name and the church suffers financially.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.1 Overview

This chapter presents a discussion of findings of the study from Reformed Church in Zambia Kabushi congregation explaining on the analysis of conflict resolution processes and its effectiveness to resolve conflict. It discusses findings obtained through semi-structured interview/recorded interview conducted among the respondents. It includes the findings from primary data from respondents and secondary data drawn from the literature review of this document in relation to the theoretical framework used in the study.

5.1 Conflict Resolution Processes used at RCZ Kabushi Congregation

5.1.1 Church Procedure

It is important to comprehend that this study follows the primary data collected from the presentations of the findings. According to the findings, Reformed Church in Zambia's congregations, conflicts are resolved through the laid down procedures of the Church. In acknowledgment of studies done in literature review, it shows that conflicts are inevitable and exists in Churches or organizations. Anyone has his own perspective on the events and people that make up Church setup. These different perspectives were not always guaranteed key factors to promote growth and progress even if conflicts were resolved. However, the important part is making sure that whatever methods applied will result in a positive manner promoting growth to the Church. Thus, the processes are just as important as the end result. Even if the ultimate solutions may not be pleasing, the process of resolving conflicts can be a positive experience. As stated earlier that conflicts are not healthy and they have negative effects sometimes.

According to the findings, Kabushi congregation used different methods to resolve conflict among members. Results shown through this study, conflict resolutions at

Kabushi RCZ were mainly done through the Church council. This process as explained by research respondents is mostly employed when the church or some members are facing a serious conflict. There are procedures which need to be followed as laid down by the constitution of the church. Complainants register their complaints to the section Elder. The section elder brings the matter to church executive, the executive assesses the issue. Depending on the seriousness of the issue it is brought before the council of elders as an agenda. If it is urgent an extra ordinary meeting can be convened with only one agenda. Depending with the elder's council resolution, the complainant is at liberty to send a petition to the presbytery council. At the presbytery council if the complainant is not satisfied, they can make an appeal to the Synod. The synod council is the highest council of appeal on dispute resolution in the church. This procedure is meant for all members and groups in the Reformed Church in Zambia. The people or parties involved are summoned by elder's council to understand the conflict, explore the alternatives, and involve the third party mediator if necessary.

When the matter is before the elder's council, the procedure is as follows; the two at conflict are called and given sittings. Prayer precedes the meeting and in line with the situation at hand for God's guidance, then the complainant will be given chance to air his/her views before the council. The other party also is given chance to express him/herself in response to what was said against him/her. The chairperson of the meeting is in control of everything and also the one asking questions. Although, the other members in the meeting can be given chance by the chairman to ask questions or air out their observations. The same procedure which is followed at the church elder's council is what is done even at presbytery level if an appeal was invoked.

In the similar situation as the DRCA OFS cases which are appealed to the higher structures are sent back to the lower structures, in this case citing the example of conflicts between the minister and the proponent over the leadership of the congregation DRCA OFS (2007). This and other cases concerning the minister are appealed to the higher structures. In the case that the Pastor or an Elder is involved in the conflict, the church executive sits and refer the matter to the presbytery leadership. The council of the church has no jurisdiction over the two positions to be tried within. This is the procedure which is followed and should be followed in the resolution process of conflicts as tabulated by (RCZ revised constitution RCZ, 2013).

Furthermore, respondents stated that “at Kabushi sometimes the congregation did not follow laid down procedure when conflicts rose”. In general, there are three courts (councils) through which issues are channeled. Contrary to this people sometimes try to take their own route to resolve their differences. They take things in their own hands which mostly resulted into conflicts escalation. However, this process of conflict resolution works well when people understand the procedures of the Church. A respondent said one time conflict raised amongst some members who did not understand the procedures of Church in turn the same procedures became the source of conflict. In addition, the Church laid down procedures was not followed as they are tabulated. From the data collected through semi-structured interview one respondent indicated that “church resolution procedures” was among the causes of conflict. Conflict resolution processes are there to promote harmonious relationship, forgiveness between the parties involved. The other methods that are used to resolve conflict apart from forgiveness at Kabushi RCZ are compromise, mediation, reconciliation and sermon presentations.

