Causes of Conflicts in Pentecoastal and Charismatic Churches

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Abstract— **This paper assesses the causes of conflicts that occur in Pentecostal and Charismatic Churches within the Cape Coast Metropolis. Responses from 128 church members, including pastors and elders in 16 Pentecostal and Charismatic Churches within the Cape Coast Metropolis were analysed. Questionnaires were applied. Research approach was quantitative, research design was descriptive. Frequencies and percentages were used to analyse the data.**

The investigator found that the causes of conflicts were lack of effective communication, doctrinal differences, spiritual or demonic attacks, unmet needs and expectations of both leaders and members, disagreements over policies and procedures, constitutional matters, use of abusive words by pastors while preaching, not paying attention to the aspiration of church members, and dictatorship. The investigator concluded that conflicts that occur in Pentecostal and Charismatic Churches within the Cape Coast Metropolis are caused by a numbers of factors. It is recommended that Pentecostal and Charismatic church leaders should acknowledge these potential causes of conflicts. Acknowledging these causes is the first step towards preventing future conflicts.

Keywords—conflicts; churches; Pentecostal; Charismatic; Ghana

I. INTRODUCTION

A. *Background to the Study*

Conflict is the struggle or contest between people with opposing needs, ideas, beliefs, values, or goals (Thakore, 2016). As long as people compete for jobs, security, power, recognition, and resources; conflicts are bound to occur (Alshuwairekh, 2017). This declaration is expatiated by the conflict theory. The theory argues that conflict is built into the particular ways societies are structured and organized. The theory looks at social problems like political and economic exclusion, injustice, poverty, disease, exploitation and inequality as sources of conflict (Ikyase & Olisah, 2014).

Conflicts have benefits. For instance, conflict help managers/leaders confront realities and create new solutions to tough problems. When conflict is well-managed, it breathes life and energy into people's relationships and makes people more productive (Deng & Koch, 2017). Conflict is also necessary for true involvement, empowerment and democracy. It allows people to voice their concerns and opinions and create solutions responsive to several points of view. The result is, they become more united and committed. Conflict also creates a channel to form and express people's needs, opinions and positions. Through conflict, people also feel unique and independent as well as connected to others (Alshuwairekh, 2017).

Like any other human institution, conflicts exist in churches (Madalina, 2016). Several causes of conflicts have been revealed in the literature. For example, Carscious (2013) finds that conflicts in Dagbon in Ghana are linked to chieftaincy issues. Ikyase and Olisah (2014) show that the continued existence of poverty cum economic crisis, corruption, ethno-religious factors, bad leadership, non-adherence to the tenets of democracy, boundary disputes, and natural resource controls are among the debilitating factors that breed conflicts in the African continent. Annan (2014) uncovers that internal and regional conflicts are often hinged on several factors, including poverty, human rights violations, bad governance and corruption, ethnic marginalization and small arms proliferation.

Omisore and Abiodun (2014) discover that conflicts occur in organisations as a result of competition for supremacy, leadership style, and scarcity of common resources. Awan and Saeed (2015) reveal that conflicts stem from the incompatibility of goals and interests among employees. Longe (2015) shows that conflicts arise over multiple factors of organisational experiences based on economic and goal incompatibility orientations at the workplace. Tiwari (2016) discovers that the causes of conflicts are poor communication, differences in personalities, different values and competition. Alshuwairekh (2017) unveils that the major causes of conflicts among employees were ego or personality problems and wages and salary distributions.

In particular, Treve (2013) discloses that factors, such as doctrinal and liturgical, constitutional matters, leadership and violation of ban on drumming and noise-making are the national and local factors which causes conflicts in Global Evangelical and Evangelical Presbyterian churches in Anyako in Ghana. Church leaders should therefore acknowledge that the pain conflict causes through bouts of disagreement and

heated debate can be a spark of opportunity to make the church better (Kazimoto, 2013). Credible channels of communication and open discussions of conflict in church relations must be encouraged (Alshuwairekh, 2017), particularly in Pentecostal and Charismatic Churches (Treve, 2013), so that Christians get the right information at the right time.

