

# Impact of Conflicts on Well-being of Pentecostal and Charismatic Churches

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**Abstract—** This study sought to examine the impact of church conflict on the well-being of 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 church conflicts led to indiscipline, non-forgiveness, division, agitations, immorality, tension, church decline, disunity, mistrust, and disrespect among members in Pentecostal and Charismatic Churches within the Cape Coast Metropolis. The investigator, therefore, concluded that church conflicts negatively impacts on the well-being and welfare of Pentecostal and Charismatic Churches within the Cape Coast Metropolis. It is recommended that Pentecostal and Charismatic church leaders ensure that conflicts identified are resolved quickly so that it does not get out of hand. Church leaders can periodically train workers on emotional intelligent courses to reduce personality clash in the church.

**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 management, 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 management involves acquiring skills related to conflict resolution, self-awareness about conflict modes, conflict communication skills, and establishing a structure for management of conflict in organisational environment (Thakore, 2016). The aim of conflict management 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 management strategies.

Conflict management strategies 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 management 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

management 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 management strategy 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. With this in mind, this paper seeks to examine the impact of conflicts on the well-being of 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). Unmanaged or poorly managed conflict tends to have negative consequences for individuals and society as a whole (Awan & Saeed, 2015).

### 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). Besides, although some scholars, such as Alshuwairekh (2017), Kharadz and Gulua (2018), and Radivojevic and Klinec (2015) have paid attention to conflict in developed economies, their research was conducted in a non-Ghanaian context. This study, therefore, offers Ghanaian literature on the impact of church conflict on the well-being of Pentecostal and Charismatic Churches within the Cape Coast Metropolis.

## 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. Impact of Church Conflict on the Well-being of Churches

Employing the mixed method approach, Treve (2013) found that conflict creates tension among church members in Global Evangelical and Evangelical Presbyterian churches in Anyako, Ghana, which hampered the development of the church. According to the analyst, the conflict had negative economic impacts on the people in terms of fishing and other economic activities, which resulted in inadequate food supply for the community. This was, because, there was reduction in families' income. There was also interruption of education of children and staffing problem in schools. People's relationships became strained creating insecurity within homes and in the community. Above all, the conflict has retarded development of Anyako.

Chinwokwu (2013) interrogated the challenges of conflict management in a democratic society by examining the myriad of security issues in the Nigerian nation. The researcher discovered that insecurity resulting from persistent conflicts in Nigeria has placed a great burden on the internal security, peace and development of the country, despite government efforts in checkmating them. The analyst added that conflict and insecurity in Nigeria are internally and externally generated in order to cause disaffection among the ethnic groups in Nigeria so that peace will be eluded for political elites to continue their imperialist lordship on the people.

Carscius (2013) disclosed that conflicts in Dagbon in Ghana have evoked tension, mistrust and suspicion among the Royal families of Abudu's and Andani's, thereby slowing development programmes in the area. At the individual level, Omisore and Abiodun (2014) advocate that conflicts lead to psychological responses, such as inattentiveness to other things, lack of interest in work, job dissatisfaction, work anxiety, estrangement or alienation from others and frustration; behavioural responses, such as excessive smoking, alcoholism, under eating or over eating, aggressive towards others or work sabotage, decreased communication, resisting influence attempts; and physiological responses, such as peptic ulcers, respiratory problems, hypertension, headaches and coronary problems.

Omisore and Abiodun (2014) added that, if a conflict is not well and timely managed, it can lead to low productivity or service delivery, but, conflict can sometimes produce positive result, if well managed, suggesting that conflicts can be either destructive or constructive. Employing a questionnaire and the survey method, Awan and Saeed (2015) put forward that conflicts, if not managed properly, destroy organisations in terms of decreased employee satisfaction, insubordination, decreased productivity, economic loss, fragmentation, and poor performance.

Nguyen, Chatters, Taylor and Mouzon (2016) disclose that conflicts have resulted 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. Similar to the results of Omisore and Abiodun (2014), Bogofanyo and Amakiri (2016) reveal that conflict is both constructive that is, it can lead to organisational growth and destructive, which means it can put the organisational activities to a halt.