5.1.2 Dialogue

Dialogue is a peaceful way of discussing the friction points of conflicting parties. The parties in conflict at Kabushi were engaged into dialogue for them to find a common ground on their friction points. In resolving the conflict between the pastor and some members PEC called the pastor and the group he was in conflict with to dialogue and finds the solution to the conflict. The conflict between the pastor and some members was resolved and peace reigned again. Dialogue helps people in conflict to understand the perspective view point of the parties in a dispute and consequently finding solutions which are acceptable to them (Tang, 2007).

5.1.3 Compromise

Compromise was pointed out by respondents as conflict resolution method which was used by the congregation to resolve conflict. Compromise leads the parties in conflict to establish a middle ground solution. This situation usually leads to a workable solution, workable rather than best solution. This is because some people give up some of their concerns in order to satisfy the other party. Although this

method has been used at this congregation it is with clear evidence that it only provided temporary solution to the conflicts. According to Okeye (2012), Churches need lasting solutions to problems that people often encounter, especially that the effects of conflict are devastating to members. Okeye (2012:87) further stated that, “This method becomes relevant when dealing with issues of moderate importance in the areas where you have equal power status.” It is easily done when one has strong commitment for the resolution. In the situation of two elders having different views over a matter, one pursuing the matter to be over may suggest that the other one’s views should be considered for the sake of peace.

5.1.4 Mediation

According to Kelley (2015), Mediation is an informal but structured procedure in which a mediator an independent and neutral person is called to facilitate and assist parties in reaching an amicable dispute settlement. Mediations have been used as a way of resolving conflicts at Kabushi congregation. According to some respondents, when a pastor was involved in conflict, a neutral and independent Pastor from another congregation was appointed by PEC as a mediator. A pastor mediated through helping parties at conflict settle their differences. If the conflict involves only members, an elder or any leader can be appointed by the elder’s council to help the parties settle their disputes. The mediator was called not to come and impose decisions but for the two parties to agree and disagree upon a negotiated settlement. One requirement for the mediator was such a one possessing the virtue of confidentiality. With that, the parties were at liberty to refuse any one assigned to them when they felt they were not trust worthy. One respondent cited an example of a dispute between a husband and wife and the couple went to seek for the Church’s intervention in their dispute. The couple rejected an elder who was appointed by the church executive to help them settle their differences. There are many secrets which the couples review in the presence of the mediators for them to be helped hence unless confidentiality is certain, some may be rejected as mediators. The main goal of the mediator is to endeavor that peace and harmony are attained by the two parties.

The Pastors and elders who were chosen as mediators, was because of their accumulated experiences and wisdom acquired over the years. Furthermore, their

role depends on traditions, circumstances, and personalities. These roles include: pressurizing, making recommendations, giving assessments, conveying suggestions on behalf of the parties, emphasizing relevant norms and rules, envisaging the situation if agreement is not reached, and repetition of agreement already attained (Bright-Brock, 2001).

5.1.5 Preaching Sermons

Preachers in their art of preaching know how to create sermons that can speak to a situation of conflict. A sermon can be done according to the context of the conflict. The respondents agreed that “at Kabushi pastors used sermons to resolve conflict in moments of conflict.” They When a Pastor was a party in conflict, a Pastor from another congregation were engaged. They come and preached condemning conflict among members of the congregation.

Preaching is in line with what the literature reviewed that, the use of biblical examples is one of the ways used to resolve conflicts. The Bible is quoted and explained according to situations presented. Pastors preach sermons of peace sometimes when they hear or are told that there is conflict among members.

Paul the apostle wrote a letter to the church in Philippians to help the church unite and stop the conflicts it was undergoing and it was in danger of splitting when he wrote the letter to the church. There were trends which could lead to serious division which were not pronounced but were evident to Paul on the basis of the reports that he received about the church. While he commended them for much that was praiseworthy, he carefully included elements in his letter which he hoped would deal with the potential looming division. He continued recording of how a fellowship of saints may resolve the conflicts. It must be in a way that reflects Christian values and brings glory to God. The Philippians Book is a major biblical source in developing a Christian strategy for working through conflict resolution to the point where all affected parties will feel good about the resolution (Kelley, 2015).