Charismatic Christianity, also known as spirit-filled Christianity, is a form of Christianity that emphasises the work of the Holy Spirit, spiritual gifts, and modern-day miracles as an everyday part of a believer's life. Practitioners are often called Charismatic Christians or Renewalists. Although there is considerable overlap, Charismatic Christianity is often categorised into three separate groups, namely Pentecostalism, the Charismatic Movement and Neo-charismatic movement. Pentecostals are those Christians who identify with the beliefs and practices of classical Pentecostal denominations, such as the Assemblies of God or the Church of God (Amanor, 2009). Christianity has long been the dominant religion in the Cape Coast Metropolis, although there a significant number of Muslims and Traditionalists. Against this background, this paper seeks to assess the causes of conflicts in Pentecostal and Charismatic Churches within the Cape Coast Metropolis, Ghana.

B. Statement of the Problem

The low intensity conflicts surging within notably stable countries like Ghana appear to send alarming signals of the possible re-surfacing of internal violent conflicts within the country. It is known that 80% of conflict situations occur independently of human will (Kharadz & Gulua, 2018). These conflicts are often hinged on several factors, including poverty, human rights violations, bad governance and corruption, ethnic marginalization and small arms proliferation (Annan, 2014).

At the societal level, Nguyen, Chatters, Taylor and Mouzon (2016) submit that conflicts results in the destruction of lives and property, the internal displacement of people, a region-wide refugee crisis, poverty and disease, the proliferation of small arms and light weapons, human and drug trafficking, illegal exploitation of natural resources and banditry. At the individual level, Omisore and Abiodun (2014) find that conflicts lead to psychological responses, such as inattentiveness to other things, estrangement or alienation from others, frustration, behavioural responses, such as aggressive towards others, decreased communication, and physiological responses, such as respiratory problems, hypertension, headaches and coronary problems.

The conflicts within the sub-region and the national level trickle down to the local churches (Carscious, 2013). Treve (2013) discloses that conflict creates tension among Global Evangelical and Evangelical Presbyterian church members, hampering the development of the church, as well as the social and economic well-being of church members. By way of extension, this conflict is expected to exist in

Pentecostal and Charismatic Churches within the Cape Coast Metropolis, due to the relatively high poverty levels in the metropolis (Cape Coast Metropolitan Assembly, 2018), because poverty has been found to be one of the major causes of internal conflicts (Annan, 2014). The poor understanding of the fundamental causes of these conflicts would likely cause Ghana to continue experiencing and suffering the brunt of these conflicts (Bogofanyo & Amakiri, 2016).

C. Research Gap

Although many actors, including ECOWAS, civil society, international community, states and religious bodies have been making efforts towards ensuring peace and harmony, conflicts continue to persist in Ghana (Annan, 2014). Also, there is no consensus among researchers on the causes of conflicts (Alshuwairekh, 2017). Besides, although some scholars, such as Alshuwairekh (2017), Kharadz and Gulua (2018), and Radivojevic and Klincov (2015) have paid attention to conflict in developed economies, their research was conducted in a non-Ghanaian context. Samantara and Sharma (2016) maintain that the causes of conflicts can differ in different organisational situations, confirming the contextual nature of the causes of conflicts.

II. LITERATURE REVIEW

A. Conflict Theory

The conflict theory assumes that social structures are created through conflict between people with differing interests and resources. Individuals and resources, in turn, are influenced by these structures and by the unequal distribution of power and resources in the society (Knapp, 1994). Sears (2008) articulates some assumptions underlying the conflict theory. According to the author, societies are defined by inequality that produces conflict, rather than order and consensus. This conflict based on inequality can only be overcome through a fundamental transformation of the existing relations in the society, and is productive of new social relations. The disadvantaged have structural interests that run counter to the status quo, which, once they are assumed, will lead to social change. Thus, they are viewed as agents of change rather than objects one should feel sympathy for.

Moreover, human potential (e.g., capacity for creativity) is suppressed by conditions of exploitation and oppression, which are necessary in any society with an equal division of labour. The main argument of the structural conflict theory is that conflict is built into the particular ways societies are structured and organised. The theory looks at social problems like political and economic exclusion, injustice, poverty, disease, exploitation, inequality etc. as sources of conflict (Ikyase & Olisah, 2014).

