

**CONFLICTS IN THE GENERATION AND REGENERATION OF
MEMBERSHIP IN THE CHURCH OF NIGERIA
(ANGLICAN COMMUNION), IBADAN**

BY

**AKANDE SUNDAY ADEKUNLE
B.A.ED (Ife), M.Sc. (Ibadan), MBA (Ife), M.A. (Ibadan)
Matriculation Number: 77596**

**A THESIS IN THE DEPARTMENT OF PEACE, SECURITY
AND HUMANITARIAN STUDIES
SUBMITTED TO THE FACULTY OF MULTIDISCIPLINARY STUDIES
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD
OF THE DEGREE OF DOCTOR OF PHILOSOPHY OF THE UNIVERSITY
OF IBADAN, NIGERIA**

APRIL, 2021

CERTIFICATION

I certify that Sunday Adekunle Akande with Matric. No.: 77596, carried out this research under my supervision in the Department of Peace, Security and Humanitarian Studies, Peace and Conflict Studies Programme, Faculty of Multidisciplinary Studies, University of Ibadan, Ibadan, Nigeria.

.....
SUPERVISOR
PROFESSOR ‘LANRE OLUTAYO
B.Sc., M.Sc., Ph.D. (Ibadan)
Department of Sociology,
University of Ibadan, Ibadan, Nigeria

DEDICATION

The thesis is dedicated to my LORD and SAVIOUR JESUS CHRIST for the grace given to me to complete this study. Also, I dedicate this thesis to my loving wife, Mrs. Adeyoyin Omobola Akande and our lovely children, Ayomide Oluwagbemisola, Samuel Ayodeji and David Ayokunle Akande for their love for me and the Church of GOD ALMIGHTY.

ACKNOWLEDGEMENTS

Foremost, I thank GOD, The Almighty for the grace given to me to undergo the rigours of the academic venture of this magnitude. To HIM alone be all the glory forever. Next is my able supervisor, Professor ‘Lanre Olutayo who doubtlessly, is an academic colossus. I appreciate his constructive and thorough style of supervision. May God Almighty continue to guide him. The roles played by the following erudite scholars in my academic pursuit and on this thesis cannot be over-emphasized; Professor Isaac Olawale Albert, Prof. Tajudeen Akanji, Dr Benjamin Aluko, Dr Nathaniel Danjibo, Dr. Sola Isola and Dr. Stephen Faleti to mention a few and all administrative staff of the Department of Peace, Security and Humanitarian Studies.

I also appreciate Prof. Jacob Ayantayo of the Department of Religious Studies, my internal-external supervisor for his support and Dr. Banji Oyebode of National Open University for his encouragement. The support of Dr. Olusola Ojo of Federal University, Oye-Ekiti cannot be forgotten. I deeply appreciate all the above mentioned scholars for their valuable advice. May God Almighty reward them tremendously.

Lastly, I cannot but acknowledge the support of my darling wife, Mrs. Adeyoyin Omobola Akande and our lovely children, Ayomide, Ayodeji and Ayokunle Akande for their ceaseless prayers for the success of this work. I pray God Almighty to continue to bind us together with the cord of His love as happy family in Jesus name, Amen.

ABSTRACT

Conflicts within Ibadan Anglican Communion (IAC), which led to loss of membership to other denominations in the 1970s and 80s, necessitated generation of new members in the 1990s and regeneration of defected members. The conflicts led to the expansion of IAC into three dioceses with consequential internal conflicts between the youth and the church leadership on the one hand and on the other hand between the old priests and the retuning members who were later ordained into priesthood. Previous studies have concentrated on the doctrines, principles, norms, and church growth with little attention paid to conflictual issues arising from the generation and regeneration of members. Therefore, the causes and nature of conflicts in IAC, the resolution of the conflicts and challenges that IAC leadership faced in the management of the conflicts were examined.

Weber's Social Action Theory was adopted as the framework, while the descriptive survey design was used. Two purposively selected churches in each of the three dioceses were examined. A self-developed questionnaire was administered on 600 parishioners, covering three dioceses, 200 in each of the dioceses and 100 in each of the six selected churches. Purposive stratified random sampling technique was adopted to select 100 parishioners from each of the churches. Key Informant Interview was conducted with the retired Bishop of the entire Ibadan Diocese before its expansion into three dioceses. In-depth interviews were conducted with three Bishops of the dioceses, six returnees who later became priests, three members who did not defect to other denominations and who later became priests, and three members of Parochial Church Committee. Secondary sources included synod-reports, church-bulletins and related literature on Anglican Communion. Quantitative data were subjected to descriptive statistics, while qualitative data were content-analysed.

Factors that precipitated and accelerated the conflicts were the modes of worship (60.0%), vigils (65.0%), speaking in tongues (60.4%), prophecies, healing, and deliverance ministrations (60.6%). The nature of the conflict was doctrinal. The Pentecostal modes of worship (65.0%), youth participation in church programmes (93.1%), and flexibility in Anglican Communion doctrines (78.0%) served to ameliorate the conflicts. Leadership challenges on conflict-management included disagreement between some clergy and youth over the style of worship (47.8%), youths and adults over conduct of programmes (55.2%), and the imposition of ordained priest to monitor youth services in the church. Moreover, the use of social media (68.0%), free medical treatments to church communities (79.7%), scholarship awards (64.3%), and opening of worship centres in diaspora (58.0%) were major strategies adopted to generate and regenerate members.

The conflicts' outcomes created a synergy between Anglican Communion and Pentecostal spiritual ethos, but ended up in strengthening the vibrancy and growth in the Church of Nigeria, Anglican Communion, Ibadan. In order to mitigate the issue of defection of youth and other members from the Church, the Communion needs to be flexible in the use of its liturgy, and provision of church leadership. Youth participation should be given more consideration for church expansion and dynamism.

Keywords: Anglicanism in Ibadan, Church Conflict Management Strategy, Pentecostalism, Membership generation and regeneration

Word count: 486

TABLE OF CONTENTS

	Pages
Title Page	i
Certification	ii
Dedication	iii
Acknowledgements...	iv
Abstract	v
Table of Contents	vi
List of Tables	xi
List of Plates	xii
CHAPTER ONE: GENERAL INTRODUCTION	
1.1 Background to the Study	1
1.2 Statement of the Problem	5
1.3 Research Questions:	6
1.4 Aim and Objectives of Study	6
1.5 Justification of the Study	7
1.6 Scope of the Study	8
1.7 Research Instrument	8
1.8 Limitation to the Study	9
1.9 Clarification of Terms	9
CHAPTER TWO: LITERATURE REVIEW	
2.1 Basic Issues in Conflict	12
2.2 Doctrine, Principles and Norms of Church of Nigeria (Anglican Communion)	37
2.3 Growth and Development of Church of Nigeria (Anglican Communion)	41
2.4 Theoretical Framework	44
2.5 Conclusion	49

CHAPTER THREE: METHODOLOGY AND RESEARCH DESIGN

3.0	Introduction	51
3.1	Research Design	51
3.2	Study Population	52
3.3	Sample Population	52
3.4	Sample Size and Sampling Techniques	53
3.5	Method of Data Collection	57
3.6	Sources of Data Collection	57
3.7	Research Instrument	57
3.7.1	Key Informant Interview (KII)	58
3.7.2	In-depth Interviews	58
3.7.3	Non-Participant Observation	59
3.7.4	Informal Techniques	59
3.6.5	Survey Questionnaire	60
3.8	Methods of Data Analysis	61
3.9	Ethical Consideration	61
3.10	Limitation to the Study	61

CHAPTER FOUR: ANALYSIS AND DISCUSSION OF FINDINGS

4.1	Socio-demographic Characteristics of Respondents	63
4.1.1	Distribution of Respondents by Dioceses	63
4.1.2	Respondents by their local churches	57
4.1.3	Respondents by their sex, age, marital status, occupation e.t.c	74
4.2	Factors influencing conflict in the Church of Nigeria, Anglican Communion, Ibadan	75
4.2.1	Conflicts and Speaking in Tongues	77
4.2.2	Conflicts over Prophecies, Healing and Deliverance Ministrations	79
4.2.3	Conflicts over conduct of church services	79
4.2.4	Conflicts over Youth Participation in Church Programmes	81
4.3	The nature of conflict in the Anglican Communion, Ibadan	84
4.3.1	Conflicts over Promotion Issues in the Anglican Communion, Ibadan	85
4.3.2	Conflict over Preferment in the Anglican Communion, Ibadan	85

4.3.3	Conflicts over Seniority in the Anglican Communion, Ibadan	87
4.3.4	Conflicts between the Adult and Youth over Church Programmes	88
4.3.5	Tribal sentiments in the appointment of Priests	89
4.3.6	Conflict between Priests and notable church members over integrity	90
4.3.7	Disagreements in the appointments of laity into church offices such Vicar's warden, People's warden, etc	92
4.3.8	Respondents by their views on other issues that could generate conflicts in Anglican communion, Ibadan, in an open-ended form	92
	4.3.8.1 Non-adherence to the constitution of the church	94
	4.3.8.2 Lack of prudence in the management of funds as avenue for conflict in the Communion	94
	4.3.8.3 Issues of appointments and promotions of Priests and Bishops as avenues for conflict in the Anglican Communion, Ibadan	95
	4.3.8.4 Awards of church contracts as avenue for conflict in the Communion	95
	4.3.8.5 Disagreements between the adult church and youth church	96
4.4	Conflict Resolution Strategies of the Church of Nigeria, Anglican Communion, Ibadan	97
4.4.1	Possible disagreement between the Church leadership and the returnees over the conduct of service in the Anglican Communion, Ibadan	99
4.4.2	Any disagreement between the Priests and the returnees over non-adherence to the norms and traditions of the Communion by the returnees	99
4.4.3	Possibility that some members left the communion in the past due to mode of worship and style of service	100
4.4.4	Strict Adherence of some Anglican members to Anglicanism	101
4.4.5	Flexibility in the Anglican Communion at present	102
4.5	Challenges in the Management of the Conflict arising from membership generation and regeneration	107
4.5.1	Some Priests dislike the Pentecostal method the Youth conduct their outreach programmes	109

4.5.2	Adult dislike the Pentecostal way the Youths preach and conduct their services	109
4.5.3	Disagreement between the leadership of the communion and the Youth over conduct of service geared towards soul winning	110
4.5.4	Possible Disagreement between members who returned back to the Communion and stale members over participation in the church programmes	111
4.5.5	Possible Disagreements between the church leadership and the returning members over issues of occultism and polygamy	113
4.6.	Examining the strategies adopted by the Church of Nigeria, Anglican Communion, Ibadan towards generation and regeneration of membership	114
4.6.1	Personal Evangelism	116
4.6.2	Adoption of Revival Programmes and Crusade for Growth and Development of Anglican Communion	123
4.6.3	Welfare package for Anglican Communion members	127
4.6.4	Provision of scholarship for the under-privileged	130
4.6.5	Provision of free medical services to community by Anglican Communion, Ibadan	130
4.6.6	Priest visits to members at home and in hospital	133

CHAPTER FIVE: SUMMARY, RECOMMENDATIONS AND CONCLUSION

5.0	Summary, Recommendation and Conclusion	136
5.1	Summary	136
5.2	Recommendation	138
5.3	Conclusion	140
5.4	Contribution to knowledge	141
5.5	Suggestions for further study	142
	References	143
	Appendix I	152
	Appendix II	156
	Appendix III	157
	Appendix IV	159
	List of Interviewees	171

LIST OF TABLES

Tables	Pages
1	Sample Size Estimation 56
2	Distribution of Respondents by Dioceses 64
3	Distribution of Respondents by Local Churches 66
4	Distribution of Respondents by their Socio-Demographic profile 74
5	Distribution of Respondents by their views on the nature of conflict in the Church of Nigeria Anglican Communion Ibadan 76
6.	Distribution of the Respondents by their views on the nature of conflict in the in the Church of Nigeria, Anglican Communion, Ibadan 84
7	Distribution of the Respondents by their views on other areas of conflict 93
8	Distribution of Respondents by the strategies adopted by the leadership of Anglican Communion, Ibadan 98
9	Distribution of Respondents by their views on the challenges faced by Leadership of Church of Nigeria, Anglican Communion, Ibadan in the management of membership generation and regeneration - induced conflicts 108
10	Distribution of Respondents by their views on factors motivating the Growth and Development of Anglican Communion, Ibadan 115

LIST OF PLATES

Plates	Pages
1: Picture of Cathedral of St. James the Great Oke-Bola, Ibadan	68
2: Picture of All A Souls' Anglican Church Bodija, Ibadan	69
3: Picture of Cathedral of St. David, Kudeti, Ibadan.	70
4: Picture of St. Paul's Anglican Church, Odo-Ona, Ibadan	71
5: Picture of Cathedral of St. Peter, Aremo, Ibadan	72
6: Picture of St. Paul's Anglican Church, Yemetu, Ibadan	73
7: Picture showing One-On-One Evangelism Conducted by the Church Of Nigeria, Anglican Communion, Ibadan	118
8: Picture showing Members of Church Of Nigerian, Anglican Communion, Church of Light And Life, Birmingham, England, UK, Established by Anglican Communion, Ibadan	120
9: Laying Of Foundation Of A Newly Established Church Under Ibadan Main Diocese Led by the Bishop of Ibadan Doicese, His Grace, Most Rev'd (Dr.) J.O. Akinfenwa (Strategy For Church Growth And Expansion)	122
10. Open-Air Crusade organized by the Church of Nigeria Anglican Communion, Ibadan Diocese	124
11: Revival Service Organized by the Cathedral of St. James The Great, Oke-Bola, Ibadan	126
12: Picture showing Distribution of Food Items to Members and Underprivileged by Ibadan Diocese as part of the Communion's commitment to welfare of its members and community	129
13: Picture showing Ibadan Anglican Diocese Hospital located at Opposite St. Anne's Grammar School, Molete, Ibadan	132
14: Picture showing Interview conducted with Canon Osunlana and Rev. Omidiora	159
15: Picture showing Rt. Rev. Jacob Ajetunmobi, The Lord Bishop of Ibadan South Diocese	160
16: Picture showing interview conducted with Bro. Yinka Adesina	161
17: Picture showing interview conducted with Venerable Collins Babalola	162

18:	Picture showing interview conducted with Very Rev. (Dr) David Olagbaju, Provost, Cathedral of St. James the Great, Oke-Bola, Ibadan ably representing the Lord Arch-Bishop of Ibadan Diocese, His Grace, Most Rev. (Dr) J. O. Akinfenwa	163
19:	Picture showing interview conducted with the Bishop of Ibadan North Diocese, Rt. Rev. Segun Okubadejo,	164
20:	Picture showing interview conducted with Rev. David Babatope	165
21:	Picture showing interview conducted with His Grace, Retired Bishop of Ibadan Diocese, Rt. Rev. Oladipo Olajide	166
22:	Picture showing singers from Pentecostal Churches invited by Anglican Communion, Ibadan Diocese to minister at 24-Hours of Praise organized by Anglican Communion Ibadan.	167
23:	Picture showing Anglican Communion members raising up their chairs in response to prophetic declarations from an Anglican Priest at Revival service organized by Ibadan Anglican Communion	168

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

Many churches have been plagued with a history of fighting, sometimes leading to horrible church splits. Other churches report a continuous "backdoor" problem. Members leave with hurt feelings, frustration and disillusionment. Oftentimes, those leaving are good families who regretfully remove themselves from the ungodly atmosphere. They are no longer willing to tolerate the disturbing conflicts and have lost confidence in the church leadership.

Cairns (1981) examined Christianity through the Centuries adopting synonyms such as, errors, controversy, negative doctrines, and schisms alluding to an assortment of contentions recorded in the history of the church. He identified four different kinds of faith-based contentions to be: legalistic blasphemies, philosophical apostasies, religious mistakes, and ministerial divisions. He elucidated that legalistic blasphemies were errors in doctrine exuding from Jewish worshippers thereby resulting in contentions between the Jewish worshippers and church leadership. The Philosophical apostasies emanated from the Greeks that endeavored to debase the Christian ethos with philosophy inherent in Monetarism, Neo-Platonism, Manichaeism as well as Gnosticism. The religious mistakes were perspectives and misconception of the scripture by certain stakeholders in the congregation. However, ministerial divisions were stiff arguments over strictness, ceremonial issues and tenets.