5.1.6 Forgiveness

Forgiveness is a foundational theology for the Christian Church as observed by McCully (2021). It is a trademark of Christianity and that Jesus Christ sacrificed himself on the cross so that humans can experience forgiveness for their sins. Therefore, forgiveness is an essential part of conflict resolution (McCully, 2021). Respondents have testified that Kabushi RCZ has been resolving conflicts through forgiveness. As Christians, people claim their identity as forgiven children of God. The overwhelming reality of God's eternal forgiveness of each of our personal sins should result in an overwhelming desire to forgive others their sins against us. The church is a collection of forgiven people therefore they should also be quick to forgive others. It is essential to discern that God's forgiveness overflows so that the people of God can forgive, not by their own strength but through God's strength. Thiga (2021) as well affirms that forgiveness is not an emotion or a feeling, but it is a choice.

In as much as forgiveness can be recommended and that the church at Kabushi RCZ has used it to resolve conflicts, forgiveness is a wonderful part of conflict resolution, but it is only one step in the process (McCully, 2021). A conflict does not only end with forgiveness. Apologies cannot just be exchanged and then the conflicts are over. Forgiveness only shows that the church values people and relationship and paves a path for health relationship. Thiga (2021) contributes here that Conflicts without forgiveness are less likely to be resolved in ways that preserve relationship and result in positive outcomes for everyone involved. When forgiveness is the first method applied of conflict resolution, people are able to creatively work together to find solutions because they have let go of their anger, negativity, and resentment. Forgiveness does not mean the conflict is over. It is an important step toward resolution bearing in mind that there is much more work to be done.

5.1.7 Transfer of the Pastor

Consequently, at Kabushi congregation most of the conflicts the Church has encountered have been resolved by transferring the Pastor. Pastors have suffered the consequences of conflicts and unresolved conflicts. This is a result of continuation of conflicts when they were not dealt with properly by the Church leaders.

In line with the findings of this study presented above, theoretically and practically, it can be stated that the church in its quest to resolve conflicts of its members has put up some procedures to follow and the procedures help the church to manage conflicts of any kind. The truth remains that sometimes these procedures are not understood by some of the members hence causing conflict escalation. In practice the church adopts other methods of conflict resolution that are according to the way conflicts have presented themselves. These other methods are by helping participants to forgive one another. Compromise also has been discussed that sometimes people should learn to compromise for the sake of peace. In some instances the mediator is used to help participants to resolve their dispute without the mediator taking sides or making a decision for them. Reconciliation is mostly recommended in conflict resolution and it does not only stop the conflict but it also unites the parties together and restores relationship. Sermons have proved to be one of the effective ways in dealing with conflicts at Kabushi as well as other churches around the world. It is clearly stated that “For the word of God is living and powerful sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and it’s the discerner of the thoughts and intents of the heart” NKJV. Finally, forgiveness has been discussed as one of the ways of resolving conflicts at Kabushi congregation.

5.2 Effectiveness of the Conflict Resolution Processes at Kabushi Congregation.

The second specific objective was to establish the effectiveness of the conflict resolution strategies used by the church to resolve conflicts at Kabushi congregation. When reaching out to the respondents, they were asked to answer YES or NO to the question, where the conflict resolution process used by the congregation effective? Furthermore, they were asked to explain why they said YES and to those who said not to Explain why they said NO. To say how effective something is requires talking about how that thing has brought good report than the bad one. Kabushi has undergone a series of conflicts and the report has disclosed that some conflicts re-occurred several times as indicated from the findings semi-structured interviews by different individual respondents.

The first objective pointed out that Kabushi congregation has process of resolving conflict when it arises. What prompted the researcher to come up with this research

is because of different series of conflicts which the congregation has passed through and after resolution they re-occur. A critical analysis shows that despite the Church having its own ways of resolving conflicts, effective resolution has always depended on the nature of conflict. Even respondents have added that some conflicts were easily resolved while others were not depending on the nature of conflict. Kabushi congregation has records of conflict which re-occurred after they were resolved which can either mean that the re-occurred conflicts were a sign of failed methods of conflict resolution or not.