B. Causes of Conflicts

Treve (2013) conducted a study among church members in Global Evangelical and Evangelical Presbyterian churches at Anyako in Ghana and disclosed that factors, such as doctrinal and liturgical, constitutional matters, leadership and violation of ban on drumming and noise-making were the national and local factors which caused the conflict. Carscious (2013) found that conflicts in Dagbon in Ghana were linked to chieftaincy issues. The two Royal gates, Abudu's and Andani's failed to abide by the laid down framework on succession to the skin. These have evoked tension, mistrust and suspicion among the two families thereby slowing development programmes in the area.

Ikyase and Olisah (2014) uncovered that the continued existence of poverty cum economic crisis, corruption, ethno-religious factors, bad leadership, non-adherence to the tenets of democracy, boundary disputes, and natural resource controls were among the debilitating factors that breed conflicts in the African continent. Annan (2014) found that internal and regional conflicts were often hinged on several factors, including poverty, human rights violations, bad governance and corruption, ethnic marginalization and small arms proliferation. Omisore and Abiodun (2014) discovered that conflicts occur in organisations as a result of competition for supremacy, leadership style, and scarcity of common resources.

Awan and Saeed (2015) revealed that conflicts stem from the incompatibility of goals and interests among employees. Longe (2015) investigated the impact of workplace conflict management on organistional performance in a Nigerian manufacturing firm. Participants comprised 250 employees selected through the use of stratified random sampling technique. Data were generated through the use of validated structured questionnaire. Descriptive statistics such as frequencies and percentages showed that conflicts arose over multiple factors of organisational experiences based on economic and goal incompatibility orientations at the workplace. Tiwari (2016) discovered that the causes of conflicts were poor communication, differences in personalities, different values and competition. Alshuwairekh (2017) assessed employees' perception of the causes of conflict at Malathik Real Estate Development and Instalment Company in Saudi Arabia. The results showed that the major causes of conflicts among employees were ego or personality problems and wages and salary distributions.
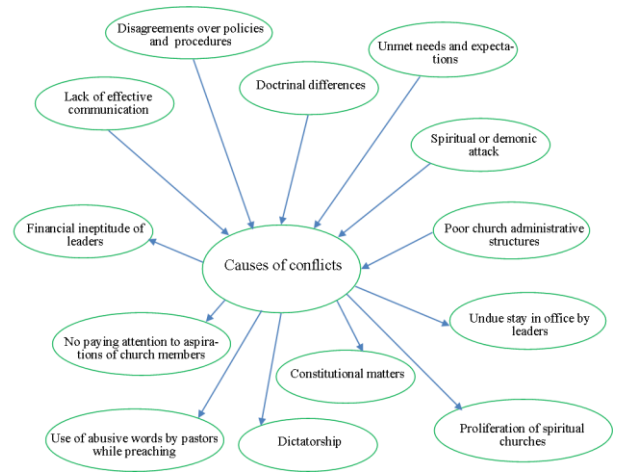
C. Conceptual Framework

Fig. 1. Conceptual framework
Source: Authors' construct based on literature reviewed

Grounded in the structural conflict theory, the conceptual framework, as shown in Figure 1, displays the 13 potential causes of conflicts that can occur in Pentecostals and Charismatic churches operating within the Cape Coast Metropolis. This paper sought to test if all these potential causes of conflicts actually apply to the two churches.

III. METHOD

The study employed the quantitative research approach, and research design was descriptive.

All Pentecostal and Charismatic Churches operating within the Cape Coast Metropolis, numbering 32 formed the target population of this study. The multi-stage sampling approach was utilised. First of all, the lottery method of the simple random sampling technique was used to select 16 out of the 32 Pentecostal and Charismatic Churches operating within the Metropolis. Stripes of papers with the names of each of the 32 Pentecostal and Charismatic Churches were put in a basket and reshuffled.