In the church of Nigeria, Anglican Communion, there are perceived errors in the doctrines of the church which are regarded as legalistic blasphemies by some parishioners, who are majorly the returnees; the defected members due to the conflicts that ravaged the church but later returned to the church. The identified errors in the church doctrines include resistance against speaking in tongues and conduct of deliverance service which the youth members of the Church believed to be in line with biblical injunctions but were perceived by the leadership of the Church as

contradictory to the norms and tradition of Anglican Communion. The leadership of the church also accused female members of the youth fellowship for not covering their heads during church service and this act was regarded as philosophical apostasies. The dancing style of some youth during praise and worship service, was also condemned, and considered contradictory to the traditional mode of singing from the hymns with soberness and reverence. On the other hand, youth members of the church condemned the practice of polygamy by some adult members and leaders of the church. The misconception of turning water to wine by Jesus was another source of contention in the communion as some adult-members of the church and priests took undue advantage of Jesus turning water to wine, to justify their habit of drinking alcohol, the act believed by the youth members to be sinful and unscriptural. Furthermore, in consonance with the view of Cairns, there were disagreements and stiff arguments in the Communion over the strictness and strong adherence to the norms and traditions of the church by core-members of Anglican Communion, who would always resist any contradiction to the norms and tradition of the church. These members would not tolerate act of shouting during prayer as opposed to the traditional mode of praying from prayer-book in a low tone and also believe in the delivery of sermons from note-book and maintaining a particular posture on the podium as opposed to the method of moving away from the podium and walking around while delivering sermons. All these constituted avenues for contention in Anglican Communion, Ibadan.

Church congregations have not comfortably subscribed to the presumption that conflict may have constructive consequences. Nevertheless, conflicts bring both negative and positive impacts on Church and society. Conflicts present challenges and choices that reflect and shape personal identity. Suffice it, therefore, to say that church-inclined conflicts could be dangerous and destructive, and by the same token, could also be an opportunity for self-examination, for growth and service to people.

D'Souza (1994) comments that while conflict is unavoidable in relationships, it can have either productive or damaging outcomes; useful and virile at the point when leaders perceive or expect it, comprehend its latent capacity and focus on methods of managing it and afterwards use it to understand, explain assumptions and to reinforce connections. He, nonetheless, reveals that when contention becomes ruinous, dynamic decision-making processes can be hindered, causing disputing parties to experience psychosomatic problems, thus, redirecting assets, time, and energy, from achieving significant objectives.

In his research, D'Souza describes indifference as a greater threat to relationship development than conflict. According to him, "the existence of conflict in an organization indicates that participants are interested in something important enough that they must deal with the tension that conflict inevitably brings."

Conflicts or disputes, according to Halverstadt (1991: 14), are power struggles over disparities in knowledge, views, interests, preferences, values, and abilities to gain needed resources. He argues that "the existence of discrepancies among individuals who, for reasons unknown, are in a constrained relationship with themselves" can cause emotional and substantive circumstances. He further equates the efficacy of power (in a social environment) with that of oxygen (in an organic cycle) depicting that power is fundamental to any discussion on conflict.

Conflict is unavoidable in any sustained relationship, be it in a home setting, social environment or work place," states D'Souza (1994: 356), "when people come together on a regular basis, particularly at the point when it includes issues of individual importance, conflicts usually emerge". He additionally references that if contention is constructively managed, people will enjoy atmosphere of peace.

In the book, titled "Add to Your Faith, Excellence" Lee (1993) composes that Conflicts are not really destructive, a reality that has been effectively supported by D'Souza. He declares that while some labor disputes are over working conditions, others are disputes with supervisors over how work is to be done because of contrasts in objectives, divergent views about innovation, and lack of adequate assets.

Murphy and Murphy (2000:263) compose from their book titled, An International Minister's Manual, that "discipline does not exempt Christians from contention". They further state that contentions do ensue among church members and non-members alike. They refer to different contentions among the disciples of Jesus and suggests that if, Christians can put into practice the lessons learned in those contentions; they will make their life journey less-cumbersome and interesting.

Kraybill (2001:3) declares that the Chinese character for crisis or conflict is composed of two symbols: one is Wei meaning "danger" and the other is Ji meaning "opportunity." He buttresses that conflict is dangerous because every day people die as a result of the negative effect of conflict. Human beings have invested lavishly in response to conflict: the technology and application of violence (Kraybill *et al.*, 2001). Most people believe that to prevail in war, it is necessary to invest in weapons and train vigorously in their use. Younan (1994) agrees that conflict exists in human life,

even in peaceful times, and brings with it some constructive and beneficial processes in addition to the heavy costs, suffering, and destructive forces it might engender.

Conflict also creates opportunities from which people can foster positive change and transformation. (Kraybill, *et. al.*, 2001) conclude their argument by asserting that when we prepare with necessary skills, we would realize that many conflicts could strengthen relationships in human community, bring new levels of involvement, new awareness, new patterns of relationship, and even justice itself.

Louis (2007:2) contends that our world is characterized by bitter consequences of words that have hurt and the unresolved disputes that have caused gender-based contention, family abandonment or divorce, political hostility, and racism, among others. Inter-group conflicts in the Church arise from differences of interests, coupled with antagonistic or controlling attitudes and behaviors. Incompatibilities could generate conflict in the Church's perception of sin, economy, power or value differences, or differences in needs satisfaction. Unresolved conflict causes serious anxiety, dysfunctions, and these dysfunctions are often passed on unconsciously to the next generation.

The Church is supposed to provide a safe and peaceful refuge for God's people instead, Church conflicts are creating a battleground for power struggles of various factions and contentious Church members are allowed to be divisive and hurtful. This victimises the congregation, sabotages the pastor's leadership and church progress. Resentment and frustration have always led to various devastating consequences, including character assassinations, conspiracies against those in leadership, slander campaigns, secret meetings, a boycott of tithes, resignations of church positions, forced transfer of ministers, and at the extreme, assassination. These extreme measures victimize the whole congregation. For example, the Anglican Communion, Diocese of Lagos, experienced an ethnic crisis in 2009. The crisis reached its crescendo in 2010 and was finally resolved in 2011. The ethnic conflict had been captured by the print and media houses with these headlines: "War in Anglican Church: We Want Freedom – Igbo Members" (NBF News); "Anglican Bishop Chased out of Church" (PM News); "A Pastor's War Against Anglican Church" (The Westerner).

Unresolved church conflict can destroy pastors and churches, and cause the name of Jesus Christ to be mocked. Prospective members of the congregation, therefore, are being turned away from Christ and the Church, because of the negative dimension of church conflict. There are many Christians who have despised the

traditional practice of fellowshiping with one another, while pastors and their families are being destroyed because of the sinful corrupt decisions of a local body of Christ thereby creating resentments and contentions in the church despite the fact that it is meant to be the assembly of saints yet with the manifestations of human traits.

1.2 Statement of the Problem

Conflict is a phenomenon that has existed since the beginning of time. It is an unavoidable fact that all societies must face, regardless of their political system, economic growth, or social integration. From a historical perspective, church conflict has always been a part of church growth and development. This is due in part to the fact that the church is both the body of Christ and a theological organization hence, the manifestation of human traits in the church. Members of the church are not angels or a collection of other heavenly bodies, despite the fact that they are supposed to be saints. As a result, wherever the church is founded, it is prone to manifesting the symptoms of any human society or organization, including conflict.

Some dimensions of church conflict such as power tussle and financial impropriety seem to have been widely examined in extant academic literature, these include Root cause of church conflict (Moenga, 2013); Causes of church conflict (Sander 2011, Pneuman, 1986); Managing church conflict (Halverstadt *et.al*, 1991); Managing crises in church (Alawode, 1989); Managing leadership conflict (Afolabi, 2018), and conflicts in church denominations (Afolabi, 2011; Ajagbe, 2010; Kaman, 2013).

Kraybill (2001:3) argues that life is without contentions. The challenge is not to avoid conflict but rather to deal with it constructively, thus channeling the energy that conflict generates in a positive and constructive direction so that life-transforming change can take place. In moments of conflict, we make long-lasting decisions about the institutions and resources with which we construct our lives to avoid a reoccurrence of the conflict already experienced. This, however, implies that how we respond in conflict will either limit us or open the way for life opportunities.

Daman (2009), while acknowledging that a small church is a place of deep love and care, conflict is a reality that confronts a congregation regardless of how loving and caring the people are. The difference between a loving congregation and one settling into patterns of warfare is not the amount of conflict or the intensity of conflict, but the way they respond to ensuing conflicts. Warring congregations allow

conflict to fester and grow. Conflicts could affect a church of any size, when it is destructive, it could devastate the spiritual well-being of a congregation, traumatize people and undermine the entire ministry for years to come if not checked.

Church conflicts such as conflict within the leadership over roles in the church, conflict between and among members, conflict between priests and members over several issues such as differences in beliefs and doctrines as well as unresolved conflicts have resulted in schism. These were what Cairns (1981) referred to as legalistic blasphemies and ministerial divisions. The inability to proactively address the roots of the conflicts has informed the defection of members and subsequent formation of other Christian denominations. This endemic problem is quite appalling. Although, Anglican Communion has continued to subsist since its inception in Nigeria, however, the phenomenon of generation and regeneration of membership in the church has not received much scholarly attention even though it has exerted considerable conflict scenarios with devastating implications for church growth and development. Given the above, this study intends to investigate the conflicts in the generation and regeneration of membership in the Church of Nigeria, Anglican Communion, Ibadan.

Hence, the Church, being a human organization, in which stakeholders engage in steady relationship and occupied with significant assignment of ensuring growth and development through evangelism among others, is prone to conflict.

Similarly, the nature and causes of the conflicts in the Church of Nigeria, Anglican Communion, Ibadan, the strategies for the resolution of the conflicts, challenges faced by the leadership of the church in the management of the conflicts and methods adopted for the growth and development of the communion were examined.

1.3 Research Questions

1. What were the issues that ignited and accelerated the conflict in generating and regenerating members in the Anglican Communion, Ibadan in the 1970s and 1980s?
2. What was the nature of the conflict in the Church of Nigeria, Anglican Communion, Ibadan between 1970s and 1980s?
3. What were the strategies adopted by the Communion at resolving the issues of the conflict?

4. What were the challenges the leadership of the communion faced in the management of the conflict arising from the generation and regeneration of membership or still facing?
5. What were the methods adopted by the leadership of Anglican Communion, Ibadan in generating and regenerating members?

1.4 Aim and Objectives of Study

The central objective of this study is to examine the causes, manifestation, and intensity of generation and regeneration of membership-induced conflict in the Anglican Communion, Ibadan, given its implications for church growth and development in the study area.

The specific objectives of the study are to:

1. Explore the precipitating and accelerating factors that influenced the ignition and escalation of membership generation and regeneration-induced conflict in the Church of Nigeria, Anglican Communion, Ibadan;
2. Investigate the nature of conflict in the Church of Nigeria, Anglican Communion, Ibadan;
3. Examine the strategies adopted by the Church of Nigeria, Anglican communion, Ibadan towards the resolution of the conflict;
4. Investigate the challenges the leadership faced in the management of the conflict arising from the generation and regeneration of members in the Church of Nigeria, Anglican Communion, Ibadan;
5. Assess the strategies adopted by the Church of Nigeria, Anglican Communion, Ibadan towards membership generation and regeneration.

1.5 Justification of the Study

The study attempts to evaluate the process of generation and regeneration of membership given the ensuing conflict in the Anglican Communion, Ibadan Diocese. Although publications on the conflict in the Church seem to be suffused in the existing body of literature, comprehensive academic exercise is, however, rather scanty in examining conflict arising from the generation and regeneration of membership in the Anglican Communion. This research study intends to fill this gap in knowledge. Hence, the present study focuses on the generation and regeneration of membership in

the Anglican Communion with specific emphasis on the Ibadan Diocese. The outcome of this research would be relevant for resolving membership generation-induced conflicts in contemporary churches in Nigeria, thereby promoting peace and harmony among the Christian community without undue considerations for the denomination and any other dimension of group sentiment. The Church will benefit from the study in the sense that the results of this study would play an important role in the Church particularly in the Anglican Communion of Ibadan Diocese by giving its members and others some theological answers and guidance on conflicts and other related problems facing the church today. The leadership will also get insights into organizing the Church and steering it carefully through turbulence to ensure consensus is reached peacefully after controversy. The findings of this work will also create room for further research to be carried out.

1.6 Scope of the Study

The study examines the generation and regeneration of membership in the Anglican Communion of the entire three Dioceses in Ibadan. The study identifies the nature and causes of conflicts, the impact of the conflict, the methods of generation and regeneration of membership in the Church, and the approach used in the management of the conflict. Thus, respondents are selected across the variables of denominational membership, gender, occupation, and educational status. The study covered extensively the conflicts in the Church of Nigeria, Anglican Communion, Ibadan, between 1970s and 1980s and taking into consideration contemporary conflicts occasioned by the regeneration of membership in the communion.

1.7 Research Instrument

The collection of appropriate data in any research activity involves deliberate and planned efforts. Hence, the instrument of study used in this research has been carefully chosen to get the best while considering the nature of the study area. The research instruments employed in this study were both primary and secondary sources. The primary source includes Questionnaire, In-depth Interview (IDI), Key Informant Interview (KII), Non-Participant Observation, and Informal Discussion. The secondary source includes library sources, books, journals, church magazines and bulletins, the internet and other electronic media as well as relevant unpublished works.

1.8 Limitation to the Study

The findings of this study may not be the same in other areas of the Church of Nigeria, Anglican Communion due to the peculiarity of the study area, being cosmopolitan. The identified areas of conflict in this study area were caused by the level of education of some parishioners who knew their rights as members of the church and the limitations of the Priests of the Communion among other causes. While in some areas of the Communion where the parishioners were not educationally literate or they were educationally semi-illiterates, such causes of conflicts as identified in this study area may not be issues of conflicts among them.

In addition to the above, there was difficulty in booking appointments with the Bishops for interviews. It took a substantial period before two Bishops could be interviewed after several visits. The Archbishop was not available at different visits but after lots of persistence, he instructed the Provost of Cathedral of St. James' the Great to stand in for him at the interview. Similarly, there was difficulty in administering the questionnaire by the researcher and his research assistants at the initial stage due to lack of cooperation from some church staff in two of the selected churches as well as delay in the return of the filled questionnaire. It took several months before some questionnaires could be successfully administered in the selected churches. Another problem encountered was the initial reluctant attitudes of some respondents in responding to questions aimed at eliciting information on conflict issues in the church but in the long run, the researcher was able to prevail over the circumstances. Lastly, the researcher and the research assistants commissioned for the collection of the questionnaire faced difficulty in retrieving the questionnaire distributed as few ones could not be retrieved. These limitations, notwithstanding, all findings are a true representation of the population.

The above-mentioned challenges were eventually surmounted by the painstakingness of the researcher, by paying several visits to the offices of the Bishops due to their busy schedules, until the interviews were granted.

1.9 Operational Terms

Generation: The process of bringing new members into the church through personal evangelism, crusades, church revival programs and to ensure they have been converted into the new faith as well as the attempt to retain existing members through welfare packages, spiritual attention, consistent visitations, and so on.

Regeneration: The process of bringing into the church the out-gone members, having left the church for various reasons such as disagreement with modes of worship, style of conduct of services, and unresolved conflicts through constructive conflict resolution strategies adopted by the leadership of Anglican Communion.

Returnees: These are members of the Communion who had earlier left the church for other church denominations as result of clash of doctrines and beliefs as well as differences in the mode of worship and conduct of service. These individuals had been accused of the church leadership of violation of the norms and tradition of Anglican Communion but later returned to the communion when the issues of the conflict that drove them away were no longer issues in the Communion and their mode of worship and style of conduct of service have been accommodated in the Communion with the understanding that the Communion has imbibed the spiritual ethos which were initially source of contention.

Church: Congregation or assembly of worshippers. It is the sacrament of union with God and unity among all the people and a community of believers constituted by Jesus Christ Himself as a result of His mission, life, death, and resurrection. The church is equally a place where Christians experience the vital dynamic encounter with the God of their salvation. It is a body or organization of Christian believers. In Latin word, it is called ecclesia and in Greek, it is called the ekklesia, where the word is a compound of two segments: "Ek", a preposition meaning "out of", and a verb, "Kaleo", signifying "to call", literally, "to call out". The usage disappeared and was replaced with "assembly", "congregation", "council".