Alshuwairakh (2017) assessed employees' perception of the effect of conflict at Malathik Real Estate Development and Instalment Company in Saudi Arabia, using the descriptive research design, and a questionnaire. Descriptive statistics, such as frequencies and percentages results showed that the effects of conflicts were low morale, low quality and lack of direction. Chen, Xu and Phillips (2019) demonstrated that conflict help managers confront reality 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. 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 resulting effect is that, they become more united and committed. Well-managed conflict also develops people's individuality. By this, people become more fulfilled and capable. 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 (Chen et al., 2019).

### C. Conceptual Framework

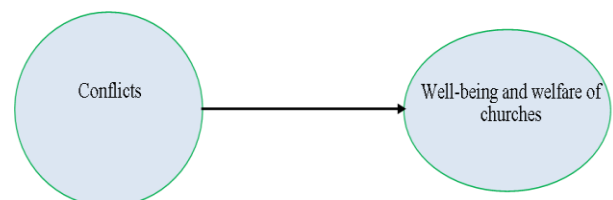


Fig. 1. Conceptual framework

Source: Authors' construct based on literature reviewed

Grounded in the structural conflict theory, the conceptual framework, as shown in Figure 1, displays the proposed negative impact of conflicts on Pentecostals and Charismatic churches operating within the Cape Coast Metropolis. This paper sought to test this proposed impact.

### 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 19 items which were divided into two sections. 'Section A' collected data on the demographic characteristics of respondents, comprising of 8 items. 'Section B' looked at the impact of church conflicts on the well-being of churches, comprising of 11 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 impact of church conflicts on the well-being of churches 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 1 Pentecostal (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. Impact of Church Conflicts on the Well-Being of Churches

The objective of this paper sought to examine the impact of church conflicts on the well-being of Pentecostal and Charismatic Churches within the Cape Coast Metropolis. To arrive at this objective, 11 indicators/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 generalised based on the extent to which respondents indicate their agreement, not sure or disagreement to each the positive statements provided under "Impact of Church Conflicts on the Well-being of Churches" on the questionnaire. In doing so, the responses for each of the statements or indicators were presented in percentages, as displayed in Table 8.

Table 8: Impact of Church Conflict on the Well-Being of Pentecostal and Charismatic Churches

SN	Statements or Indicators	Sample (n)	%		
			D	N	A
1	Conflicts cause indiscipline in my church.	128	5	10	85
2	Conflicts lead to non-forgiveness in my church.	128	15	15	70
3	Conflicts lead to division among church members.	128	5	10	85
4	Conflicts cause agitations in my church.	128	15	20	65
5	Conflicts lead to immorality or social vices in my church.	128	0	0	100
6	Conflicts create tension among church members.	128	10	5	85

Table 8, continued

SN	Statements or Indicators	Sample (n)	%		
			D	N	A
7	Conflicts lead to low turnout in my church.	128	0	0	100
8	Conflicts lead to church decline.	128	25	15	60
9	Conflicts lead to disunity in my church.	128	25	10	65
10	Conflicts lead to mistrusts in my church.	128	15	15	70
11	Conflicts lead to disrespect for authority in my church.	128	25	10	65

As shown in Table 8, respondents affirmed that conflicts cause indiscipline in the church, as majority of (85%) of respondents expressed their agreement to this statement: "Conflicts cause indiscipline in my church" (n=128, D=5%, NS=10% and A=85%). This finding looks similar to the discovery by Omisore and Abiodun (2014) that conflicts lead to psychological responses, such as inattentiveness to other things, lack of interest in work, job dissatisfaction, work anxiety, estrangement or alienation from others and frustration; and behavioural responses, such as excessive smoking, alcoholism, under eating or over eating, aggressive towards others or work sabotage. In like manner, the discovery matches up with a study by Nguyen et al. (2016) who finds that conflicts leads to the destruction of lives and property and the internal displacement of people.