Afterwards, 16 of the stripes of papers were picked at random so as to give each church equal and independent chances of being selected. The composition of the 16 churches were Victory Bible Church, Word Power Ministries, Miracle Family Church International, Infinity Chapel, Church of Pentecost, International Central Gospel Church, Abundant Life Church, Action Chapel, Maranatha Assemblies of God, Destiny Life Chapel International, Grace House Chapel, Light House Chapel, Calvary Charismatic Church, Harvest International, Charismatic Evangelistic Church, Zoe Outreach Embassy, and Great Commission Church.

Church of Pentecost and Maranatha Assemblies of God were the only two Pentecostal Churches considered in the study. After conducting the lottery technique, 10 church members, including pastors and elders were selected from the Metropolis Headquarters of each of the 16 churches at the researcher's convenience, forming a total sample size of 160. The headquarters was preferred over the branch offices, because, it was likely that, due to their increased number, they would be faced with greater conflicts. Of the 160 questionnaires distributed, responses from 128 church members, including pastors and elders in 16 Pentecostal and Charismatic Churches within the Cape Coast Metropolis were analysed.

Questionnaires were utilised as the instrument for data collection and it was semi-structured. The questionnaire consisted of 21 items which were divided into two sections. 'Section A' collected data on the demographic characteristics of respondents, comprising of 8 items. 'Section B' focused on the causes of church conflicts, comprising of 13 items, which were anchored on the scale: 1=Disagree, 2=Not Sure and 3=Agree. Ethical issues were considered. Frequencies and percentages were used to analyse the data. The demographic characteristics of respondents were analysed using frequencies, and the indicators that measured the causes of conflicts were analysed using percentages.

IV. RESULTS

A. Demographic Characteristics of Respondents

This section presented and discussed the demographic characteristics of respondents, namely the type of church, position in the church, gender, age range, highest educational level, marital status and pastoral status.

1) Type of Church

Of the 128 completed questionnaires that were retrieved from respondents, 18 respondents were Pentecostals, while the remaining 110 were affiliated to Charismatic Churches, suggesting that the respondents were dominated by Charismatic church members (Table 1). This result was obvious due to the composition of the sample size.

Table 1: Distribution of Respondents by Type of Church

| Item | Denomination | | | | Total | |
| | Charismatic | | Pentecostal | | | |
	No.	%	No.	%	No.	%
Type of Church	110	85.94	18	14.06	128	100.00%
Total	110	85.94	18	14.06	128	100.00%

Source: Field data, Christian (2020)

2) Position

In terms of respondents' position in church, a majority of 87 respondents (67.97%) were members of their respective churches, comprising of 75 Charismatics (58.59%) and 12 Pentecostals (9.38%). Moreover, 25 respondents (19.53%) were church leaders, comprising of 21 Charismatics and 4 Pentecostals. The remaining 16 respondents (12.50%) were resident and associate pastors of the respective churches, comprising of 14 Charismatics and 2 Pentecostals, as displayed in Table 2. The results suggested that respondents' position in the church were evenly spread across both Charismatic and Pentecostal Churches.

Table 2: Distribution of Respondents by Position

| Position in Church | Denomination | | | | Total | |
| | Charismatic | | Pentecostal | | | |
	No.	%	No.	%	No.	%
Member	75	58.59	12	9.38	87	67.97
Church leader	21	16.41	4	3.12	25	19.53
Pastor	14	10.94	2	1.56	16	12.50
Total	110	85.94	18	14.06	128	100.00%

Source: Field data, Christian (2020)

3) Gender

Furthermore, it was observed in Table 3 that, a majority of 73 respondents (57.03%) were females, comprising of 63 Charismatics (49.22%) and 10 Pentecostals (7.81). The remaining 55 respondents (42.97%) were males, comprising of 47 Charismatics (36.72) and 8 Pentecostals (6.25). These results indicate that the respondents were dominated by females.