Dialogue: It is a process of resolving conflicts between and among belligerents through discussions and explanations. It is a reciprocal relationship in which two or more parties endeavor to express accurately what they mean and to listen to and respect what the other person says, however different his or her perspective may be.

Communion: A place of common faith, beliefs, doctrines and traditions. The Church of Nigeria, Anglican Communion is a bond of faith and doctrine for the members and used to express the oneness, unity of faith and purpose among the members and mutual agreement with the doctrine and discipline of the church.

Preferment: An act of choosing or selecting someone among others who possesses a unique ability to carry out an assignment or task believed to add value to an organization or establishment. In the Anglican Communion, the bishop is conferred with the authority to choose someone within his diocese viewed to be desirable and suitable for an appointment to a position or an office for the growth and development of the church.

Parishioners: This is another name for members of the congregation, church worshippers. Members of Anglican Communion are otherwise called parishioners.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Basic issues in Conflict

Church conflict has existed since the beginning of the church and continues to this day. This may be due to the fact that, as congregation of saints and a profound establishment, the church indeed is a human organization with the expression of human traits. Individuals from the congregation, are not angelic, and they are not faultless beings. As a result, the supposed congregation of saints has exhibited elements of human association, including dispute, wherever the association is founded.

In the book "Managing or Overseeing Church Conflict", Halverstadt (1991), portrayed disputes as power battles over knowledge, disparities, beliefs, convictions, interests, wants, values, and capacities to acquire required needs. He noticed that the enthusiastic and considerable conditions can be achieved through the variance among disputants for whatever reasons responsible for their constrained relationship with each other or one another. Halverstadt then, at that point, summarized his idea of contention by likening the role of power in a social arrangement with that of oxygen in a biological expression, to illustrate that, efficacy of power is integral to the idea of contention.

The United Nations Development Programme (UNDP) thematic guidance notes in National Human Development Report on avoidance of conflict, expressed that contention occurs in a situation where two or more participants assemble to achieve contradictory objectives and the other individual is perceived to prevent attainment of common objectives. The idea of UNDP about contention therefore, is the circumstance whereby the interaction between at least two participants is described by the conduct and attitudinal change which may bring about good or adverse results (Franche, 2004).

The report additionally confirms clashes manifest in various ways, such as in social sector, religious cycle, political institution and financial sector, between individual persons, associations, or nations. It identifies that contention manifests in various forms. The report inferred that contention is not generally adverse,

particularly, when communicated through non-violent means; it is valuable and an exceptionally amazing avenue for progress that advances human improvement same as in hyper-competitive market environments, sports and politics (Franche, 2004).

D'Souza (1994) clarifies that conflict is unavoidable in relationships, and can either have useful or dangerous outcomes. It is valuable and sound when leaders perceive or expect it, comprehend latent capacity of conflict, as well as focus on strategies for managing it; thus fortifies relationship. He additionally brought up that when contention transforms to be ruinous, it may affect dynamic process of decision-making, make disputing parties to experience psychosomatic problems, and redirect a great deal of time, energy, and assets invested, from arriving at significant objectives.

In the book titled, "Understudy Evangelism In A World of Revolution", Voelkel (1974), depicted contention as battle of different cultures and values causing unrefined change being experienced generally by younger generation in evolving socio-political frameworks. However, these contentions, not only caused by outer pressing factors but as well as opposing inward strains.

Rothman (1997), then again, recognized two sorts of contentions; Character-based conflicts and Assets or Interest-based conflicts. Character or Need-based conflicts are intangible that deal with tranquility, customs, culture, respect, history, psychology, values, beliefs, and sex of an individual or individuals. Asset or Interest-based contentions are substantial struggles on material and regional interest. He however, sees conflict not as an issue holding back to be settled but as promising circumstances for development, participation, and advancement standing by to be accomplished.

In an uplifting outlook, Weeks (1992), said that conflict offers valuable opportunities for shared development of the disputing parties. He recognized some adverse view-points of contention as interruption of structure in relationship, battle between incompatible self-interests, disconnected occasion that is permitted to characterize a whole relationship and battle just among good and bad, great and malevolence. He concluded that it is showdown between contrasts in specific parts of relationship however, not barring other parts.

Causes, Sources and Components of Conflict

The causes, sources and components of conflict identified by Weeks (1992) are, variety and distinctions, which he alludes to, as exceptionally valuable components to enhance relationships. Basic requirements, he sees as fundamental

components which, when overlooked and their expected fulfillment discouraged, tend to heighten conflicts. He viewed perception to be an element that involves one's thought or translation of actuality. Contrasts in views of self, of the other party, of circumstances and of danger, lead to clashes.

Force is another very vital component in relationship whenever abused, could result to conflict. Individuals' conviction frameworks are an integral part of their actual presence, consequently the readiness of individuals to lay down their lives for the course of what they believe. In this manner, the infringement of the qualities and standards of accomplices in a connection leads to conflict. He concluded that feelings and emotions should not be twisted, or disregarded on the grounds that whichever way they may bring about conflict.

Rothman (1997) further pushed on character or personality-based contentions and asset or interest-based contentions. Identity-based conflicts, Rothman portrayed, to be established in explanation of and the dangers or disappointments to a group's aggregate requirement for respect, acknowledgement, wellbeing, control, reason and adequacy. They are frequently damaging, generally elusive, and profoundly established in theoretical and obscure components of history, psychology, culture, qualities, convictions, and personality of peoples' groups for instance, Israeli/Palestinian conflict. Then again, asset or interest-based contentions are viewed as ordinary contentions where the individuals involved, only contend over qualities, jobs, compensation, and minor business. He argues that this kind of contention is self-evident, detectable and substantial, concrete and obvious.

On his theory, identity-based conflicts, Rothman (1997) further enunciated that conflict could ensue between executives and work force, over job conditions and clashes between communities and clans, over customs and change.

Sande (2004), noted, in his book, 'The Peacemaker', that individuals see struggle, contentions or conflict in three unique manners:

1. Conflict, to a few, is a peril that takes steps to deeply inspire them and leave them wounded.
2. To others, conflict or contention is a deterrent that they ought to vanquish rapidly.
3. To some, conflict is a privilege to tackle issues in such a manner that God is honored and parties involved benefit.

In any case, Sande further clarified the reasons for contentions as contrasts in assessment of opinions which may negatively affect somebody's focus.

List of immediate causes of conflict he identified are stated below:

1. Misunderstandings as a result of ineffective communication could be a veritable cause of conflict. The conflict that ensued between two distinct groups in Israel regarding an altar erected by one of the groups was cited a reference point as contained in book of Joshua 22:10-34.
2. Disparities in values, objectives, endowments, calling, needs, assumptions, or assessment. The contention between Apostle Paul and Barnabas over John Mark coming back to join their team after he had initially left and Paul's view on the possibility of various parts could function together, were the points Sande referred to, as contained in the Acts of Apostles 15:39; and the book of 1Cor12:12-31.
3. Struggle over scarce assets like time and cash is his illustration of the veritable avenue for conflict among the people of God, homes and organisations. He supported this with the contention between Abraham and Lot that eventually made both of them to depart from each other as contained in the book of Genesis 13:12.
4. Sinful mentalities and propensities that lead to wicked utterances and activities as contained in the book of James 4:12.

He concluded with the view that conflicts are not entirely bad. He acknowledged that God made human beings remarkable with varying sentiments, feelings, wants, viewpoints and needs. At the point when these differences are managed appropriately, they can animate useful discourse, support creativity, advance constructive change and by and large, make life extremely fascinating.

Halverstadt (1991) highlights the reasons for intra-church clash which are likewise found in different circumstances apart from the congregation of believers:

1. Tail-bearing and gossip, will haze up valid justification and rationality among individuals in an assembly of believers.
2. "Bold-faced" character deformation by propagating false allegation concerning fellow priest or parishoner.

3. “Condemning each other’s level of spirituality or condemning the character of a fellow believer because of contrasts over convictions, doctrine, level of responsibility and service.
4. When individuals from the same assemblage or association keep a distance while fellow members are fighting or one individual is seen practically obliterating another individual.
5. When the administrative setting of a congregation or a religious association allows excess use of force and influence on members.
6. Vague set of responsibilities for staff and undefined job roles for individuals from congregation or association, a circumstance that generally prompts contentions against individual’s responsibilities. This typically, leads to stand-still in the association.
7. Difference in financial reliance among congregation members, prompts use of force against one another.
8. At the point, an individual in the congregation feels objectified, distorted or deceived as a result of the actions of the superiors that are expected to exhibit unwavering and honest attitude.
9. When the confidence of an individual is being threatened and one feels his integrity is in doubt, then the individual will make efforts to guard it, and to protect his good name.

According to Goldthrope (1986), in his book, titled, “Introduction to Sociology”, identifies assets shortage, management, authority and prestige as reasons for contention within a church or within a group. Affirming the thoughts of some authors earlier considered, Larom (1989) distinguished four situations that could engender contention as follows:

- i. A situation whereby individual feels his or her authority has been compromised.
- ii. When overflowing power of the God is restoring the order of service in usual manner, it could be a potential for factions and divisions.
- iii. Priests who neglect the counsel of their companions, contemporaries or senior colleagues in the wake of new exceptional encounters, claiming to be self-

sufficient, while acting inconsistently. This kind of circumstance may create conflict.

- iv. When God commissioned His messengers to wake the church up from its sleep of “profound backsliding”, such messengers were often confronted with resentment, antagonism and rejection.

In consonance with the work of Larom, Cairns (1981) pointed that Prophets Elijah and Samuel of Old Testament; Jesus Christ, the Apostles and Stephen of New Testament as well as John Knox, John Calvin, and Martin Luther as examples of individuals sent by the Almighty and were antagonized leading to contentious issues.

Notwithstanding, the reasons for conflict in the church organization, Halverstadt (1991), opines that when individuals in the congregation, contingent upon their intentions or ambitions commence their mission work without conforming to the organization’s procedures to secure approval, such, naturally lead to problem which collaborates the views of Cairns (1981) when he identified the causes of conflict as contrasts in faith with the religious authorities, contention with political authorities as a result of non-recognition of political leadership. He further states that contentions within a congregation are precipitated by: legalistic apostasies, philosophical blasphemies, religious blunders, clerical schisms, aftermath effects of the prior clashes, creedal turns of events, revivals, the reformation and the counter-renewal.

In addition to the above, D’Souza (1994) recognizes six usual reasons for clashes. They include:

1. Perceptual contrasts: People’s views differ or see occasion or circumstance as same. These divergent views of the truth are not real in actual sense; they are accepted and envisioned. It is perceived that everyone is seeing or feeling something similar. Notwithstanding, enthusiastic sentiments distort insights.
2. Priority or worth clash: These are various convictions profoundly held by various individuals with various qualities or conviction frameworks. They could be strict, good, philosophical or ideological. They shape individuals’ positions and relationship to others just as individuals’ feeling, making them settled in.
3. Different assumptions or job pressures: These are the assumptions work environment associates have for one another which in the end, cause burden on the individual a particular task has been assigned.

4. Different kinds of objectives: An occasion when employees in the various segments of an establishment have diverse sectional strategies for accomplishing the objectives of the establishment. This distinction in techniques typically brings about rivalry and contention for the limited assets of the establishment.
5. Self-regard or status frights: This is when individuals, by their responsibilities in an organization such as work environment, worship center, home, or relationship, have self confidence that they are custodians of unparalleled thoughts, ideas, strategies and answers for all issues, thus become enraged when the presentation of others seem to undermine their strength or height in a similar workplace thus, the outcome is typically contentious.
6. Personality conflicts: These happen when a few group, who cannot exist together with others in spite of their capacities, abilities and qualities, consistently end up in clash with such associates any place their ways cross.

The Effect of Conflicts on Disputing parties and Victims

In a keynote address delivered by His Excellency, the then Sectary General of Organization of African Unity, now African Union, Salim Ahmed Salim to the 28th General Assembly of African Heads of States and Governments, in Dakar, Senegal, July 1992, uncovered the repercussion of contentions on every African as follows:

Clashes have projected dull shadow on the possibilities of a unified, safe and prosperous Africa which we seek to make. Clashes have taken a toll on the landmass colossally, as far as assets exhausted in arrainging wars and of the broad obliteration to property and framework. Clashes have made colossal enduring to our kins and in the most pessimistic scenario, demise. Men, ladies and youngsters have been evacuated, confiscated, and denied of their avenue for business and tossed into oust as displaced people because of conflicts.

Conflicts have reared contempt and disagreement among our kindred just as imperiled Africa's drawn out dependable possibilities. Our nations have not been able to tackle the energies of our kinsmen and direct them toward advancement on the grounds that such a lot of energy, time, and money have been focused on satisfying the demands conflicts have placed.

Conflicts have had gigantic social, human, and financial expenses, and except if we can stop them, Africa will be in disarray, and its kin sentenced to hopelessness

and languishing. Aside from terminating clashes and delivering resources trapped in the conflict zones for societal investment, there is serious need to stop the torment, hurt and hardship that the various contentions have forced on our kindred (Salim, 1992).

Therefore, UNDP reveals thoughtfully, that the connection from brutal clash to human advancement is clear, albeit, extent of man's growth is expansive; this view is further enumerated with the knowledge of how conflict can affect the four fundamental aspects of human growth which are as follows:

1. Life: Conflict kills the vulnerable (individuals), more particularly regular folks, that is, the civil society more than the soldiers, depriving them the opportunity of carrying on with prolong sound life. Similarly, the defenceless such as ladies, infants, village people, as well as the vulnerable are often times not equipped to engage in violence.
2. Thoughtfulness: Contention alters human thoughtfulness when, for example, the military interfaces regular citizens. Information as well as training are worthless in the sense that adolescents that are needed to be trained in school becoming errands of the obliteration of school system thus enlisting in the force with the perceived honor of carrying ammunitions as opposed to schooling thereby killing and forcefully sending the enlightened who oppose them on exile.
3. Accumulated Wealth: Conflict annihilates collection of resources and prevents those privileged to witness the end of hostility, the alternatives of good and peaceful life. It is hard to account for the heavy carnage caused by vicious conflicts. Productivity loses its credence on the grounds that numerous workers are perpetually frustrated. The nation's natural endowment are carelessly abused and carted away by the uniformed men while institutions like schools, medical clinics, streets, bridges, and industrial facilities are obliterated. Thus, financial brokers, both international and local are forced to relocate their investment to more quiet nations.
4. Dialogue: Conflict disallows peaceful arrangement dialogue and prevents the choice to partake in aggregate issues. The platforms for vote based system get annihilated and are supplanted by oppression, autocracy, and the authority by barrel of weapon, bringing about a culture of quietness, thus causing the

society to be divided and turn out to be more powerless against fierce attacks (Franche, 2004).

Anthony D'Souza (1994) uncovers that the effects or results of contention are in two forms (positive and negative). The positive, brings protracted issues or difficulties or hardships to the table to be managed suitably. It explains individuals' views or insights, uncovers better thoughts and constrains individuals to look for new methods to deal with getting things done and ultimately, poses challenges to individuals to test their capabilities.

Adversely, it creates environment of doubts and mistrusts, lessens contact between dear companions, sometimes prompting total end of conversation. In marriage, it leads to divorce. It makes it unimaginable for parties that need to collaborate and cooperate to achieve their intention thereby deciding to seek after their own personal matters which leads to clash of interest. A few disputants feel crushed, humiliated and disheartened and make them to be disappointed and discouraged members ready to leave the association.

Concurring with D'Souza, Halverstad (1991) recognized two primary effects of conflict: positive consequence of conflict creates privileges for completeness and reconciliation while negative consequence of conflict creates hazardous conditions for division and break-up. He disclosed that the two effects grow simultaneously with the capacity of one dominating the others, depending on the strategy for conflict containment adopted.

In addition to the above, Goldthorpe (1986), notwithstanding, sees the outcomes of conflict in four unique ways:

- a) One party prevailing over the other.
- b) Parties involved in conflict are regarded winners hence no winner, no vanquished.
- c) Parties involved in conflict are regarded as losers turning out none as victor.
- d) Individuals in the conflict are mindful of not being proclaimed loser hence they contend vigorously not to be seen as the loser and while their opponent proclaimed victor. Increase in contention is the outcome.