Secondly, some respondents have indicated that the conflict resolution methods used at Kabushi congregation were effective at a time they witnessed conflicts. As earlier stated that depending on the methods the leaders chose when resolving conflicts, some conflicts were resolved without any come backs. This has been evidenced especially when leaders take time to identify and discuss interests of individuals involved in conflicts. It suffices to know that these interests are internal thoughts and feelings often held privately. These motivate people to take particular position in ongoing conflicts and hold tight to what we think is right. These interests may be hopes, fears, concerns, expectations, assumptions, beliefs, feelings, and values. Instead of arguing for positions people should try to identify common interests and dialogue around them such as fairness, efficiency, happiness, justice, learning, professionalism, reputation, respect, and responsibilities (Soko, 2010).

Study done shows that conflict resolution is effective anywhere when people do not focus on being right or winning. When thinking about what has contributed to the conflicts, try to remove yourself from the situation and evaluate it based solely on the specific actions that took place regardless of which side you are on. Nevertheless, your focus must be on working with others to determine what is right, not who is right or wrong (Thiga, 2021).

According to respondents, conflicts are effectively resolved because of the agreed upon processes of handling conflict. When conflicts erupted between the Church pastor and elders, the bylaws and procedures of the Church were applied in order to help the congregation resolve the conflicts effectively. Respondents have affirmed that the Church has laid down procedures laid down in the church constitution. This method occasionally failed because of some church leaders who were not supporting the Church process. When leaders do not support the process automatically there will

be a lot of backroom deals and discussions which will violate prior prescribed agreements.

The other point is that despite the methods of having laid down procedure, it was observed that different understandings and interpretations of the constitution made conflicts difficult to resolve. Each party in conflict brings its own understanding. Some people do not know and some do not understand the procedure of the church constitution when facing with conflicts which results in taking matters in their own hands.

Kabushi congregation does not work nor do things independently because it is a Presbyterian governed Church which means that it works together with sister Churches in a particular area. Thus, when coming to conflict resolution it will invite the presbytery to render a helping hand in resolving conflicts. Therefore, conflict resolution is effective sometimes when utilizing a neutral or independent person to the conflicts involved. Church discipline seems to be a foreign language to some members of the church (Soko, 2010). Some respondents agreed to this view as they stated that when conflict was resolved and someone disciplined by suspension conflict got worse. It may have been the reason that the methods and the process were not clarified or maybe compassion was not applied during the process. Oftentimes people do not follow any type of Church discipline process because it has never been formally clarified as to what it means and what they should expect. Sometimes depending with the methods adopted, it is proven difficult to deal with the conflicts. This makes it ineffective because the conflicts situation continues and spills over.

5.3 Effects of Unresolved Conflicts to Kabushi RCZ?

The third and last objective cannot be overlooked for it can help leaders to understand that conflicts must be resolved in order to avoid its negative effects. An age-old maxim says, "Sticks and stones may break my bones, but words will never hurt me." In experience broken bones can mend but the painful cuts from the tongue and unresolved dispute open wounds that sometimes can never heal. When conflicts strike the church, the marks it leaves can become a source of discouragement to the community which depends on the love and trust it provide as its core foundation.

Although conflicts are wide spreading, they must not be taken lightly. Church conflict does not go away without open, intentional and honest efforts to resolve it (Thiga, 2021). Both the researchers' literature review and the respondents have observed that there are most common negative consequences of conflicts and unresolved conflicts within congregations.

5.3.1 Divisions

Unresolved conflict as witnessed by some of the respondents at Kabushi congregation caused divisions and tension in the House of the Lord. Mumford stated that one of the effects of church conflict and unresolved conflict is that it brings divisions among the church members (Mumford, 2003). When conflicts arise among groupings, persons or nations, usually people become divided. At Kabushi congregation in 2010 when it experienced conflicts, the Church became divided to the extent that during Sunday services there were two groups conducting Church services. The Pastor and some members of the congregation worshiped inside the church whilst some elders and other congregants worshiped outside the Church. The conflicts which saw this division were between the elders and the Church Pastor. Members were divided to the level that one group wanted the Pastor to be transferred somewhere else whilst the other group wanted him to remain as the Church Pastor.

5.3.2 Tensions

These divisions brought tension at the congregation which attracted the secular world to notice conflicts at Kabushi RCZ. The first resolution strategy the leaders implemented was not to move the Pastor to another congregation. The process grieved the other party which wanted the pastor to be moved, hence, causing them to regroup and make their own service and called themselves ant-pastor. Respondents attributed the Church conflicts to the selfishness of some leaders which have negatively affected the growth of the Church which led to lose of many members.