Table 3: Distribution of Respondents by Gender

| Gender | Denomination | | | | Total | |
| | Charismatic | | Pentecostal | | | |
	No.	%	No.	%	No.	%
Female	63	49.22	10	7.81	73	57.03
Male	47	36.72	8	6.25	55	42.97
Total	110	85.94	18	14.06	128	100.00

Source: Field data, Christian (2020)

4) Age Distribution

With respect to the age distribution of respondents, it was observed in Table 4 that 6 of the respondents (4.69%) fell within 18-20 years, comprising 5 Charismatics (3.91%) and 1 Pentecostal (0.78%). Moreover, 33 respondents (25.78%) fell within 21-30 years, comprising 25 Charismatics (19.53%) and 8 Pentecostals (6.25%). Additionally, 45 respondents (35.15%) fell within 31-40 years, comprising 30 Charismatics (23.43%) and 15 Pentecostals (11.72%). Furthermore, 31 respondents (24.22%) fell within 41-50 years, comprising of 27 Charismatics (21.09%) and 4 Pentecostals (3.13%). Finally, the remaining 13

respondents representing (10.16%) were 51 years and above, comprising of 11 Charismatics and 3 Pentecostals. The results suggest that most of the respondents were within the ages of 31 to 40 years.

Table 4: Distribution of Respondents by Age

Age in years	Denomination				Total	
	Charismatic		Pentecostal			
	No.	%	No.	%	No.	%
18-20	5	3.91	1	0.78	6	4.69
21-30	25	19.53	8	6.25	33	25.78
31-40	30	23.43	15	11.72	45	35.15
41-50	27	21.09	4	3.13	31	24.22
51 and above	11	8.60	2	1.56	13	10.16
Total	98	76.56	30	23.44	128	100.00

Source: Field data, Christian (2020)

5) Educational Qualification

Concerning respondents' highest educational qualification achieved, it was discovered in Table 5 that 16 respondents (12.50%) have attained basic education, comprising of 14 Charismatics (10.94%) and 2 Pentecostals (1.56%). Furthermore, 47 respondents (36.72%) have attained second cycle education, comprising of 40 Charismatics (31.25) and 7 Pentecostals (5.47). To add, 35 respondents representing (27.34%) have obtained Bachelor's degree, comprising of 30 Charismatics (23.43) and 5 Pentecostals (3.91). Furthermore, the results showed that 21 respondents (16.41%) have obtained a Master's degree, involving 18 Charismatics (14.07) and 3 Pentecostals (2.34%). Finally, the remaining 9 respondents (7.03%) have obtained a Doctorate degree, involving 8 Charismatics (6.25%) and 1 Pentecostal (0.78%). These results suggested that most of the respondents have attained second cycle education.

Table 5: Distribution of Respondents by Educational Qualification

Educational qualification	Denomination				Total	
	Charismatic		Pentecostal			
	No.	%	No.	%	No.	%
Basic Education	14	10.94	2	1.56	16	12.50
Second Cycle	40	31.25	7	5.47	47	36.72
Bachelor's Degree	30	23.43	5	3.91	35	27.34
Master's Degree	18	14.07	3	2.34	21	16.41
Doctorate Degree	8	6.25	1	0.78	9	7.03
Total	110	85.94	18	14.06	128	100.00

Source: Field data, Christian (2020)

6) Marital Status

Considering the marital status of respondents, Table 6 showed that 79 respondents (61.71%) were married, involving 68 Charismatics (53.12%) and 11 Pentecostals (8.59%). Further assessment revealed that 44 respondents (34.38%) were single, comprising of 30 Charismatics (23.44%) and 14 Pentecostals (10.94%). The remaining 5 respondents (3.91%) were either separated or divorced, involving 4 Charismatics (3.13%) and 1 Pentecostal (0.78%). Therefore, Table 6 revealed that majority of the respondents was single.

Table 6: Distribution of Respondents by Marital Status

Marital Status	Denomination				Total	
	Charismatic		Pentecostal			
	No.	%	No.	%	No.	%
Married	68	53.12	11	8.59	79	61.71
Single	30	23.44	14	10.94	44	34.38
Separated/Divorced	4	3.13	1	0.78	5	3.91
Widowed	0	0	0	0	0	0
Total	102	79.69	26	20.31	128	100.00

Source: Field data, Christian (2020)

7) Pastoral Status

Finally, Table 7 captured Pastors' status, and it was disclosed that, of the 16 Pastors that participated in the study, 12 were part-time pastors (75.00%), involving 8 Charismatics (50.00%) and 4 Pentecostals (25.00%), while the remaining 4 pastors were working full-time (25.00%), involving 3 Charismatics (18.75%) and 1Pentecostal (6.25%). These results suggested that a vast majority of the pastors were working on part-time basis.