Cairns (1981) and Brumhofer (1989) note the inventory of divisions, separations, and counter-reconstructions with the outcome of a divided congregation more vulnerable and muddled.

Conventional Dispute Reconciliation Mechanism

Essential ways individuals react to disputes were posited by Sande (2004) and are as follows: Peacemaking, Avoidance, and Resistance Reactions. The Peacemaking Reactions come in the middle of Avoidance and Resistance Reactions however; Peacemaking Reactions establish his idea of an amazing mechanism for resolving disputes, thereby regarding two other reactions as inappropriate for settling disputes. Sande further mentioned the accompanying objective:

1. The Escape Responses: These are responses of individuals who accept that they are conceding the contention, expressed through the following:
 - a) Denial: This is denying that the issue of conflict (the contention) doesn't exist, when it is conceded that there is contention, essentially, no step is taken to settle it.
 - b) Flight: This is an act of vacating the house, quitting the friendship, leaving the place of work, and petitioning for legal separation or leaving one church for another. This is just avoidance policy and not actual conflict resolution technique.
 - c) Suicide: This is termination of self life as a frantic effort to avoid contention conflict after all other available means to settle the rancor have proved abortive.
2. The Attack Responses: These are responses of the individuals who figure they should win the contention at all cost through the following means:
 - a) Assault: The utilization of all or different means of power or threat, for example obnoxious utterances, assaults, and conscious efforts to destroy one's adversary monetarily or career wise.
 - b) Litigation: Bent on adopting legal means to force the other party to succumb to one's desire thereby causing strained relationship of the parties involved.
 - c) Murder: Termination of rival's life, in exceptionally outrageous cases, with strong determination to be victorious.

Summarizing the views on the outrageous reactions to contentions, Sande (2004) reasons that parties in conflict find themselves in such either at the beginning of the fight or after so many unproductive efforts to avoid it. Interrogating traditional and conventional strategies for resolving conflicts or contentions, Sande (2004), Rothman (1997), and Week (1992) suggested unique strategies for resolving issues of contention.

Weeks (1992) views traditional means for resolving disputes to involve what he refers to as "Five Common but Inefficacious Techniques of Dispute Settlement" illustrating each with contextual analysis. Rothman (1997) pointed out that traditional negotiation strategies for dispute settlement were not compatible with a wide range contention. Conversely, Sande (2004) recognized other means to resolve disputes and extensively enumerated them in certain parts of the writing he titled; "The Peacemaker." Additionally, Weeks' ideas of dispute settlement" are;

1. The Overpower Approach: It is the point at which the disputants thrive to overpower the opponent and win with great determination.
2. The Avoidance Approach: Here, one or the two conflicting parties deny the existence of the conflict, trusting that the contention will be over naturally. Others accept the presence of the contention but decline to face it. It is imperative to take note that the initial two approaches are symmetrical with the some parts of Sande's work, titled "Assault and Avoidance" reactions to resolving disputes'.
3. The Negotiation Approach: It is the strategy adopted involving exchange of requests by disputing parties that leads to compromise. This includes negotiations with a few adverse consequences.
4. The Fast-Fixer or Band-Aid Approach: This is where disputants settle for the quickest resolution without paying attention on the issues of contention.
5. The Actor-Part Approach: Strategy by which contenders handle disputes in their official capacity and not really as a disputant on comparable level with their rivals. Thus, utilizing their authority to undermine their rivals to succumb therefore failing to accomplish the harmony in an acceptable manner.

Rothman (1997) enumerates that "Conventional Negotiation Techniques", involve compromise, enactment, and adjudication, are not utilized uniquely in the Western societies but widely utilized in Africa and some parts of the universe. In addition,

Rothman is of the opinion that the conventional mechanisms for resolving contentions are not useful in settling personality-based disputes because they escalate conflicts. As a result of this, identity-based disputes require extraordinary endeavors at exact investigation over a significant period before improvement.

Conversely, "Conventional Negotiation Techniques", utilizes negotiation in the process of interrogation, intended to persuade all the parties to shift grounds in order to arrive at the point of compromise. This strategy, according to him, is suitable contention over interest with clear objectives.

In view of the shortcomings of customary exchange methods, Rothman (1997) came up with ARIA (Antagonism, Resonance, Invention, and Action) framework for resolving conflicts. Rather than Weeks (1992) and Rothman (1997), who have referred to the deficiencies in the traditional dispute reconciliation components, Sande (2004) viewed elective approaches to resolving disputes as follows:

1. Negotiation: This is an individual dealing measure in which different groups try to arrive at a commonly pleasing point of resolution of their significant differences. He pointed out that the arrangement is a quicker means of resolving conflicts, more affordable and less tedious, more accommodating and adaptable than litigation. Adversely, in some cases, the more intelligent or powerful party may exploit the vulnerable party, thereby leading to unfairness.
2. Mediation: It is almost the same as negotiation but involves the assistance of a third party. The party could be one or more neutral individuals who is expected to work with information and the understanding gathered about the conflicting parties. When weighed up with adjudication and lawsuit, mediation is considerably accommodating, less costly, and time-proficient. It works with comprehension and permits conflicting individuals to keep up with their nobility in the course of stressing sensitive issues. It does not affect the relationship of the conflicting parties adversely rather it encourages the parties to arrive at a compromise. Contrarily, be that as it may, meditation compels the parties to engage in the reconciliation process and permits imbalances of power to influence the outcome of the arrangement, thereby allowing the process to end in deadlock, rendering the time and cash expended of no significance, since the outcomes are not legitimately enforceable aside from being incorporated into legal contract.

3. Arbitration: This is the framework which empowers conflicting individuals to express their grievances before at least one impartial referee. In arbitration, judgment is articulated in line with the evidence before the arbitrators. Once more, in contrast to arrangement and intervention, adjudication resolves the disputes regardless of whether one or the two parties do not care for it. In contrast to lawsuit, intervention is fundamentally casual as well as economical. More often than not, decisions arrived at, through the process of arbitration are binding. Contrarily, however, arbitration strains relationships and does not really keep to procedural principles.
4. Litigation: It utilizes jurists, and the bureaucratic principles of normal judicial procedure. It is of benefit that the judiciary has the prerogative of mandating disputants to show up and accept its decisions. The detriments notwithstanding, incorporate it is costly, offers limited solutions, permits individual to gain absolutely while the opponent loses entirely. Law suit creates resentment among conflicting individuals and damages individual relationships.
5. Believers' Conciliation: The initiative of bringing together individuals in contention to settle their scores out of court in biblical and steadfast way, where the reconcilers or conciliation experts carry out their tasks as directed and authorized by the churches in dispute. This interaction, which is appealing as opposed to being antagonistic, encourages genuine communication and sensible collaboration instead of unnecessary division and deception. Believers' appeasement basically incorporates three stages:
 - a) Disputants receiving counseling or training on how dispute is resolved amicably without the intervention of an outsider.
 - b) At the point when above private methods have proved abortive, the disputants are consequently expected to submit themselves to biblical intervention, with at least a conciliator, committed to useful discourse.
 - c) At the point, the above proves abortive, the disputants resort to biblical arbitration, where at least one arbitrator gives audience to their explanations and gives verdict relevant with biblical injunction.

Sande (2004) advocates that reconciliation in a Christian way is value-situated, promoting conventional principles, sustaining associations, encouraging significant change, maintaining a strategic distance from negative exposure, provides a Christian

observer, and is somewhat cost reasonable. However, it has some of limitations, some of which are that mediators don't have similar power as jurists, therefore, limiting their capability to implement decisions.

Larom (1989) proposes that in resolving religious disputes, serious and immediate decisions need to be taken, with the understanding that they may prompt a split of the church or organization, or cause loss of members to another denomination, or a drop in attendance, or a significant reduction in income of the church or lead to rise in sentimental trauma and resentment.

Additionally, he suggests that, for a reconciliator to arrive at the point of verdict, the following should be taken into consideration:

1. Supplication should be made concerning the contending issue for a reasonable period of time, seeking the purpose of God.
2. The perceptive or explanations of the conflicting parties must be heard without bias or prejudice.
3. The dispute should be examined without the jurist's confidence influencing the judgment.
4. Counsel must be sourced from outside.
5. Other alternatives of settlement should be considerably given a thought.
6. Decisions in accordance with a definitive vision of the congregation or religious association should be top priority.
7. Once the choice is made and carried out, the priest, or mediator should not lament. He/she should adhere to the choice made.

Larom (1989) while concluding his proposals on resolving religious disputes, he advocates that, "ministers should take precautionary measures against excessive contentions in worship places, not to allow new worshippers to turn out to be excessively persuasive, particularly when they (the pastors and leaders) do not have sufficient information about their pasts".

Goldthorpe (1986) composed from his background of sociology that human social orders acquire authority by building general consensus, an old and sustained custom that is as yet being valued till today. Drawing from Durkeim (1974), one of the prominent sociologists, uncovered that human beings usually have a typical reason for living respectively in the same environment. He, however, recommended that in resolving disputes, there should be restoration of the values destroyed during the

period of conflict. Goldthorpe further suggested three avenues for conflict resolution, which include:

1. Aggression (physical assault): It should be noted that this method is not acceptable to believers, though sometimes used in the Ancient Times by certain individuals in the assemblage in their response to oppression which consequently led to reformation. However, the method is employed in some racial, political, inter-tribal and inter-national conflicts.
2. Coercion: This can be referred to as mild pressure on disputants for achieving peace. It is a strategy adopted by United Nations and powerful nations like United States of America, United Kingdom, Germany, France and alliances such as the North Atlantic Treaty Organization (NATO) and European Union to settle disputes between and among smaller nations at the International system.
3. Consensus Building: This is popularly adopted by smaller groups, during parliamentary discourse, political party congresses, the church setting and other religious platforms.

Wrapping it up, Goldthorpe (1986) sees contentions as being unavoidable yet dissipative of ordinary working of the social system where they occur. In his contribution, Weeks (1992) advocated 'Eight Crucial Steps Towards Conflict Resolution', the process of partnership encapsulated in what he called the basic framework. These are:

1. "We" as opposed to "I" against "You": An idea that instructs disputing parties to view dispute not as "I" against "You" syndrome but a case of "we" working in harmony towards improvement of joint relationship".
2. Disputes should be addressed in view of general interaction: a rule advocating that disputes should not be regarded little part of the entire social interaction however to such an extent that influences the entire relationship and should be equally given attention.
3. Effective method for resolving disputes should advance the course of relationship and interaction. This advocates for the need to resolve disputes in such a manner that the amicable settlement does not eventually terminate the cordial relationship but instead advance its course.

4. Good conflict resolution ought to achieve common advantages. This guideline uncovers that peaceful resolution can be seen to be successful when it is beneficial to everyone in the dispute.
5. Building of relationships and resolution of disputes are interwoven. This last rule communicates that resolution of disputes and building relationships are mutually-related, interdependent and tightly connected. Resolution of conflicts is germane in building and maintaining relationships, in the same vein, mutual understanding is indispensable in avoiding and resolving conflicts or disputes.

In recognition of the eight fundamental strides to resolution of disputes, Weeks (1992), systematically highlighted what could be regarded as his approach concerning conflict partnership as follows:

1. First step: It involves creating a conducive environment for dialogue by the conflicting parties. This process involves individual mental planning by the parties involved; picking a proper time and conducive location for dialogue, and what the preliminary discussions would be, in all terms.
2. Second step: It is suggested at this level that all opinions that might have formed by the disputing parties should be clearly elucidated. These incorporate disputants' views about the dispute itself, views of self and views of the accomplice in conflict. At the point when this is successfully accomplished, then the clearing of the dust can be ultimately enhanced.
3. Third step: This step centers around personal and general needs. It advocates that when individual and general needs as well as that of the relationship are neglected, it will consequently generate contention. He, however, suggests that, conflicting parties ought to unequivocally see to their individual needs before any other thing through personal assessment. After this, the needs of the other conflicting party should be taken into consideration together with the contending issues. Achieving the aforementioned, the shared needs of the parties in the conflict should also be addressed.
4. Fourth step: Building joint positive power as opposed to personal negative power that is, derogative use of authority for personal purpose. In contradiction to the meaning of force provided in Dictionary, Harkavy (1996), defined force as "the capacity or ability to utilize authority, strength, control, force or might, equipped of being applied". Weeks (1992) in his own perspective,

characterized power as “comprising attitudes, insights, convictions and practices that enable individuals and associations the ability to act or perform successfully”, looking at the good and bad aspects force, he analyses three forces present in social relation and contention as personal-force, accomplice’s force and joint-force. He further investigated the way joint positive force should be bridled to resolving disputes and developing relationships.

5. Fifth step: It focuses on the times ahead, starting from the moment and taking clues from old times, with the understanding that, while the old times ought not determine any relationship, it should not be totally discarded for the fact that the exercises of the past are extremely significant and productive for what is to come. Where it becomes necessary, the negative experience of the past should be jettisoned for its gains to be appreciated.
6. Sixth step: This step is about generating alternatives as opposed to pre-conceived decisions. In this respect, understanding the choices of the opposing disputant is needful, as it offers a more extensive scope of choices to select from.
7. Seventh step: In this regards to this, Weeks energizes improvement of what he calls “doubles” with accomplices in dispute, as climbing steps to activity, not for dispute settlement alone but as well as developing joint- social relation.
8. Eighth step: Basically about the wrapping up on “Dispute Joint-Effort Process” which advocates for a commonly-useful arrangement as opposed to requests. Under this understanding, individual turns into dispute accomplice’s partner’s gate-keeper. Weeks (1992) concluded on the best way to deal with common trouble spots like outrage, the mentality of “no contention” by one party when it is obvious that there is contention, and how to approach fellow disputant courageously and effectively and numerous others more.

Rothman (1997) elucidated further on conflict by identifying "Asset or Interest-based Conflicts" and "Personality-based Conflicts" as two sorts of contention. He discloses that contention over interests can be resolved by adopting ordinary techniques for settling conflict while personality disputes are resolved by the customary strategies for compromise, Rothman proposed ARIA as instrument for resolving conflict, with full meaning; Antagonism, Resonance, Invention, and Action.

Essential truth about personality-based dispute resolution is that character-based disputes would possibly bring about development when they are viably

overseen. Innovative commitment starts whenever all disputing parties have the privilege to air their perspectives and concerns and simultaneously pay attention to the worries of their rivals, during which endurance acknowledgement and personality should be given attention.

The ARIA structure empowers an intelligent discourse to precede critical thinking or bargaining and this brings will about the achievement of several significant objectives like the disputants figuring out how to see the value in reaching a compromise or negotiation; that they start to take a gander at their contention in like manner, articulating common concerns, and yearnings; that they come to see the value in the benefit of arriving at the point of understanding that others discover reasonable and satisfactory; and feeling comfortable with the environment for bargaining aimed at achieving common gains.

The ARIA structure is intended to work out sufficient and exact data exchange between disputing parties in an environment of transparency and receptiveness where disputing parties are empowered to voice their most profound concerns and inspirations and to recognize those of their contenders.

Rothman (1997) constructively breaks down the four segments of the ARIA structure for settlement of disputes as follows:

- a) Antagonism: A method to make parties in contention getting to verbalize issues of contention, giving an unequivocal casing to be investigated, assessed and rethought.
- b) Resonance: It is described as surfacing typical necessities and motivations. It is the result from poorly arranged illustrating the reflexive rethinking, where contending parties articulate their own qualities and concerns intelligently until they accomplish shared conviction, saying “we” as opposed to “they.”- accepting responsibility rather than apportioning blames.
- c) Invention: It is described as producing agreeable arrangements; changing the dispute or contention into a wellspring of inventive arrangements. Through it, the disputants learn procedures for critical thinking to tackle challenges in which they all derive pleasant gains.
- d) Action: It is described as setting joint plan for the execution of methods consented to. It is at this stage that the following interrogations are inquired; “How would anyone be able to respond?”, “why is it to be carried out?” and

“In what way should it be carried out?” It subsequently incorporates joint venture arrangement, institution building, bargaining or task- solving and activity arrangement.

In addition, he utilizes a segment of his writing to delineate the use of dispute settlement instrument in circumstances like peace building; changing disputes within and between groups and associations and the opportunities gained from the execution of ARIA apparatus in local disputes.

It is however, noted that writings reviewed are practically on the same page but in varying dimensions and view- points. In closing, however, Sande, from the scriptural perspective, has some very extremely intriguing and significant proposals for managing disputes and resolving conflicts.