5.3.3 People Become Unruly

According to some respondents some members became unruly due to conflict which was mishandled. Hence, cause PEC to pronounce suspension to some ring-leaders. Those that became unruly could not listen to what the leaders were instructing them to do. This caused them to create their own service outside the Church during worship service. When the leadership at Presbytery level was asked to resolve the conflicts, those elders and their members who refused to come to the meeting were excommunicated. However, those who adhered to the Presbytery leadership by attending the meeting were just suspended.

5.3.4 Bad Reputation

Respondents said that, “Kabushi congregation earned a bad name in the eyes of the community.” Unresolved conflicts at Kabushi had many negative effects including the tarnishing of the Church’s image. Majority of the respondents also indicated that the conflicts brought about public disgrace to the members of the church because people could not respect one another. A respondent narrated that, conflict affected her marriage negatively, simply because she belonged to another camp and the husband belonged to the camp which was fighting the Pastor. Some of the interviewees said that the conflicts brought about lawlessness in the compound. This was so because deacons and elders were blamed for siding with one of the factions involved in the conflicts. Some of the people who witnessed the conflict of 2010 joined in saying that the Pastor was a Satanist. In Kabushi and its surrounding compounds called Kabushi congregation as a Satanic Church. Unfortunately, those who were against the Pastor as well joined the people by calling him a Satanist. The Church earned a bad name to the spectators and it was so bad that this (Satanic Church) was the name which news reporters, newspapers, and radio stations published. In short the RCZ apart from having a breakaway of BIGOCA which made them earn a bad name, this also was another conflict which affected the name of the RCZ.

5.3.4 Financial Difficulties

As the church at Kabushi decreased numerically, financially the church was as well affected. The members of the church stopped giving their tithes and offering when the church was experiencing these conflicts. We can agree that a church doesn't exist to make profit, but a church can't exist if it doesn't earn some funds for efficiency running. Respondents have affirmed that Kabushi passed through financial difficulties when there were conflicts at the church. Campaigns were done in the compounds by some elders telling their subordinates not to give offering to the church so that the Pastor should suffer since his life is dependent on stipend. This made the church to go down financially for it was depending on the offering of the people for survival of the servant of God.

5.5 Summary

The chapter focused on explaining the finding of the previous studies which were obtained from the active participation of the research respondents. The research discussion includes the core methods the Church used in dealing with conflicts and these include; church procedure, dialogue, forgiveness, preaching, mediation, compromise, and transfer of a pastor. The effectiveness of conflict resolution processes was discussed and so were the effects of unresolved conflict.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.0 Overview

This chapter drew conclusion and recommendations of the study from the findings on an analysis of conflict resolution processes and their effectiveness to resolve conflict in Reformed Church in Zambia Kabushi congregation in Ndola Copper belt province.

6.1 Conclusion of the Study

In the literature review of this study, it was revealed that conflicts are experience by many churches. The Church worldwide has developed strategies to resolve conflict within. The research was categorized in to the following sections and these were; conflict resolution processes which were reviewed at continental, global and national church levels. In line with this, various terms were defined. The conflict resolution processes were discussed as described by different scholars. Secondly, the study analyzed the effectiveness of conflict resolution strategies and the related literature to the study on the continental and global level. Finally, the research gap to the study undertaken was identified.

It is imperative to acknowledge that the research respondents and findings from the documents analyzed affirmed that Leaders, Pastors and members of the Reformed Church in Zambia Kabushi congregation used a number of processes to manage conflicts. As it is well known that conflict is inevitable were a group of people congregate together. Henceforth, there is need to develop conflict resolution strategies for the smooth and peaceful running of an organization.

In the provision of the study, conclusions drew from the general research objectives and research questions of the study. It can be stated that churches worldwide have developed ways of resolving conflicts. Kabushi RCZ through the guidance of the Reformed church in Zambia the congregation has her own strategies to resolve conflict among the members when it arises. Investigations were constituted into the specific conflict resolution strategies used when members were faced with conflict.