Table 7: Distribution of Respondents by Pastoral Status

Pastoral Status	Denomination				Total	
	Charismatic		Pentecostal			
	No.	%	No.	%	No.	%
Part-time	8	50.00	4	25.00	12	75.00
Full-time	3	18.75	1	6.25	4	25.00
Total	11	68.75	5	31.25	16	100.00

Source: Field data, Christian (2020)

B. Causes of Conflicts that Occur in Pentecostal and Charismatic Churches

The objective of this paper sought to examine the causes of conflicts that occur in Pentecostal and Charismatic Churches within the Cape Coast Metropolis. To achieve this objective, 13 indicators or statements were measured on a three-point Likert-

type scale from 1=Disagree (D), 2=Not Sure (NS) and 3=Agree (A). These scores were generalized based on the extent to which respondents' indicate their disagreement, not sure or agreement to each the positive statements provided under "Causes of Conflicts" on the questionnaire. In doing so, the responses for each of the statements or indicators were presented in percentages, as shown in Table 8.

Table 8: Causes of Conflicts in Pentecostal and Charismatic Churches

SN	Statements or Indicators	Sample (n)	%		
			D	NS	A
1	Lack of effective communication is a cause of conflict in my church.	128	5	10	85
2	Doctrinal differences causes conflict in my church.	128	15	15	70
3	Spiritual or demonic attacks cause conflict in my church.	128	5	10	85
4	Poor church administrative structures causes conflict in my church.	128	65	20	15
5	Unmet needs and expectations of both leaders and members causes of conflict in my church.	128	0	0	100
6	Disagreements over policies and procedures causes conflict in my church.	128	10	5	85
7	Financial ineptitude of leaders causes conflict in my church.	128	0	0	100
8	Constitutional matters cause conflict in my church.	128	25	15	60
9	Use of abusive words by pastors while preaching causes conflict in my church.	128	25	10	65
10	Proliferation of spiritual churches causes conflict in my church.	128	70	15	15
11	Undue stay in office by leaders causes conflict in my church.	128	65	10	25
12	Not paying attention to the aspiration of church members causes conflict in my church.	128	15	5	80
13	Dictatorship causes conflict in my church.	128	25	5	70

Source: Field data, Christian (2020)

As displayed in Table 8, the results showed that, generally, lack of effective communication is a major cause of conflict in Pentecostal and Charismatic Churches, as majority of (85%) of respondents expressed their agreement to this statement: "Lack of effective communication is a cause of conflict in my church" (n=128, D=5%, N=10% and A=85%). This discovery confirms the statement by Tiwari (2016) that, poor communication is a cause of conflict in organisations. In the same way, this discovery is in line with the declaration by Samanta and Lamprakis (2018) that, communication problems are the most frequently cited causes of organisational conflict. Similarly, the discovery resembles the assertion by Nwadike (2019) that intergroup conflicts are caused by communication problems.

Furthermore, respondents expressed their affirmation, generally, that doctrinal differences cause conflict in their church, since a majority of 70% of respondents indicated their agreement to this statement: "Doctrinal differences causes conflict in my church" (n=128, D=15%, Not Sure=15% and A=70%). This discovery is in consonance with the outcome of a study by Treve (2013) in Ghana, where the author found that doctrinal and liturgical matters was a cause of conflict among church members in Global Evangelical and Evangelical Presbyterian churches in Anyako. Again, respondents generally agreed (85%) that spiritual and demonic attacks cause conflict in their church, and this finding was evident in their response to this statement: "Spiritual or demonic attacks cause conflict in the church" (n=128, D=5%, NS=10% and A=85%).

On the contrary, respondents generally disagreed (65%) that poor church administrative structures was a cause of conflict in their church, as evident in their responses to this statement: "Poor church administrative structures cause conflict in my church" (n=128, D=65%, N=20% and A=15%). Furthermore, respondents massively affirmed (100%) that conflicts arose from unmet needs and expectations of both leaders and in their church. This finding was evident from their responses to this statement: "Unmet needs and expectations of both leaders and members cause conflict in my church" (n=128, D=0%, NS=0% and A=100%).