From his tricky incline of contention, where some traditional reactions to conflict have been effectively talked about that is, escape and assault reactions, Sande (2004) gives the notification of what he calls the "Peacemaking Responses" to contention. He attests that is instruction from Almighty, engaged by the gospel and coordinated towards discovering just and commonly pleasant solutions to dispute. He alludes to the initial three reactions out of the total six reactions, comprising "Ignoring Hurts", "Compromise" and "Bargaining" and the leftover three - "Intervention", "Arbitration" and "Responsibility". Having taken a look at the escape and assaults responses, there is need to also take a look at the peacemaking reactions more intently:

1. Ignoring Hurts: He cites widely the scriptural texts of Proverbs 19:11; 12:16; 17:14; Colossians 3:13; 1Peter 4:8 to demonstrate that numerous disputes or contentions are constructively settled essentially by neglecting them since they are too irrelevant to require special consideration. .
2. Compromise: It is suggested to ignore hurts and reconcile with individuals in love. Relevant passages cited are Proverbs: 28:13; Matthew: 5:23-24; Matthew: 18:15; Galatians: 6:1.
3. Negotiation: Regarding this reaction, Sande maintains that regardless of whether or not social issues are settled effectively through compromise, it is necessary to work on the material issues that could generate contention. Personal gains should not be at the expense of the benefits of other individuals as contained in Philippians 2:4.

4. Mediation: He suggests that when the disputants find it difficult to reach a compromise themselves, then they need to look out for the help and intervention of a third party to help them monitor the dialogue more properly in order to attain the expected reconciliation as instructed in the gospel according to Matthew.18:16. The third party is the arbiter and his intervention is known as mediation.
5. Arbitration: This is adopted when conflicting parties can't arrive at the point of consensus intentionally regarding issues then intervention of a third party referee is needed who possesses power of attorney to give verdicts to be adhered to, by the conflicting parties. The biblical passage he cites in this regard is documented in 1st Corinthians chapter 6: vs1-8.
6. Accountability: At a point when there is decline in every attempt of reconciliation from a disputant, such an individual should be handled in accordance with what is documented in Matthew chapter 18:17.

He further highlights the under listed as three lessons likely to be learnt in conflict:

- a) Conflict circumstances are avenues to glorify God.
- b) It is crucial to be at peace with all asundry.
- c) It will be difficult to accommodate our neighbors until we have figured out how to trust God to do what is pleasant and acceptable.

Sande contends that:

- a) Conflicting parties are to ruminate on their respective activities as opposed to apportioning blames to their conflicting partners always.
- b) Conflicting parties are to make enquiry as to whether the reasons for the dispute truly worth the dispute in any way.
- c) Conflict truly begins in the heart and as such it is necessary for disputing parties to acknowledge obligation and admit the impact of their roles and the failure that have generated the contention and to plead for pardon even when the perceived guilty party is not instrumental to the dispute.

Sande (2004) is of the belief that such, have mild and insignificant effects on the minds of disputing parties. In addition, he expresses that there are two kinds of log that should be got rid off.

- a) The log of basic, negative and over reactive tendency that ignites contention.

- b) The log of inciting words and attitudes like protesting, grumbling, rebelling, criticizing, slandering, lying, exaggerating, laziness, neglecting responsibility, unforgiving and so on.

In an attempt to effectively remove the logs, however, Sande suggests the accompanying, which he refers to as 'The Seven "A's" of Confession' (Sande, 2004: 126-134):

1. Address every individual you have annoyed.
2. Avoid "assuming "but and "may be" in trying to find flimsy reason for your mistake or shortcoming.
3. Admit explicitly all traits and expressions that are annoying.
4. Acknowledge the pain you have inflicted on other individuals.
5. Accept the effects and make efforts at correcting all you have done wrong.
6. Change conduct by giving in to new dispositions and attitudes.
7. Ask for pardon.

Notwithstanding, he concedes that this method of reconciliation is a big task that can only be exhibited by a genuinely contrite disputant who is interested in resolving conflict. In the third part of the Peacemaker, he writes that dispute settlement from religious standpoint, which refers to as "Gently Restore" He suggested a process of re-establishing a culpable person in three steps, in light of biblical orders as contained in Galatians chapter 6 v:1 and Matthew chapter 18: v15:

1. The initial stage is a meeting between the disputing parties only and the idea of the meeting should come from the offended that should contact the offender, the guilty party, to bring up to his notice his offence and not the alternate way round.
2. The second stage, he suggested that reality should be expressed in love by the disputants, one to another.
3. The third stage, which becomes fundamental just when the defaulter declines settlement or reconciliation. He suggested, in line with biblical dictates that the assistance of an external individual that is, the intervention of the third person should be sought to moderate the process of reconciliation. In doing this, he advised that:

- a) The initiator of the process of reconciliation that is, the offended should perceive that God can utilize him or her to assist the culpable to resolve the dispute more amicably.
- b) The defaulter ought to be drawn closer in an adoring and benevolent way and to be assisted to assess the individual's role in the contention, since the cooperation of the offender delivers more successful results. When the above have been successfully carried out, then the following can be employed.

1. Step four: - Tenderly and affectionately advise offender.

Still on the perspective of biblical account, Sande illustrated three significant advances that should be taken to accomplish reconciliation of disputes:

- a) Step one is a suggestion to pardon the guilty party because God pardoned us our transgressions totally without any trace of guilt; pardoning us to the extent of bearing the penalty of our offences.
- b) Step two, he prescribed that the outraged, aggrieved should seek the interest of others particularly, the interest of the guilty party. He iterated that, as much as we look for our individual advantage or interest alone in everything, including disputes or conflicts; it is vital to note that others too have interests to fulfill and protect.
- c) Step three, the attempt to defeat evil with good. He disclosed that to find a sense of contentment with all manner of individuals consistently, there is the need to know how to defeat evil with good (not the individual contending with us). He revealed that more often than not, we respond violently against our colleague thereby prompting contention. The truth, nonetheless, is that the reason for the action of the individual that might have insulted us is malevolent and not the individual who was just unfortunate to serve as channel intentionally or unintentionally as a victim of circumstance. The appropriate antidote is to conquer evil with good.

Conflict is a universal phenomenon that can be found in different relationships such as family circle, either nuclear or extended, big or small organizations, national or international interactions. All relationships and interactions in any organization, no matter how cordial or friendly, sometimes could degenerate into disputes, grievances,

and misunderstandings, all of these can be regarded as conflict. Maule (1969) perceives conflict as ‘‘a n arrangement of collaborating framework, each party to the dispute being a system in itself, bound, to the other party by an arrangement of interaction, information, and subjective understanding and behaviour responses’’.

Mack and Snyder (1957) contend that sometimes conflict ensues as a result of the presence of extremely exclusive phenomena which are inborn like the world which is independent of man similar to the case of two items in the same spot simultaneously. Dispute may inherent in culture as opposed to in nature. Such incorporates conflict belief systems, ways of thinking, and religions. The contention between different parties is a fundamental social process.

Social theory conflict analysts have different notions about the phenomenon of contention. From the perspective of Moralistic framework, contention is seen as undesirable, despite the fact that it is unavoidable. Dispute is considered a "final-resort" social interaction. It is a helpless substitute for more acculturated and less damaging methods of deciding social strategy. It is considered corrupt for a portion of its savage structures, for example, war that prompts huge annihilation of human and social items.

From social order's standpoint, dispute is seen in dual ways, on one hand, it could damage social stability and be termed "horrible" or "awful" while on the other hand, it could be proof of breakdown of social control and accordingly, suggestive of a basic insecurity in the social context. Moralists and Social orders express a worth inclination for dependability. There are no human foundations that do not take part in one contention or the other which may bring about conflict. Each administration, marriage, relationship, school, and even Church live with day by day difficulties or battles of life. For instance, Gustafson (1961) insisted that church is a gathering of sinners who have been pardoned and allowed to live by God.

Mickey and Wilson (1973) noticed that it is theologically suggested that human tendency of carnality should be acknowledged and furthermore mutual understanding cannot be accomplished without contention. He affirmed that conflict within the church is a reality and this could be conflict among members and between the Pastors and the local church. Horne (1988) sees conflict as indispensable in the light of the fact that individuals in some cases are unduly sensitive and can be easily be offended.

Naturally, some individuals are obviously goal-oriented and seek for power and positions of leadership. With this natural human trait, the possibility of power

contests cannot be denied in the church being a human organization owing to the fact that the possibilities of personality clashes are unending.

It is important to note that Church has been encountering contentions since its initiation. As contained in the Biblical record, the early church experienced various contentions. One of the contentions experienced in the church can be found in Acts of Apostles Chapter 15 verses 1 – 35. The debate was fixated on doctrinal issues of legalism concerning the Jewish and the Gentile Christians.

Bainton (1969) sited the conflicts among Christians in the city of Alexandria during the reign of Emperor Constantine. He pointed out that it started as discussion but ended in hot riot to the extent that Emperor Constantine was surprised that Christians could quarrel at all.

Other sets of disputing matters that happened in the sixteenth century, the period referred to as Reformation period was the time the church recorded the rebellion against the Papacy. The frontliners included Martin Luther, John Calvin and Huldrych Zwingli.

The revolt commenced with Martin Luther as he nailed his 95 allegations called “95 theses” against the Pope to the door of Astle Church in Witternberg. The three (3) basic ideas of his accusation were:

- i. Protest against the abuse of papal authority;
- ii. challenging Pope concerning his control of purgatory; and
- iii. denial of the “extra merit” theory behind the indulgences.

Bainton (1969) revealed that the revolt of the 16th century in the Catholic Church was principally against specific practices in the church and prompted the commencement of a movement called "Protestant" in the 1529. During a similar period in Switzerland, another man called Zwingli in Zurich also rebelled against certain acts of the Catholic Church and began a Reformed movement. In spite of that, the Council which was called to resolve the dispute ruled in favor of Zwingli. The contention, however, continued as both Catholics and Protestants faced each other with killings and burnings and war was the eventual outcome. In the war, the Catholics gained upper hand and killed many of the Protestants including Zwingli, the leader.

In response to the disaster, some of the Protestants that were followers of Zwingli felt it was a punishment for their taking up arms on behalf of the gospel.

They felt that the act was contrary to the teaching of the Holy Bible which states "if anyone strikes you on your right cheek, turn the other cheek to the individual" (Mathew 5 v. 35).

Bette (1977) alludes to other forms of conflicts led by John Calvin in Geneva, John Wesley in the 18th Century, and the Charismatic Renewal of the 20th Century. Miller (1978) noticed that the leadership structure of a church had specific impacts on the kind of contention that may occur also will determine how such disputes could be handled. The three essential types of Church structure are the Episcopal, Congregational and Presbyterian.

Under the Episcopal framework, the Church government basically resides in the office of the Bishop. It resembles the monarchical structure in the civil government. The Church denominations that adopt this structure include the Roman Catholic, the Methodist, the Lutheran, and the Anglican.

Another one is the Congregational framework, which is purely democratic in nature and has no hierarchy at all. The congregation (church members) determines the approach, the official, and the acts of the Church; the congregation is the most influential authority of the church. There is no individual or group of persons that is more powerful than the congregation. The Church denominations that adopt this type of framework include Baptist and Evangelical.

The third framework is the Presbyterian. This is more similar to a conservative or representative democracy. In the framework, every local church is recognized at the Presbytery meetings. The priests of the local church and the lay-readers are usually the representatives.

Another important aspect of an organization is its structure. Some organizations are closely structured while others are loosely structured. In a closely structured organization, authority is highly centralized with little autonomy for either local groups or individuals. But for the loosely structured organization, the authority is less centralized and allows freedom of action.

Closely structured organizations have their roles rigidly defined even to the prescription of specific roles for most situations whereas, loosely structured organizations have less defined roles. There are always rooms for adjustment by the individuals, or local groups as the occasion warrants. The effectiveness of either a closely or loosely structured organization is dependent on its size and the nature of its activities via its environment.

Horton and Hunt (1976) contended that the Baptist Church is very loosely structured. It is unlike the Catholic Church which is closely structured with strong central authority, elaborate organization and detailed rules and procedures. Baptist Churches select and dismiss their ministers unlike the Anglican Communion that is Episcopal.

2.2 Doctrine, Principles and Norms of Church of Nigeria (Anglican Communion).

Church Missionary Society (C.M.S.) formerly called the "Society for Missions in Africa and the East" was established in 1799 and assumed the first effective organ of the Church of England (Anglican Communion) for missions to non-Christians. It pioneered missionary work in Canada, New Zealand, the Middle East, West, and East Africa, Persia, some parts of India and Pakistan, South China, and Japan. It had also sponsored innumerable Bible translators.

The missionary assignment of the C.M.S. in Nigeria started on the 17th day of December 1842 when Henry Townsend of C.M.S. landed in Badagry from Freetown, Sierra Leone accompanied by Andrew Wilhelm, a class teacher.

The works of Ayandele, Oduyoye, Hildebrandt, Crampton, Daudu, and Ayegboyin, Oduyoye reveal information about the cancelation of slave trade and the settlement of liberated slaves in Freetown, Sierra Leone as the event that started the planting of Christianity in Nigeria. According to Oduyoye, Hildebrandt, and Daudu, before the arrival of the Wesleyan Missionaries; Rev'd Thomas Freeman and Mr and Mrs de Graft, to Badagry, Christian re-captive emigrants had been living in Badagry for at least two years. Badagry was regarded as the Slave Port from where the slaves were shipped to the slave vessels as well as mission centers where the planning of Christianity started in Nigeria.

According to Hildebrandt, before the advent of C.M.S., Wesleyan Methodist Church arrived in Badagry and established a mission there in 1843. Oduyoye accounts that Freeman left de Graft in charge in Badagry while he returned to Cape Coast. The Methodists lacked the manpower to open a branch in Abeokuta. According to Ogbukalu (1978), the Wesleyan Methodists later spread in Western Nigeria, while the Methodists penetrated the Eastern Nigeria through Calabar.

When Henry Townsend arrived in Badagry on December 17, 1842, accompanied by Andrew Wilhelm, he met Thomas Birch Freeman who returned from

Abeokuta on Christmas Eve. Unfortunately, missionaries recorded little success in Badagry, being a slave port. C.M.S. activities thereafter progressed in Abeokuta and overshadowed the activities of the Wesleyans. This made Abeokuta a mission center of Christian Missionary Society.

The success of C.M.S. in Abeokuta soon came into conflict with the traditional religions and social customs. The Missionaries were persecuted and specifically, in 1867, were sent out of Abeokuta and their property destroyed or looted. But this did not prevent the spread of Christianity to other parts of Yorubaland. For instance, Oduyoye gives an insight into Ibadan (the military camp) which became the center of Christian mission from where the Gospel spread to the entire Yorubaland.

Historians and Scholars like Akin Omoyajowo S.U. Erivwo, J.O. Amu, and M.O. Fape have shed more light on the planting and expansion of the Anglican Church in Western Nigeria. Taking a gander at the pioneering activities of C.M.S. missionaries, as indicated to Fape, involves taking a look at the past of Anglicanism in Nigeria. He divides the beginning of the C.M.S. mission work in Yorubaland into three stages, each beginning with Badagry. The first is early mission work in Abeokuta, beginning with Henry Townsend's arrival in Badagry in December 1842. The second phase is the arrival of Rev'd and Mrs. David Hinderer; C.M.S missionaries in Ibadan in 1852 and the third phase is the beginning of C.M.S mission work in Lagos in 1852.

C.M.S. was involved in Venn's scheme of not only spreading the Word but also gathering the ecclesia as part of the visible Body of Christ consequently, founding mission centers in Badagry, Abeokuta, Ibadan, and Lagos. However, from 1853 to 1858, Townsend traveled nonstop and spread the mission work to many parts of Yorubaland, earning him the title of Yoruba missionary. When the British actually conquered Lagos in 1861, the tale took on a new dimension. There, the missionaries collaborated with the British government, which tried to compel people to submit to her will by coercion. In this regard, Colonial Church leaders assumed positions previously reserved for indigenous peoples, undermining a significant feature of Henry Venn's Yoruba Mission values.

Yorubaland should have been divided into a diocese as early as 1872, according to Omoyajowo, but this did not happen since no white man would serve under an African Bishop. According to him, Revd J.S. Hill was consecrated to succeed Crowther rather than James Johnson, an African who was even more eligible, and the

whole geographical region that is now known as Nigeria was founded as the Diocese of Western Equatorial Africa on June 29, 1893.