Therefore, according to the findings of the study, Kabushi congregation used mediation, forgiveness, sermons, arbitration, reconciliation, compromise and their laid down procedures of the church found in the constitution. The conflict resolution methods which were used at this Church mostly worked effectively although sometimes conflicts escalated or re-occurred. In this conclusion, the researcher is emphasizing the importance of Church conflict resolution. This is very important because it helps members of the Church to settle their differences to enhance spiritual growth, financial stability, and numerical growth. The devastating effects of conflict were discussed.

6.2 Recommendations of the study

The recommendations of the study were done in line with the findings of the study. Since the study analysed the conflict resolution processes and its effectiveness in the Reformed Church in Zambia Kabushi congregation Ndola Copperbelt Province.

Deriving from the research findings, the researcher recommends that;

Kabushi Congregation may consider organizing seminars to educate congregants on the procedures of the church including conflict.

Kabushi Congregation should have special Bible classes to educate members about conflict resolution in relation to forgiveness as taught in the Bible.

Kabushi Congregation should take time to teach members the constitution of the church and clarify the law to them.

Transfer of a Pastor should not always be the resolution method to any conflict involving a Pastor. Church members sometimes misbehave deliberately so that the Pastor can be transferred.

6.3 Future Research Proposal

In future a research may be on ways of preventing violent conflict in the Reformed Church in Zambia.

6.4 Summary

Getting it from research respondents, this research has found out that Kabushi RCZ used the channels of the church structure to resolve conflicts as its major way. This is provided for in the Church constitution. Apart from this the church has used compromise, forgiveness, mediation and the word of God in sermons to help people resolve their differences. The methods used sometimes were effective while other times not. The study went further to provide recommendation to the conflict resolution strategy and how they can be very effective in the reformed church in Zambia at large. The future proposal was suggested.

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APPENDICES

APPENDIX A: SEMI-STRUCTURED INTERVIEW GUIDE FOR THE PARTICIPANTS

THE UNIVERSITY OF ZAMBIA

PROVINCE; COPPERBELT

DISTRICT; NDOLA

COMPOUND: MUSHILI

CHURCH: REFORMED CHURCH IN ZAMBIA

GENDER: MALE [] FEMALE []

DATE:.....

1. What leadership position have you held at RCZ Kabushi and when was that?
.....
....
2. What do you understand about conflict resolution?
3. How is conflict resolved at Kabushi congregation?
4. What caused conflict at that time at Kabushi?
5. What challenges did leaders had to resolve conflict at RCZ Kabushi?
6. How effective is are the conflict resolution methods to resolve conflict at Kabushi?
7. How was the church affected when conflicts were not properly resolved?

APPENDIX B: ORAL-INTERVIEW GUIDE

THE UNIVERSITY OF ZAMBIA

PROVINCE: COPPERBELT

DISTRICT: NDOLA

COMPOUND: MUSHILI

CHURCH: REFORMED CHURCH IN ZAMBIA

GENDER: MALE [] FEMALE []

DATE:

1. What leadership position have you held at Kabushi congregation?
2. When was that?
3. During your time as a leader did the congregation experience any kind of conflict? If 'YES' what was the cause of the conflict
4. Who was involved in the conflict?
5. What measures did the church took to resolve the conflict?
6. Were the conflict resolution method used effective? YES, or NO
7. If yes explain how the method worked
8. If no explain why it failed to work out
9. What was the negative impact of conflict to the congregation?

APPENDIX C: INTERVIEW GUIDE FOR CLERGY.

THE UNIVERSITY OF ZAMBIA

1. What do you understand by the terms dispute and conflicts in relation to religion?
2. Are conflicts and disputes prevalent in your church?
3. To what extent do conflict and disputes affect religious activities in your church?
4. What can be the causes of disputes and conflicts in your church?
5. How often do conflicts and disputes arise?
6. Are there conflicts and disputes which have still remained unresolved in your church?
7. What interventions so far have you put in place to address conflicts and disputes in your church?

APPENDIX D: INTERVIEW GUIDE FOR MEN AND WOMEN.

THE UNIVERSITY OF ZAMBIA

1. Are you to tell why conflicts and disputes arise in the church?
2. How are conflicts between church members arise, i.e. between men vs. men, women vs. women, men vs. women, or men vs. clergy, or women vs. clergy?
3. Do you fell conflicts and disputes are caused by men or women or both or none?
4. How can you contribute to the solving of conflicts in church?