Challenges of Conflict Resolution in Pentecoastal and Charismatic Churches

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Abstract— **This study sought to explore the challenges of conflict resolution 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 factors, namely scarce financial resources, church authorities taking sides, no or limited support from church members, sabotage of church leaders' efforts, forced participation in resolving conflicts, poor management style, lack of skills, cumbersome procedures, and incompetent church leaders hinder conflict resolution. The investigator concluded that several factors obstruct conflict resolution in Pentecostal and Charismatic Churches within the Cape Coast Metropolis. It is recommended that Pentecostal and Charismatic church leaders should hire a Christian conflict resolution expect so that this expert can assist in minimising the factors that hinder effective conflict resolution amongst them.**

Keywords—conflicts; conflict resolution; churches; Pentecostal; Charismatic

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). Conflict resolution, which is the process of limiting the negative aspects of conflict, while increasing its positive aspects (Reade & Lee, 2016), has, therefore, become the priority of religious organisations (Saiti, 2015). Conflict resolution involves acquiring skills related to conflict resolution, self-awareness about conflict modes, conflict communication skills, and establishing a structure for resolving conflict in organisational environment (Thakore, 2016). The aim of conflict resolution is to enhance the well-being (Longe, 2015) and development of individuals, groups and the society at large (Rahim, 2017). Development, in the opinion of Akintunde and Omobowale (2018), involves increasing the skills and capacity, greater freedom, creativity, self-discipline, responsibility and well-being of individuals, groups and the society at large. To ensure continual well-being of people, in the mist of unavoidable conflicts, the need arises to devise conflict resolution mechanism.

Conflict resolution mechanisms proposed by scholars are competition (Khan, Langove, Shah & Javid, 2015), collaboration, compromise (Tsen, Shapiro & Ashley, 2017), avoidance, and accommodating (Khan et al., 2015). In addition, Robbins and Judge (2013) have proposed some conflict resolution techniques, namely problem solving, super ordinate goals, expansion of resources, smoothing, and authoritative command, altering the human variable, and altering the structural variable. Conflict resolution contributes significantly to successful leadership and teamwork, improves product and service quality for customers, builds customer loyalty, reduces costs, and uses financial resources wisely (Tjosvold, Wong & Chen, 2019). Well-managed conflict also develops people's individuality and stimulates innovative thinking. By this, people become more fulfilled and capable.

It is the responsibility of church leaders to adopt comprehensive and collaborative strategies in conflict resolution so as to ensure the continuity and well-

being of the church (Treve, 2013). Both the leaders and members must resolve to work together amicably by formulating potent strategies and sustaining acceptable policies as effective machinery for managing conflict on continuous basis in the church. A successful workplace conflict resolution mechanism will reduce hostility and aggressiveness at church, particularly in Pentecostal and Charismatic Churches so that the church can continuously promote the spiritual well-being of individuals in the society.

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. Hence, this paper seeks to explore the challenges of conflict resolution 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). Unresolved or poorly resolved conflict tends to have negative consequences for individuals and society as a whole (Awan & Saeed, 2015). Therefore, the need arise explored the challenges of conflict resolution and tackle them to ensure a peaceful and harmonised society in our churches.

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, and their resolution is often protracted (Annan, 2014). Furthermore, literature on the challenges of conflict resolution focuses on profit making organisations, such as manufacturing firms (Longe, 2015), healthcare organizations (Amestoy, Backes, Thofehrn, Martinid, Meirelles & Trindadef, 2014); (Moreland & Akpker, 2016; Polat, Sen, Unaldi, Sakarya & Yildirim, 2017) academic institutions (Ciuladiene & Kairiene, 2017; Kharadz & Gulua, 2018), and real estate companies (Alshuwairekh, 2017) with less attention religious organisations, particularly churches. 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 challenges of conflict resolution can differ in different organisational situations, confirming the contextual nature of the factors that hinder conflict resolution.

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. Challenges of Conflict Resolution

According to Annan (2014), the major challenge to ending conflict in West Africa can be attributed to the poor understanding of the fundamental causes of the conflict. Annan augments that, focus has been shifted from the deep rooted causes of bad governance, corruption, discrimination, ethnic marginalization, and unstructured military governance; to terrorist activities which is mainly an offshoot of the conflict. Nguyen et al. (2016) added that the factors that made ending violent and conflicts increasing difficult within the West Africa region are weak institutional structures; language barrier; lack of skills and expertise in conflict mediation and dialogue; lack of resources; lack of political will; lack of coordination between and among ECOWAS agencies and its partners; and non-inclusive peace-building processes.

In the view of Chinwokwu (2013), the challenges of conflict resolution is bad leadership and governance, proliferation of small arms and light weapons, government failure to address early warning signals and early response systems, government failure to tackle or address the immediate and root causes of conflict holistically, and limiting the provision of security is only for the rich and politicians in the society, at the expense of the poor and vulnerable.

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 Fig. 1, displays the nine (9) potential challenges of conflict resolution in Pentecostals and Charismatic churches operating within the Cape Coast Metropolis. This paper sought to test if all these potential challenges of conflict resolution do apply to the Pentecostals and Charismatic churches in Ghana.

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 changes 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 17 items which were divided into two sections. 'Section A' collected data on the demographic characteristics of respondents, comprising of 8 items. 'Section B' considered at the challenges of conflict resolution, comprising of 9 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 challenges of conflict resolution 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. Challenges of Conflict Resolution in Pentecostal and Charismatic Churches

This paper sought to explore the challenges in conflict resolutions in Pentecostal and Charismatic Churches within the Cape Coast Metropolis. In attaining this objective, nine (9) indicators or statements were measured on a three-point Likert-type scale from 1=Disagree 2=Not Sure (NS) and 3=Agree (A). These scores were generalised based on respondents' responses to each of the positive statements provided under "Challenges of Conflict Resolutions" on the questionnaire. The responses for each of the statements or indicators were presented in percentages, as displayed in Table 8.