C.M.S later transformed to Anglican Church when it became self-propagating and eventually self-governing. However, the strategy for evangelism and church growth at the early period was not by the creation of dioceses.

Anglicanism

The term "Anglicanism" simply refers to "Anglican principles or Anglican church frameworks" or "Anglican way of life." In other words, it refers to the beliefs and practices of Anglicans as a family church within the universal church of Christ that distinguishes them from other denominations. As a result, Anglicanism is what distinguishes the church or the communion from other churches, or Anglican Christians from other Christians. The year 1534 is widely accepted as the actual origin of the Anglican church and Anglicanism, when King Henry VIII was declared by the British Parliament to be "the only supreme head on earth and of the church of England.

The word "Anglican" emanates from an ancient Latin name for Church of England, "Ecclesia Anglicana" (the Church of England), and meaning, the church, which rose from and has its root in England. Anglican Church is the body of the church which took after and shared the faith in common with the Church of England. It is a church in full accord with the Church of England in doctrine and church order in any part of the world. Anglicanism is about the doctrine, norms, principles, tradition and structure of Anglican Communion.

Anglican Communion

Every church in the Anglican Communion shares a similar apostolic practice and order with the Church of England, and can "interact with," "fellowship with," "converse with," "speak together with," and exchange thoughts, ideas, or feelings with one another. They are, in other words, "in communion" with one another. The implication of "in communion" is that a member of one of those churches can receive Holy Communion in any of these Anglican churches, whether in England (Europe), America, Africa, Asia, Australia, or New Zealand.

It also means that with the permission of the local Bishop and the churches that recognize the leadership of the See of Canterbury, a clergyman (priest) of one of those churches is competent to officiate in any of the others. The term Anglican refers to

churches that arose from the Church of England and its overseas expansion and share a common tradition of faith, church order, and worship that are theirs.

It signifies that the Christian tradition which became the ethics of the Church of England and spread out to become the distinguishing mark of the worldwide communion. Anglican Communion which in one sense neutral, has come to be the bridge between extreme Protestantism on one hand and extreme Catholicism on the other hand. It is seen to be Anglo-Catholic Church (*Ecclesia Anglicana*) which is a worldwide communion as it is catholic, apostolic, evangelistic, and missionary.

Anglicanism maintains the doctrines of the ancient and undivided church and rejects medieval developments, which are un-catholic. Anglican teaching is based on (i) The 39 Articles of Christian Faith, (ii) Book of Common Prayer and Ordinal, (iii) The Canons Ecclesiastical (iv) Catechism.

1. The Thirty-Nine Articles of Christian Faith is what all Anglicans accept, believe and subscribe to and it is a ground of their doctrine as they believe in Holy Trinity.
2. The Book of Common Prayer contains prayer for each day, the Epistle and the Gospel as used in the church of Nigeria, Anglican Communion.
3. The Canons Ecclesiastical
4. Catechism which every Anglican member must know, accept and believe especially those preparing for confirmation.

Akinade (2003), views Anglican Church as biblical, liturgical and evangelical. The bedrock of its doctrines is the Bible as contained in the 6th Article of the 39 Articles. The Church is liturgical in that, all its services are ordered are guided by the rubrics which guide the user of the order. It is evangelical in that it believes in the Great Commission- Go ye into the world and preach the Gospel.

Fape (2009), identifies The Book of Common Prayer and The Thirty-Nine (39) Articles as part of Anglican doctrines. Anglican Communion operates on the doctrine of the Trinity; the Father, the Son and the Holy Spirit, which is common to all Christian denominations. The Church is a Catholic Church in the sense that it is universal in nature. The word 'Catholic' is a Greek word, interpreted as universal, a Catholic Church but not Roman Catholic (Wotogbe-Weneka, 1997).

Liturgy

This is a worship pattern that consists of recitations or songs that are repeated at every worship service, often in the form of exchanges between clergy and congregation (Parishioners). The liturgy of the Anglican Church is complex. The sacrament of the Eucharist is an example of liturgy. It is a prescribed form of public religious worship or a set of forms of public religious worship. Liturgy, a religious phenomenon, is a communal response to and participation in the sacred through the activities that reflect praise, thanksgiving, remembrance, supplication, or repentance. Liturgy can be considered a Eucharistic rite, a rite or set of rites prescribed for public worship.

It is a pattern of worship in the Anglican communion comprising recitations or songs. It is often in the form of exchanges between the clergy and the congregation. Liturgy varies from one denomination to the other. It contains the norms and traditions of churches as well as the modes of worship. Every church organization has its peculiar liturgy. It is the distinctive identity of the communion. The liturgy of the church of Nigeria, Anglican Communion is expressed in different forms.

The liturgy of Eucharist expressed in Thanksgiving or Praise celebrations. It is also expressed in the symbols of the communion; fish and cross which are official symbols of the communion. Anglican Communion has liturgical colours for every occasion or service. White is used on Christmas Day which symbolizes purity, perfection and joy. It is also used on Easter Day, Ascension Day, Trinity Sunday, Wedding Day, and All Saints' Day. Red symbolizes Holy Spirit, martyrdom, love of God, and it is used on Good Friday and Pentecost. Green symbolizes hope, regeneration, nurture and growth and it is used on Trinity season.

2.3 Growth and Development of Church of Nigeria (Anglican Communion).

The Church of Nigeria (Anglican Communion) is now generally accepted to be the second-largest province in the Anglican Communion as measured by baptized membership, after the Church of England, and the largest Anglican province by several worshippers. As of the year 2000, of the 38 provinces (national churches) and 38 primates with 76,497,128 Anglican members worldwide, the church of England has 44 dioceses with 26,000,000 members, while church of Nigeria) Anglican

Communion) had 77 Dioceses with 17,500,000 members (<http://www.answers.com/topic/Church-of-Nigeria> P1).

The Anglican Communion is a global fellowship of all National Anglican Churches and Provinces. The Church of Nigeria (Anglican Communion) and its primate are among the 38 provinces (national churches) and 38 primates. The Church of Nigeria (Anglican Communion), like any of the National Anglican Churches and Provinces, has its own structure and therefore, it is not under the jurisdiction of the Church of England or the Archbishop of Canterbury, but it is in full communion with all Anglican churches, dioceses, and provinces that hold and uphold the ancient faith, doctrine, sacrament, and discipline of the Holy Catholic and Apostolic Church as commanded by the Lord in His holy word and as taught in the Book of Common Prayer and the ordinal of 1662 and the Thirty- Nine Articles of Religion. (Anglican Organization, in <http://www.allsaintsjakanta.org/angorgn.htm>// P.7).

On Saturday, 24th February 1979, twenty- eight years after the Province of West Africa was inaugurated in Freetown, Sierra Leone, the sixteen Anglican dioceses in Nigeria were constituted and inaugurated as the Church of Nigeria (Anglican Communion).

Church of Nigeria, Anglican Communion adopted creation of dioceses as strategy for evangelism and growth. The number of Anglican dioceses in Nigeria gradually increased from two to eleven between 1951 and 1973. For example, Lagos Diocese, which covered the whole of Western Nigeria and part of northern Nigeria from 1919 to 1951 for 33years, gave birth to Ibadan, Ondo, Benin, Ekiti, and Northern Nigeria (later called Kaduna) dioceses with Kwara and Ilesha as proposed dioceses for the year 1974. The second diocese on the Niger also gave birth to Niger, Delta, Owerri, Enugu, and Aba dioceses. With the indigence of the diocesan Bishops, the number of dioceses, created in Nigeria between 1951 and 1973 increased greatly.

By 1999, the number of dioceses had increased to seventy-six with seventy-six bishops. The number of dioceses increased tremendously in the millennium, to one hundred and twenty-one. The establishment of new dioceses was as a result of desire for Church growth, grass-root/aggressive evangelism, strong desire for indigenisation and for economic reasons.

With the election of indigenous Archbishop Olufowoye, a native of Ondo city, as the first leader of the new province (national church) in 1979 and Adetiloye, his successor in 1988, the church of Nigeria (Anglican Communion) experienced rapid

expansion. This exemplified grass-roots evangelism because it became easier for people to approach their Bishops, as well as the Archbishop and Primate, who could easily understand their culture, plights and complaints.

The appointment of indigenous Archbishops not only put an end to the European clergy's long-standing oppression of African clergy, but it also freed African laymen and women from the white leadership's oppression. The Church, on the other hand, has steadily learned to be self-sustaining, self-financing, and self-spreading since its inception in 1979. Expansion in the quantity of churches in the dioceses such as Ibadan, Ondo, Benin and Kwara brought more pressure on the Bishops. This led to less efficiency and there were agitations for decentralization from various towns and communities. Hence, the creation of new dioceses with reduced number of churches became inevitable. In Province- one, Olufosoye, in his nine years of archiepiscopate saw to the creation of three dioceses out of Ondo diocese, and each from Benin, Lagos and Ibadan. While Adetiloye, in his eleven years of primacy , created fifteen dioceses out of Lagos, Ibadan, Ondo, Benin, Kwara, Ekiti and Egba/ Egbado as well as missionary diocese of Offa.

It took sixty (60) years to create ten (10) dioceses in Province-one when the church was under the leadership of the white, but the expansion was rapid under indigenous Archbishops to the fact that within twenty (20) years, twenty-one (21) dioceses were created in Province-one alone. The need for vigorous evangelism in Northern Nigeria and grassroots evangelism in other parts of the world where the Anglican Church had little or no presence was one of the immediate factors driving the formation of the diocese (Ajagbe & Abiodun, 1978). The biblical injunction is “Go ye into the world and preach the gospel to every creature” (Matthew28:18).Evangelism becomes aggressive when one is not afraid of resistance.

From the beginning, C.M.S missionaries were known for evangelism especially in Nigeria. In summarizing how the C.M.S missionaries worked and what happened to most of C.M.S mission stations. Bishop Adebisi asserted that:

Just as the gospel spread from the centre of Abeokuta to the other big towns like Ibadan, Ketu and Ijaye, so also Ibadan tried to translate the idea to other parts of this country. Apart from Aremo and Oke - Ogunpa, Kudeti - Ibadan also spread Christianity to Ilesa, Oyo, Ogbomoso and beyond - Not only trained and sent out missionaries, they also paid salaries of many workers.(Bishop P.A. Adebisi, Sermon preached at the

inauguration of Ibadan South Diocese and the enthronement of Bishop J.A. Ajetunmobi on 13th July, 1999).

2.4 Theoretical Framework

Theory is meant to build up a cause-impact connection between variables for the purpose of clarifying and forecasting phenomena. Established theories may recommend numerous applications of practical values. John Dewey (1959) asserts that “there was nothing more practical than a good theory” hence, a theory highlights, explains and often provides predictions. It is an explanation of a phenomenon or an abstract generalization (Gilbert, 1993). The place of theory cannot be over-emphasized in any scientific research. Theory provides a guide in the collection of data as well as providing an appropriate term of reference for the findings of a research. In other words, it helps in shedding more light on such findings, as they would be related within perspective.

Since the purpose of theory in research is to act as a guide to discovering facts, it pinpoints critical aspects to be investigated and critical questions to be considered. It also permits predictions of occurrence of phenomena and enables investigators to postulate and discover unknown and unobserved phenomena as identified by Osuala (2001) among others. However, theoretical framework also tests theories in their validity and applicability. It makes research findings meaningful and generalizable as well as establishes orderly conditions between observations and facts (Nalzar,2012). This research was anchored on Social Action Theory by Max Weber. There are two main types of Sociological theories; the first is the Structural or Macro Theory while the other is Social Action, Interpretive or Micro perspectives. At the two ends of the argument as to which is a better theory are Durkheim, the founding father of functionalism, and Weber, the mastermind behind social action theory. As the ‘macro’ name suggests, social action perspectives examine smaller groups within society. Unlike structuralism, they are also concerned with the subjective states of individuals. Very much unlike a structuralist perspective, social action theorists see society as a product of human activity.

Structuralism is a top-down, deterministic perspective that examines the way in which society as a whole fits together. Functionalism and Marxism are both structuralist perspectives, as such they both perceive human activity as a result of social structure. Giddens “Theory of Structuration” (1979) sees structure and action

theories as two sides of the same coin: structures make social action possible, but social action creates the structures. He calls this the “duality of structure”. Critics of Giddens, such as Archer (1982) or (1995), argue that he placed far too much emphasis on the individual’s ability to change social structure simply by acting differently. This can be viewed as the basis for conflict and the possibility of this occurrence in a church setting, cannot be denied or overruled.

Although, Weber accepted that Sociology was an investigation of social activity, he additionally advocated the combination of structuralist and interpretative approaches to research. He admitted that it was social action that ought to be the focal point of study in sociology. To Weber, a “social action” was an action carried out by an individual to which the individual appended a meaning. Subsequently, an action that an individual does not consider cannot be a social action. For example, an incident that occurred accidentally is not a social action because it is not a conscious and intentional thought process. On the other hand, an action with motive is a social action for there is an intention behind the action.

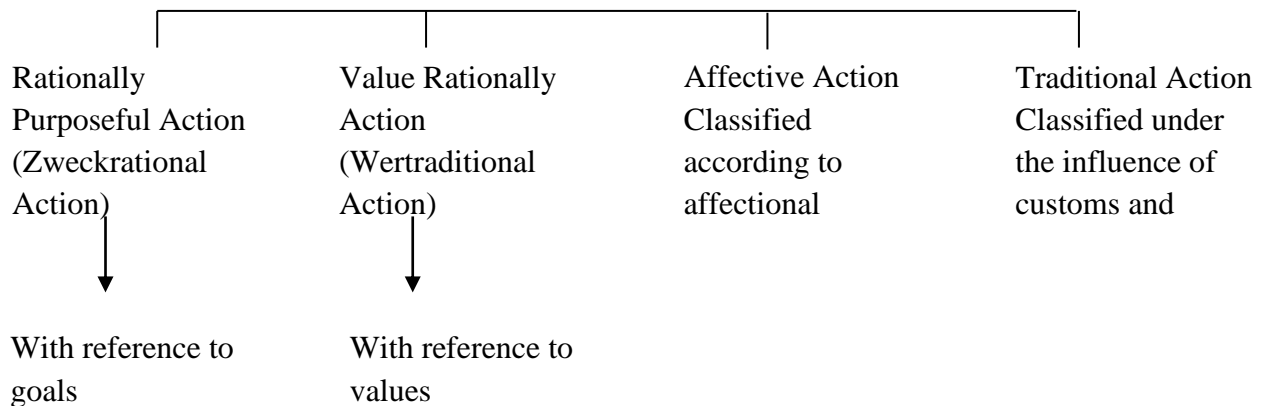
In explaining social action theory, Weber accepts that organizations with bureaucratic process are the prevailing establishments in the society. Weber further admits that bureaucracies involve individuals exhibiting rational social actions intended to accomplish the objectives of the organization and church organization is not an exemption. Weber therefore views the whole development of modern societies in terms of a move towards rational social action. Thus, modern societies are undergoing the process of rationalization. He argues that all human action is directed by meanings. He identifies various types of action that are distinguished by the meanings on which they are based.

Social action is meant to investigate how and why particular individuals or groups are termed ‘deviant’ where deviance is regarded as “conduct that does not conform to the norms or standards of a particular social group”. In the same vein, the Anglican Communion is an established church organization with certain norms and any attempt to contravene the laid-down norms of the church would be vehemently resisted by the church leadership, the basis for disagreement, tussle or conflict between the authority of the church and whosoever contravenes the norms of the institution in the name of spiritual re-awakening/ enlightenment. Becker (1963) accepted that the manner by which he deciphered ‘deviance’ was that an action only becomes deviant when other individuals perceive it as such.

Qualitative research approaches are used by interpretivists or social action theorists to gain a deeper understanding of human actions and the causes for it. This type of research adopts qualitative approaches to collect information on human actions and the explanations for it, as this may be seen as reasons for personality clashes and differences in the behavioural patterns of people in an organization or institution. The qualitative method of data collection however, investigates the ‘why’ and ‘how’ of decision making, not just ‘what’, ‘where’ and ‘when’. Examples of this, are Participant observation (either overt or covert) and unstructured interviews. The relevance of social action theory to this study is that it gives the researcher better understanding of actions behind human behavior which could be ‘traditional’, ‘affective’ or ‘rational’.