It was also discovered that disagreements over policies and procedures cause conflict in Pentecostal and Charismatic churches. This finding was manifest in the responses of participants, who conveyed their agreement to this statement: "Disagreements over policies and procedures cause conflict in my church" (n=128, D=10%, NS=5% and A= 85%). This finding agrees with the proclamation by Ajike, Akinlabi, Magaji and Sonubi (2015) that disagreement or dissonance within or between social entities lead to organisation conflicts. Additionally, financial ineptitude of leaders was found to be a major cause of conflict in churches (100%), as demonstrated in the reactions of

participants to this statement: "Financial ineptitude of leaders causes conflict in my church" (n=128, D=0%, NS=0%, A=100%). This discovery is comparable to declaration by Ikyase and Olisah (2014) that, the continuous existence of corruptions breeds conflicts in Africa. Moreover, this discovery equates the outcome of a study by Annan (2014) that, internal and regional conflicts are often hinged on factors, such as bad governance and corruption.

To add, responses from participants indicated that constitutional matters were causes of conflict in their church. This finding was manifested in their agreement to this statement: Constitutional matters cause conflict in my church (n=128, D=40%, NS=15%, A=60%). This revelation is consistent with a study by Treve (2013) in Ghana at Anyako, where the author disclosed that factors, such as constitutional matters was a cause of conflict among Global Evangelical and Evangelical Presbyterian churches. Furthermore, the use of abusive words by pastors while preaching was found to have a potential of causing conflicts in churches. This was evident in the reactions of participants to this statement: "Use of abusive words by pastors while preaching causes conflict in my church" (n=128, D=25%, NS=10% and A=65%).

In contradiction, proliferation of spiritual churches was not found to be a cause of conflict in Pentecostal and Charismatic Churches. This finding was evident in the disaffirmation expressed by respondents to this statement: "Proliferation of spiritual churches causes conflict in my church" (n=128, D=70%, NS=15% and A=15%). By the same token, respondents expressed their disagreement that undue stay in office by leaders causes of conflict in their churches. This outcome was manifested in their responses to this statement: "Undue stay in office by leaders causes conflict in my church" (n=128, D=65%, NS=10% and A=25%).

However, participants gave a positive response to the fact that, not paying attention to the aspirations of church members cause conflict in their church. This revelation was evident in their agreement to this statement: "Not paying attention to the aspirations of church members causes conflict in my church" (n=128, D=15%, NS=5% and A=80%). Similarly and finally, participants gave their approval to the fact that dictatorship causes conflict in their church, as they showed their massive agreement to this statement: "Dictatorship causes conflict in my church" (n=128, D=25%, NS=5%, A=70%). This revelation confirms the study by Ikyase and Olisah (2014) that, bad leadership breed conflicts in the African continent.

C. Summary of Results

Judging from the responses above, it the study established that lack of effective communication, doctrinal differences, spiritual or demonic attacks, unmet needs and expectations of both leaders and members, disagreements over policies and procedures, constitutional matters, use of abusive words by pastors while preaching, not paying attention to the aspiration of church members, and dictatorship

were the causes of conflicts among Pentecostal and Charismatic Churches in the Cape Coast Metropolis.

V. CONCLUSIONS

This paper, therefore, concluded that conflicts that occur in Pentecostal and Charismatic Churches within the Cape Coast Metropolis are caused by a numbers of factors, namely lack of effective communication, doctrinal differences, spiritual or demonic attacks, unmet needs and expectations of both leaders and members, disagreements over policies and procedures, constitutional matters, use of abusive words by pastors while preaching, not paying attention to the aspiration of church members and dictatorship.

VI. RECOMMENDATIONS

The study recommends that policy makers and heads of Pentecostal and Charismatic Churches should be aware of the causes of conflicts that have been discovered in this study. Acknowledging the causes of conflicts in their churches is the first step towards addressing these conflicts. In other words, an understanding of the causes of a conflict in Pentecostal and Charismatic Churches improves the probability of preventing future conflicts that may arise.

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