Table 8: Challenges of Conflict Resolution

| SN | Statements or Indicators | Sample (n) | % | | |
			D	NS	A
1	Scarce financial resources hamper conflict resolution in my church.	128	15	15	70
2	Church authorities taking sides or supporting one party against the other hinders conflict resolution.	128	20	10	70
3	No or limited support from church members hampers conflict resolution.	128	22	5	73
4	Sabotage of church leaders' efforts by other members impedes conflict resolution.	128	30	15	55
5	Forced participation in resolving conflicts obstructs conflict resolution.	128	28	17	55

Table 8, continued

SN	Statements or Indicators	Sample (n)	%		
			D	NS	A
6	Poor management style of church leaders hinders conflict resolution.	128	18	7	75
7	Lack of skills by church leaders hinders conflict resolution.	128	32	13	55
8	Cumbersome procedure in managing conflict obstructs conflict resolution in my church.	128	30	11	59
9	Incompetent church leaders obstruct conflicts resolution.	128	20	10	70

As depicted in Table 8, it was revealed that scarce resources hamper conflict resolution in the church, as manifested in respondents' substantial agreement to this statement: "Scarce financial resources hamper conflict resolution in my church" (n=128, D=15%, NS=15%, A=70%). This finding is equivalent to the assertion by Nguyen et al. (2016) that, one of the factors that made ending violent and conflicts increasing difficult within the West Africa region was the lack of resources.

In a similar fashion, participants expressed their affirmation that, church authorities taking sides or supporting one party against the other hinders conflict resolution. This was revealed in their response to this question: "Church authorities taking sides or supporting one party against the other hinders conflict resolution" (n=128, D=20%, NS=10% and A=70%). This outcome follows the opinion expressed by Chinwokwu, E. C., 2013) that, bad leadership and governance is one of the challenges of conflict resolution.

Participants further articulated their support that no or limited support from church members hampers conflict resolution. This outcome was disclosed after participants gave their affirmative response to this statement: "No or limited support from church members hampers conflict resolution" (n=128, D=22%, NS=5% and A=73%). This revelation matches up with the finding by Nguyen et al. (2016) that, lack of coordination between and among members stifles conflict resolution.

To add, the respondent provided a positive response to that fact that sabotage of church leaders' efforts by other members impedes conflict resolution. This outcome was evident in their response to this statement: "Sabotage of church leaders' efforts by other members impedes conflict t resolution" (n=128, D=30%, NS=15% and A=55%). This disclosure mirrors also the finding by Nguyen et al. (2016) that, lack of coordination between and among members stifles conflict resolution.

Additionally, it came to light that participants showed their affirmation to the fact that forced participation in resolving conflicts obstructs conflict resolution. This was demonstrated in their responses to this statement: "Forced participation in resolving conflicts obstructs conflict resolution" (n=128, D=28%, N=17% and A=55%). This discovery seems similar the finding by Nguyen et al. (2016) that, lack of coordination between and among members stifles conflict resolution.

Besides, it was discovered that poor management style of church leaders hinders conflict resolution. This finding was manifest in participants' immense agreement to this statement: "Poor management style of church leaders hinders conflict resolution. This finding is in line with the assertion put forward by Chinwokwu (2013) that, bad leadership and government restricts conflict resolution. Furthermore, participants expressed their agreement that lack of skills by church leaders hinders conflict resolution. This finding was discovered in their affirmation to this statement: "Lack of skills by church leaders hinders conflict resolution" (n=128, D=32%, NS=13% and A=55%). This outcome is consistent to the study by Nguyen et al. (2016), in which the authors disclosed that lack of skills and expertise in conflict mediation and dialogue were some of the factors that made ending violent and conflicts increasing difficult within the West Africa region.

Cumbersome procedure in managing conflict was also found to obstruct conflict resolution, as manifested in participants'' agreement to this statement: "Cumbersome procedures in managing conflict obstructs conflict m resolution in my church" (n=128, D=30%, NS=11% and A=59%). Finally, respondent gave a positive feedback to the fact that incompetent church leaders obstruct conflicts resolution. This was evident in their response to this statement: "Incompetent church leaders obstruct conflicts resolution" (n=128, D=20%, NS=10%, A=70%). This result matches up the study by Nguyen et al. (2016), in which the authors unveiled that lack of skills and expertise in conflict mediation and dialogue were some of the factors that made ending violent and conflicts increasing difficult within the West Africa region.

C. Summary of Results

Gleaning from participants' responses above, it was deduced that scarce financial resources, church authorities taking sides or supporting one party against the other, no or limited support from church members, sabotage of church leaders' efforts by other members, forced participation in resolving conflicts, poor management style of church leaders, lack of skills by church leaders, cumbersome procedures, and incompetent church leaders obstruct conflict

resolution among Pentecostal and Charismatic Churches operating within the Cape Coast Metropolis.

V. CONCLUSIONS

The investigator concluded that several factors obstruct conflict resolution in Pentecostal and Charismatic Churches within the Cape Coast Metropolis.

VI. RECOMMENDATIONS

It is recommended that Pentecostal and Charismatic church leaders should hire a Christian conflict resolution expect so that this expert can assist in minimising the factors that hinder effective conflict resolution amongst them.

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