As indicated by Max Weber, the four major types of social action are;

- a) Rational - Purposeful Action
- b) Value – Rational Action
- c) Affective Action
- d) Traditional Action



Rational – Purposeful Action

If it is centered on logical or empirical grounds, this behavior can be rationally expedient. This action involves a complex set of means and objectives. Objectives and goals, for instance, are either treated as means to the fulfillment of other ends, or are treated as if they are set in concrete. Action becomes solely instrumental in this way.

Rational action is taken to achieve certain goals because it is believed to yield desired results. This was the action taken by some youth members of the communion who refused to leave the communion during the conflicts, not because they were in agreement with the leadership of the communion over the doctrinal issues but decided to stay back with the optimism that the situation would later turn around in their favour.

Value-rational Action

It should be noted that action is rational in relation to a specific value. Value-rational action is exhibited when individuals are sensible in their dispositions - that is effective means to accomplish objectives that are characterized in terms of subjective meaning. According to Weber, when individuals are value rational, they are committed to certain subjective goals and adopt appropriate means that are effective in attaining these ends. Here, means are chosen for their efficiency but the ends are determined by value. For example, a soldier laying down his life for his country, his action is not coordinated towards achieving explicit material goal like riches but rather for honour and patriotism hence, there are certain actions taken by individuals not for selfish purpose but for dignity.

The dichotomy made by Weber between the two basic forms of rational action is crucial and pivotal. The first is the rationality or objectivity of means and ends, the behavior of objects in the world and other humans that is influenced by assumptions about their behavior. These expectations serve as "conditions" or "means" for the actors to achieve their rationally pursued and measured goals. The second is the value rationality, or action that is determined by individual's belief in the value of his own sake of some ethical, aesthetic, religious or other forms of behavior, independently of its prospect for success.

Affective Action

Affective action fuses means and ends together so that action becomes emotional or passionate and rash or impulsive. Such action is the direct opposite of rationality on the ground that the actor concerned cannot make calm, dispassionate evaluation of the relationship between the ends of action and the means that probably exist to serve these ends. Rather, the means themselves are emotionally satisfying and become ends in themselves. This sort of action results from the emotional state of mind of the actor which implies that emotion or feeling may determine actions.

Traditional Action

When the ends and means of action are determined by tradition and practice, traditional action occurs. Some so-called primitive cultures, for instance, have exceptionally severe succession rites for group leaders. Traditional action is remarkable in that the objectives of the action are accepted and appear to be typical to

the actors involved because they are unable to comprehend the possibilities of alternative ends.

This is an action which is guided by customs and long standing beliefs which become natural or habit. In customary Indian culture, observing ‘pranam’ or ‘namaskar’ to elderly ones is practically natural that needs no prompting.

Social action normally interrogates interests, hobbies and young people’s skills. It assists young people to develop a level of social awareness, a sense of belonging and as well helps to strengthen young people’s social bonds with their community. Social action therefore includes negotiation, mediation, collaboration, motivation, persuasion, confrontation and conflict resolution in its process.

Weber’s theory of social action attempts to explain and comprehend how people rationally construct meanings about the environments in the process of social interactions. Hence, the notion of action is very fundamental to Weber’s social action paradigm. Hence, Weber posits that Sociology as the interpretive understanding of social action to grasp the underlying description of its progressions and special effects (see Weber 2008). In his view, action is explained by the human conduct to which subjective meanings are attached by the conductor. Every action is social in as much as subjective connotations are given to it by the individual and the actor takes into consideration the action of others and embedded interpretations. Weber rightly argues that an actor is conscious and mindful of what is being done, which can be explored in terms of reason, intents and dispositions as they are experienced (Weber 2008).

Primarily, Max Weber was interested in rational social positivistic notions of individuals (actors). Actors are conscious of their actions; they do not merely behave, react or respond, but act based on their thoughts, meanings, feelings and intentions. For instance, how actors relate to fire depends on the meanings and interpretations attached to it as a danger, a source of warmth or a means of energy supply. As human actions are subjectively interpreted, meanings are continually reconstructed by actors in the course of everyday social interaction. The important task for Sociologists, however, is to unravel the subjective meanings attached to social action performed in order to have a clear – cut understanding of such action.

Max Weber’s contributions on the social action theory have revolutionized the sociological understanding of social action. Weber’s contributions moved sociology away from the sole considerations of consensus and conflict theories on how the

structure influences human actions, to understanding how individual actors subjectively create several realities based on the meanings they attach to actions. The structure does not impose meanings and actions on individual actors, the individuals create their meanings and act based on the shared subjective interpretation they construct on the basis of everyday social relations.

Weber's Social Action Theory emphasizes the interpretive understanding of social actions and rejects the robotic and positivistic notions of individuals. Individuals are conscious of their actions, they do not just behave, react or respond but they act based on their thoughts, intentions and feelings. Sociologists are meant to unravel the subjective meanings attached to social actions performed in order to have a clear – cut understanding of such action. According to Weber, it is important to have subjective understanding and meaning of social life which cannot be divulged from daily human actions (see Ritzer 2018: 118). Weber also emphasized the importance of Verstehen in meaningful interpretation of social action. The significance of the concept of Verstehen is the analysis of action helps in having a subjective understanding of social phenomenon. Understanding the interrelationship between human actions and everyday social realities requires some inherent consideration and application of the four categories of social action – emotional, traditional, evaluative and rational – purposeful social action (Ritzer 2008: 127).

With the understanding of the four categories of Social Action, actors (individuals) relate with one another in social and cultural domain to build friendship, marital and family relationships and significantly to respond to social needs (Gullestad,1993) through these varied categories of social actions, meanings are attached to human actions, human behaviors are contextually interpreted and relationships are built based on everyday subjective interpretations. An in-depth understanding of these will prevent the social pandemic that can disrupt social relations and destabilize the social structure and the society.

2.5 Conclusion

The choice of the theory is necessitated by its relevance to this study as it serves as a guide to discovering facts about how the actions and intentions of some people are characterized as deviant, this could be basis for disagreement, rancor and conflict in organizations. Social Action Theory advocates for intention behind an

action which seems to unravel the mystery behind action termed as deviant by other individuals in the same organization.

In consonance with the above, the theory reveals the reasons behind the acts of speaking in tongues, conduct of healing and deliverance programmes by the youth of the communion, were termed deviant and unacceptable to the authorities of the church. These practices were considered un-Anglican and were viewed as contradictions to the principles of Anglicanism and negated the established norms and traditions of the Communion which formed the basis of the contentions in the Church of Nigeria, Anglican Communion, Ibadan. The theory pin-points critical aspects to be investigated and critical questions to be answered (Osuala, 2001).

The Anglican Communion with established norms and doctrinal values would assuredly resist any acts violating its norms and doctrines; a major issue of conflict between the leadership of the church and some members, who in the name of spiritual re-birth and revival contravened the established norms and doctrines. It should, however, be noted that norms and traditions are core-identities of any established organization and to preserve these legacies, any organisation would do everything at its disposal to protect the core-identities, with the understanding that loss of core values, is a loss of identity and relevance.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter explains the techniques and procedure adopted for data collection and analysis which helped to provide answers to the research questions and attainment of research objectives. The nature of a problem determines the choice of methodology. The complex, multi-dimensional and inter-disciplinary nature of the subjects of the work compels a poly-methodic approach to data collection and analysis. This necessitates a combination of the formal and conventional techniques or methods of data collection, such observation, questionnaire and interview methods with informal and unconventional techniques such as informal discussions and chats. The choice of combining these various methods is that it helps to harness the positive values or advantages of each method and, at the same time, to make up for the limitation of each.

Thus, by supplementing each of the methods, it is hoped that comprehensive, reliable and valid data would be obtained. The necessity of such a methodological synthesis of eclecticism has been highlighted in the statement that:

A variety of methodological perspectives is required to treat such a heterogeneous and complex phenomenon as religious pluralism particularly within a context of rapid social and cultural change (Rosalind, I.J Hackett; 1989)

3.1 Research Design

This study adopted a descriptive survey design, which is basically concerned with finding out “what is” and it is appropriate for this study because it helps to determine, describe or explain what is going on about a phenomenon. Thus, descriptive research design was adopted because the study was aimed at examining and describing the conflicts in the generation and regeneration of membership in the Church of Nigeria, Anglican Communion, Ibadan.

Descriptive survey research design includes both the quantitative and qualitative data and these data are used to describe population. Therefore, within the context of this study, both quantitative and qualitative data were gathered and analysed which helped to accomplish the research objectives. While the quantitative data aimed at objective measurement of variables, qualitative method dealt with narration of the issues interrogated in the study. Hence, quantitative data enabled numerical expression of findings from survey questionnaire on respondents predominantly carried out in percentages. The qualitative data provided descriptive information on the study population obtained through key-informant interview, in-depth interviews, non-participant observation and informal discussion data gathering techniques.

The descriptive research design was relevant to this study on two major accounts. First, the descriptive research design basically helps to discover certain facts that are not noticed, which, in this study could refer to the implication of the conflicts in the generation and regeneration of membership in the Anglican Communion, Ibadan. Second, descriptive research provides data that can lead to important recommendations on how to prevent and as well to manage conflicts in the generation and regeneration of membership in the Church of Nigeria, Anglican Communion, Ibadan.

3.2 Study Population

The population of this study is the Church of Nigeria, Anglican Communion, Ibadan comprising Ibadan main diocese, Ibadan north diocese and Ibadan south diocese which included the priests and parishioners. The respondents were purposively selected based on the following factors; age (adult and youth), male and female gender who are actively involved in the church programmes and activities, as well as those affected directly by the conflict comprising those who defected from the church and later came back and those who refused to leave the communion despite the challenges of the conflict.

3.3 Sample Population

In addition, sixteen individuals were purposively interviewed because of their relevance to the study, one key personality and fifteen respondents were involved in key informant interview and in-depth interview respectively. Generally, a total number

of six hundred respondents were considered across the study area for quantitative data on the issue of the study through survey- questionnaire.

3.4 Sample Size and Sampling Technique

Since the entire Church of Nigeria, Anglican Communion, Ibadan could not be studied, though they formed the target population, two churches in each of the three dioceses in Ibadan, namely Ibadan Main Diocese, Ibadan North Diocese and Ibadan South Diocese were purposively selected in careful representation of being the characteristics of Church of Nigeria, Anglican Communion, Ibadan affected by the conflicts, thereby making a total of six (6) Churches in the Anglican Communion, Ibadan. They are as follows:

1. St. Paul Anglican Church Yemetu, Ibadan was directly affected by the conflict as members of youth fellowship of the church were physically driven away by the church leadership for not conforming to the norms and doctrines of Anglican Communion. The then Bishop of Ibadan Diocese, Rt. Rev'd Oladipo Olajide, waded into the matter and resettled the youth fellowship in a rented apartment.
2. The Cathedral of Saint David, Kudeti, Ibadan, also experienced conflict between the youth of the church and the leadership over clash of doctrine and modes of worship. The youth of the church were not disposed with the style of conduct of service in the church. They complained that the mode of worship was boring and dull as revealed by some respondents during interviews conducted by the researcher during the course of study. At St. David's Anglican Church Kudeti, Ibadan, the youth were accused of not conforming to the norms of Anglican communion and were therefore deprived of using the church auditorium for service, which made some of the youth to defect to other denominations and Pentecostal churches, The youth were also accused of speaking in tongues, conducting deliverance programmes among other things, which were considered defiant by the church leadership.
3. Cathedral of St. James The Great, Oke-Bola, Ibadan. At the Cathedral, some members of the youth fellowship were accused by the leadership of the church of contravening the ethics and traditions of Anglican Communion with their modes of worship and style of conduct of service as well as non-covering of heads by the female members of the youth fellowship during church service.

The crisis made some members of the youth fellowship to leave the church for Pentecostal churches, where their practices were acceptable.

4. All Souls' Anglican Church, Bodija, Ibadan was also not spared by the conflicts that ravaged the entire Anglican Communion, Ibadan. The youth of the church like their counterparts in other Anglican churches in Ibadan were accused of acting against the norms and traditions of the Communion in their modes of worship and conduct of service and were vehemently resisted by the church leadership and the adult parishioners of the Communion. Consequently, majority of the youth members of the church, left for Pentecostal churches otherwise called the New Generation Church, while few of them stayed back in the church and were holding Bible-study and prayer meetings within the church premises, praying continually for the spiritual revival of the Church of Nigeria, Anglican Communion in general.
5. Cathedral of St. Peter, Aremo, Ibadan, similarly condemned the modes of worship, the style of conduct of service and the dressing partner of the members of youth fellowship. The Church leadership also condemned the act of speaking in tongues during church service among others, all of these culminated into conflict that eventually resulted to defection of some youth members of the church to the new generation church. Despite the challenges, some still stayed back in the church and were holding bible-study and prayer meetings in their respective houses on rotational basis in addition to the general service of the church while some of them limited their service to the newly arranged house church.
6. St. Paul of Anglican Church, Odo-Ona, Ibadan, on its own account, witnessed exodus of members of the youth fellowship and a few adult members from the church and gathered at a place not too far from the main church, where they were holding their services in form of Bible Study and Prayer Meeting.

Purposive sampling technique was adopted to select 100 parishioners from each of the six selected churches across the three dioceses of the Church of Nigeria, Anglican Communion, Ibadan, to capture the youth, adult, priests and gender.

The population of the sample area is three thousand, three hundred and sixty-seven (3,367) by the attendance records of the six purposively selected churches in the study area and 100 parishioners were purposively selected from each of the six church to

capture responses from the youth, adult members are priests of the communion covering gender, based on their knowledge about the study. Consequently, a total of six hundred (600) copies of structured questionnaire were distributed among the purposively selected churches as follows:

- (1) Ibadan Main Diocese - 200
 - (i) Cathedral of St. James The Great, Oke-Bola, Ibadan (100)
 - (ii) All Souls' Anglican Church, Bodija, Ibadan (100)
- (2) Ibadan South Diocese - 200
 - (i) Cathedral of St. David, Kudeti, Ibadan (100)
 - (ii) St. Paul's Anglican Church, Odo-Ona, Ibadan (100)
- (3) Ibadan North Diocese - 200
 - (i) Cathedral of St. Peter, Aremo, Ibadan (100)
 - (ii) St. Paul's Anglican Church, Yemetu, Ibadan. (100)

The survey was complemented with 20 sections of interviews comprising of 16 respondents purposively selected in the study areas based on their knowledge and involvement in the conflicts which affected them directly or indirectly.

However, purposive sampling technique allows researchers to select sample population that best represents the entire population being studied. It also enables researchers to select respondents who can provide in-depth and detailed information about the phenomenon under investigation.

The sample size presented as follows in Table 1

Table 1: Sample Size Estimation

S/N	NAME OF CHURCH	NAME OF DIOCESE	ESTIMATED SAMPLE
1	Cathedral of St. James Oke-Bola, Ibadan	Ibadan Main	100
2.	All Souls' Anglican Church, Ibadan, Ibadan	Ibadan Main	100
3.	Cathedral of St. David Kudeti, Ibadan	Ibadan South	100
4.	St. Paul's Anglican Church Odo-Ona Ibadan	Ibadan South	100
5.	Cathedral of St. Peter, Aremo, Ibadan	Ibadan North	100
6.	St. Paul's Anglican Church, Yemetu, Ibadan	Ibadan North	100

Source: Fieldwork, (2016)

The survey was complemented with 16 interviews; 1 Key-Informant Interview (KII), 15 In-depth Interviews, conducted with the Priests, Parishioners and the youth leaders who were purposively selected in the study areas based on their knowledge about the conflicts and their involvement in the conflicts and of which they were either directly or indirectly affected.

3.5 Method of Data Collection

This research work adopted both quantitative (questionnaire) and qualitative (interview) i.e. mixed methods approach to generate data to accomplish the set objectives. This is also known as triangulation technique which implies the use of multiple data gathering method in one single study. According to J.O Moran-Ellis et.al., (2006) triangulation enables a researcher to know more than a phenomenon through the use of different research methods in one empirical investigation. In social sciences research, triangulation is used to describe multiple data collection techniques to address a single phenomenon and seeks to tackle a research problem from different methodological perspectives. Besides, triangulation helps to make up for the weakness of one research method used, through the application of other method(s) and increases confidence in research data thereby creating innovation in the understanding of a phenomenon.