Furthermore, respondents expressed their affirmation, generally, that conflicts lead to non-forgiveness in my church, since a majority of (70%) of respondents indicated their agreement to this statement: "Conflicts lead to non-forgiveness in my church" (n=128, D=15%, NS=15% and A=70%). This also show that, respondents generally agreed (85%) that conflicts lead to division among church members, and this finding was evident in their response to this statement: "Conflicts lead to division among church members" (n=128, D=5%, NS=10% and A=85%). This outcome confirms the result of a study by Omisore and Abiodun (2014), who found that conflicts lead to estrangement or alienation from others.

This show that, respondents generally agreed (65%) that conflicts cause agitations in my church, as evident in their responses to this statement: "Conflicts cause agitations in my church" (n=128, D=15%, NS=20% and A=65%). This finding mirrors the study by Nguyen et al. (2016), in which the authors discovered that conflicts leads to the destruction of lives and property and the proliferation of small arms and light weapons. Additionally, respondents massively affirmed (100%) that conflicts lead to immorality or social vices in my church. This finding

was evident from their responses to this statement: "Conflicts lead to immorality or social vices in my church" (n=128, D=0%, NS=0% and A=100%). This outcome also parallels with the study by Nguyen et al. (2016), in which the authors discovered that conflicts leads to the destruction of lives and property and the proliferation of small arms and light weapons.

It was also discovered that conflicts create tension among church members. This finding was manifest in the responses of participants, who conveyed their agreement to this statement: "Conflicts create tension among church members" (n=128, D=10%, NS=5% and A=85%). This finding agrees with the result of a study by Omisore and Abiodun (2014) that conflicts lead to psychological responses, such as inattentiveness to other things, lack of interest in work, job dissatisfaction, work anxiety, estrangement or alienation from others.

Additionally, it was agreed by participants that conflicts lead to low turnout in church (100%), as demonstrated in their reactions to this statement: "Conflicts lead to low turnout churches" (n=128, D=0%, NS=0% and A=100%). This discovery is comparable to a study by Omisore and Abiodun (2014) that, conflicts lead to estrangement or alienation from others. To add, responses from participants indicated that conflicts lead to church decline. This finding was manifested in their agreement to this statement: Conflicts lead to church decline (n=128, SD=15%, D=10%, NS=15% and A=60%). This revelation is consistent to a study by Treve (2013) in Ghana at Anyako, where the author disclosed that conflicts hampered the development of the church.

In addition, conflict has been found to create disunity in the church. This finding was revealed in the responses of participants, who indicated their affirmation to this statement: "Conflicts lead to disunity in my church" (n=128, D=25%, NS=10% and A=65%). This finding emulates the statement by Omisore and Abiodun (2014) that, conflicts lead to estrangement or alienation from others and aggressive towards others. Furthermore, respondents admitted that conflicts lead to mistrust among members in church. This was manifested in their reactions to this statement: "Conflicts lead to mistrusts in my church" (n=128, D=15%, NS=15%, A=70%). This discovery is in line with the study by Carscious (2013) that, conflicts in Ghana have evoked mistrust among the Royal families of Abudu's and Andani's thereby slowing development programmes in the area.

Finally, responses from participants showed that conflicts lead to disrespect for authority in Pentecostal and Charismatic Churches. This finding was evident in the responses of participants, as they expressed their agreement to this statement: "Conflicts lead to disrespect for authority in my church" (n=128, D=25%, NS=10% and A=65%).

### C. Summary of Results

In the light of the responses above, the study established that conflicts led to indiscipline, non-forgiveness, division, agitations, immorality, tension, church decline, disunity, mistrust, and disrespect among members of Pentecostal and Charismatic Churches operating within the Cape Coast Metropolis.

### V. CONCLUSION

The investigator, therefore, concluded that church conflicts negatively impacts on the well-being and welfare of Pentecostal and Charismatic Churches within the Cape Coast Metropolis.

### VI. RECOMMENDATIONS

It is recommended that Pentecostal and Charismatic church leaders ensure that conflicts identified are resolved quickly so that it does not get out of hand. Church leaders can periodically train workers on emotional intelligent courses to reduce personality clash in the church

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