3.6 Sources of Data Collection

Both primary and secondary data were accessed in this study. The secondary data were sourced from relevant books, journals, magazines of the church, synod reports of the church, website of the church and unpublished works relevant to the research topic. Primary data were collected through sources that were typical of both qualitative and quantitative researches. The primary data gathering methods adopted for this study included Key-Informant Interview (KII), In-depth Interview, Informal Interview, Non-participants observation and Survey Questionnaire.

3.7 Research Instrument

It is a tool used to obtain, measure, and analyze data from subjects typical to the research topic. The researcher needs to decide the instrument to use based on the type of study being conducted: quantitative, qualitative, or mixed method.

3.7.1 Key-Informant Interview (KII)

The researcher conducted one Key-Informant Interview with the Retired Lord Bishop of the entire Ibadan diocese before the creation of the two additional dioceses, Rt. Rev. G.I.O Olajide, whose tenure as Bishop of entire Ibadan diocese witnessed the conflicts in the generation and regeneration of membership of the Church of Nigeria, Anglican Communion, Ibadan and whose good offices resolved some of these conflicts to a noticeable extent.

Consequently, the timely and constructive intervention of Rt. Rev'd Oladipo Olajide brought back some of the defected members into the communion and this laid good foundation for constructive conflict resolution in the Communion, thereby creating an enabling environment for spiritual growth and development of the Church of Nigeria, Anglican Communion, Ibadan that eventually encouraged active participation of youth in the church programmes and activities of the Church before his retirement in 1990.

3.7.2 In-depth Interviews

Twenty (20) in-depth interview sessions were held which involved fifteen (15) respondents:

1. Bishops of the three (3) dioceses in Ibadan. The Bishop of Main Ibadan Diocese, His Grace, Most Rt. Rev'd (Dr.) J.O. Akinfenwa ably represented by his Provost, the Provost of Cathedral of St. James the Great, the Very Rev'd. Dr. D.O. Olagbaju, Bishop Jacob Ajetunmobi, Bishop of Ibadan South Diocese and Bishop Segun Okubadejo, Bishop Ibadan North Diocese.
2. Six clergy men who had earlier defected to the New Generation Churches but later returned to the Communion and eventually became Priests were purposively selected.
3. Three clergy men, who were affected by conflict on the basis of doctrines but never left the Communion, were purposively selected. These clergy men were formerly youth leaders and later Priests in the Communion.
4. Three members of the Parochial Church Council (PCC) of the Communion.

Unstructured interviews of the above were conducted, to provide the respondents an opportunity for the explanation of, and elaboration on their views to ensure clarity.

3.7.3 Non-Participant Observation

Observation is the technique of data gathering by which the researcher “joins the everyday routine of those he/she wishes to study” (Michael Haralambas and Robin Heald, 1980). As a means of data collection, observation has a long history of usefulness in academic research. Its utility lies in the special privilege of directly observing actions in their normal, ‘natural’ everyday social context which it enjoys. Its data “are recorded just as the event is occurring” and are usually “regarded as highly reliable” for they are “records of events that actually took place” (Abumere, & Osuala, 1982).

For better understanding of the context of the phenomenon under study, the researcher attended services conducted by youth fellowship to observe the conduct of the service by youth at Cathedral of St. James the Great, Oke-Bola, Ibadan. The researcher also observed morning prayer meeting held between 8am and 10am at St. David’s Cathedral, Kudeti, Ibadan and revival programmes at St. James the Great, Oke-Bola, Ibadan and All Souls’ Anglican Church, Bodija, Ibadan. The data gathered through this source, helped to authenticate information gathered through interviews and survey questionnaire.

3.7.4 Informal Techniques

Informal discussion was also employed in addition to the above basic conventional methods of data collection. Informal methods such as informal discussions and chats with some priests and members of the communion were informally carried out by the researcher during a-three-day revival programme organized by the Cathedral of St James The Great, Oke-Bola, Ibadan, attended by all the three dioceses in Ibadan, as helpful method of unfolding certain information which usually could not have been easily accessible to formal, conventional and structured methods of data collection.

This was necessary because of the tendency of personal, subjective and sentimental dimensions to some church matters relating to conflict issues in the generation and regeneration of membership in the Anglican Communion, Ibadan which often believed by some parishioners and church leaders, to be kept secret.

Certain information which people would normally and consciously either conceal or distort while filling a questionnaire or responding to an interview, were unconsciously revealed in their ‘true color’ during casual discussions and chats.

Attempts were deliberately made at throwing in some topics related to the objectives of the research during the normal, ordinary and casual discussions and chats and then the researcher listened attentively to the views and comments of the priests and parishioners in attendance. Relevant information from the discussions were recorded after the deliberations and later discovered to be relevant and vital.

3.7.5 Survey Questionnaire

A questionnaire is a statistical means of eliciting the feelings, beliefs, experiences perceptions, attitude or views of individuals (Obadon, 2007:133). A Likert Scale format structured questionnaire was designed and administered in providing quantitative data thereby eliciting the opinions, and statements, as a means of exploring respondents' perceptions on research questions. In spite of some obvious limitations, questionnaire is acknowledged as an efficient method for obtaining a large amount of quantifiable data from a relatively large number of people. In view of this, six hundred (600) copies of questionnaire were distributed, among the purposively selected six churches in the three dioceses of Ibadan, of which four hundred and seventy seven were retrieved for analysis.

The respondents comprised clergy men, members of various groups in the Anglican Communion ranging from the Youth church, Evangelical Group, Prayer Band, members of church choir and some members of Parochial Church Council (PCC). The questionnaire was developed by the researcher and items were majorly closed-ended responses with one open-ended response. Five (5) point-Likert rating scale of Strongly Agree; Agree; Undecided; Strongly Disagree and Disagree, was used to rate the perception statements.

Questionnaire items were carefully selected to address the thematic preoccupation of the research in a way that face validity was accorded the instrument. Most of the issues emphasized were similar to those highlighted under the KII and In-Depth Interview. The instrument was structured into six (6) different sections. The section A contained items meant to reveal socio-demographic data of the respondents. These include sex, age, marital status, occupation, level of education, name of local church of the respondents and level of years of membership. Section B examined the factors influencing the ignition and escalation of membership generation and regeneration-induced conflicts in the Church of Nigeria, (Anglican Communion), Ibadan. Section C examined the nature of conflict in the Church of Nigeria, Anglican

Communion, Ibadan. Section D assessed the conflict resolution strategies adopted by the leadership of Church of Nigeria, Anglican Communion, Ibadan. Section E explored the challenges faced by the leadership of Church of Nigeria, Anglican Communion, Ibadan, in the management of conflicts arising from membership generation and regeneration. Section F explored the strategies adopted by the Church of Nigeria, Anglican Communion, Ibadan towards generation and regeneration of membership.

3.8 Methods of Data Analysis

Data collected from the various sources were analyzed both qualitatively and quantitatively. Quantitative data were analyzed with the use of Frequency Distribution (FD) and percentages to draw inferences. The qualitative data gathered from Key informant interview (KII), In-depth Interviews (IDI), non-participant observation and informal discussion were content – analyzed through narration of opinions, views and observation. They were complemented with information gathered from literature review where deemed necessary. However, the survey data were subjected to descriptive statistics and eventually corroborated or refuted with the outcomes from observations, KII, IDI, non-participant observation and Informant Technique. The results from both quantitative and qualitative sources were complemented with information gathered from literature review where deemed necessary and photographs taken during the fieldwork.

3.9 Ethical Consideration

In the course of conducting the research, the rights and freedom of the respondents were duly observed and protected. No respondent was made to respond under duress or intimidation. The consents of the respondents were sought and obtained before they volunteered to elicit information and permitted the researcher to take their pictures during the interview. Secrecy and integrity of the respondents that offered sensitive information were duly taken into consideration by protecting their identities.

3.10 Limitation to the Study

The researcher encountered some challenges in the process of collecting data for the study. These included the difficulties encountered in booking appointments

with some of the interviewees especially the three Bishops of the Church of Nigeria, Anglican Communion, Ibadan and some of the priests due to their busy schedules. Other challenges included visiting the selected churches several times before the questionnaire could be distributed, collated and returned to the researcher. These limitations, notwithstanding, all findings were true representation of the study population.

CHAPTER FOUR

RESULT PRESENTATION AND DISCUSSION OF FINDINGS

Both qualitative and quantitative responses are presented under each of the thematic areas of the study.

4.1 Socio-demographic Characteristics of Respondents

From the questionnaire distributed, the following results reveal the distribution of the respondents according to their sex, age, marital status, occupation, level of education, local church, diocese and length of membership in the church.

4.1.1 Distribution of Respondents by Dioceses

Four hundred and seventy-seven persons (477) across the three dioceses in Ibadan responded to the survey.

The dioceses of the respondents are shown below:

Table 2: Distribution of Respondents by Dioceses

Dioceses	Sample Distributed	Frequency Observed Sample (Filled and usable Questionnaire)	Percentage
Ibadan Diocese	200	162	34.0
Ibadan South Diocese	200	134	28.1
Ibadan North Diocese	200	181	37.9
Total	600	477	100.0

Source: Field Survey, 2016-2017.

This study covers the three dioceses in Ibadan. From the above table, 162 respondents (34.0%) from Ibadan Diocese, 134 respondents (28.1%) from Ibadan South Diocese and 181 respondents (37.9%) from Ibadan North Diocese. The analysis therefore reveals the highest respondents were from Ibadan North Diocese, followed by Ibadan Diocese and Ibadan South Diocese as the least.

4.1.2 Respondents by their local churches

Table 3: Distribution of Respondents by Local Church

Name of the Local Church	Frequency	Percentage
St. James Cathedral, Oke-Bola	87	18.2
All Souls Anglican Church, Bodija	75	15.7
St. David's Cathedral, Kudeti	78	16.4
St. Paul's Anglican Church, Odo-Ona	56	11.7
St. Peters Cathedral, Aremo	89	18.7
St. Paul's Anglican Church, Yemetu	92	19.3
Total	477	100.0

Source: Field Survey, 2016-2017

The above table 2 shows the respondents by their local church. Out of the 477 respondents that completed the survey, 87 respondents (18.2%) from St. James' The Great Cathedral, Oke-Bola, Ibadan. 75 respondents (15.7%) from All Souls' Anglican Church, Bodija, Ibadan. 78 respondents (16.4%) from St. David's Cathedral, Kudeti, Ibadan. 56 respondents (11.7%) from St. Paul's Anglican Church, Odo-Ona, Ibadan. 92 respondents (19.3%) from St. Paul's Anglican Church Yemetu, Ibadan and 89 respondents (18.7%) from St. Peter's Cathedral, Aremo, Ibadan.



**Plate 1: CATHEDRAL OF ST. JAMES THE GREAT
OKE-BOLA, IBADAN
(IBADAN MAIN DIOCESE)
Source: The Church Website**



**Plate 2: ALL SOULS' ANGLICAN CHURCH
BODIJA, IBADAN
(IBADAN MAIN DIOCESE)
Source: The Church Website**



**Plate 3: CATHEDRAL OF ST. DAVID KUDETI, IBADAN
(IBADAN SOUTH DIOCESE) Source: The Church Website**



**Plate 4: ST. PAUL'S ANGLICAN CHURCH
ODO-ONA, IBADAN
(IBADAN SOUTH DIOCESE)
Source: The Church Website**



**Plate 5: CATHEDRAL OF ST. PETER AREMO, IBADAN
(IBADAN NORTH DIOCESE)
Source: The Church Website**



**Plate 6: ST. PAUL'S ANGLICAN CHURCH, YEMETU IBADAN
(IBADAN NORTH DIOCESE)**

Source: Field Work, 2017

4.1.3 Respondents by their sex, age, marital status, occupation, level of education and length of membership in the church

Table 4: Distribution of Respondents by their Socio-Demographic profile.

		Freq	(%)
Sex	Male	249	52.2
	Female	228	47.8
	Total	477	100.0
Age	Youth (13-45)yrs	291	61.0
	Adults (46yrs & above)	186	39.0
	Total	477	100.0
Marital Status	Married	242	50.7
	Single	202	42.3
	Widow	21	4.5
	Widower	12	2.5
	Total	477	100.0
Occupation	Civil Servant	126	26.4
	Professional	79	16.6
	Self-Employed	135	28.3
	Clergy	29	6.1
	Unemployed	108	22.6
	Total	477	100.0
Level of Education	Masters Degree & above	105	22.0
	First Degree/HND	196	41.2
	NCE/Diploma	106	22.2
	Standard Six/Modern School	55	11.5
	Primary Six/Leaving Certificate	11	2.3
	None	4	.8
	Total	477	100.0
Length of stay in the Church	(11 - 20)yrs	104	22
	(21 - 30)yrs	82	17.2
	(31 - 40)yrs	70	14.7
	(41 - 50)yrs	53	11.1
	(51 - 60)yrs	45	9.4
	(61 - 70)yrs	23	4.8
	(71 - 80)yrs	3	.6
	(81 - 90)yrs	1	.2
	From Birth	96	20
	Total	477	100.0

Source: Field Survey, 2016-2017

The study comprises 52.2% male, 47.8% female, 61% youth (13-45) years and 39% adults (46 years and above). The study reveals that 50.7% were married, 42.3% Single, 4.5% widow and 2.3% widower. The occupational profile of the respondents spread across, 26.4% Civil Servants, 16.6% professional, 28.3% self-employed, 6.1% clergy and 22.6% unemployed. The level of education of the respondents; 22.0% with Masters Degree and above, 41.1% First Degree/HND, 22.2% NCE/Diploma, 11.5% holders of Standard six/Modern School while 2.3% Primary Six Leaving Certificate and 0.8% with no formal education.

The study covers the three Dioceses in Ibadan which comprise 28.1% from Ibadan South, 37.9% from Ibadan North and 34.0% from Ibadan Diocese. Saint David's Cathedral, Kudeti and Saint Paul's Anglican Church, Odo-Ona with 16.4% and 11.7% respectively from Ibadan South Diocese, Saint Peters, Cathedral, Aremo and Saint Paul's Anglican Church, Yemetu with 18.7% and 19.3% respectively from Ibadan North and All Souls Anglican church, Bodija and Saint James's Cathedral, Oke-Bola with 15.7% and 18.2% respectively from Ibadan Diocese. The length of years as Church membership showed that 20% of the respondents had been members of their respective Churches from birth, 22% between (11 - 20) years, 17.2% had been members for (21 -30) years while a total of 60.8 % had been members of the communion for (31 -90)years.

4.2 Factors influencing conflict in the Church of Nigeria, Anglican Communion, Ibadan

In this section, the precipitating and accelerating factors that influenced ignition and escalation of generation and regeneration of membership into conflict in the Church of Nigeria, Anglican Communion, Ibadan are discussed thematically from both quantitative and qualitative sources of data collection.

Table 5: Distribution of the Respondents by their views on the factors that ignited and escalated conflicts in the Church of Nigeria, Anglican Communion, Ibadan.

S/N	Question	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1	Speaking in tongues was a cause of conflict in the Anglican Communion	111 (23.8%)	171 (36.6%)	60 (12.8%)	86 (18.4%)	39 (8.4%)
2	Prophecies, healing and deliverance ministration were causes of conflict in the Anglican Communion	98 (21.0%)	185 (39.6%)	66 (14.1%)	86 (18.4%)	32 (6.9%)
3	Conduct of church services like that of the New Generation Churches was cause of conflict in the Anglican Communion	59 (12.7%)	148 (32.0%)	73 (15.8%)	130 (28.1%)	53 (11.4%)
4	Youth participation in church programmes was cause of conflict in the Anglican Communion	236 (50.9%)	196 (42.2%)	10 (2.2%)	18 (3.9%)	4 (.9%)

Source: Field Survey, 2016-2017

4.2.1: Conflicts and Speaking in Tongues

Out of the 477 respondents, 282 (60.4%) Agreed or Strongly Agreed, 60 (12.8%) neither Agreed nor Disagreed and 125 (26.8%) Disagreed or Strongly Disagreed.

The above finding, by the views of the majority of the respondents, that speaking in tongues was a factor that ignited and escalated the conflict in the Church of Nigeria, Anglican Communion, Ibadan.

Majority of the interviewees reveal that speaking in tongues was never permitted in the Anglican Communion initially, not until early 1990s. Members who were speaking in tongues, before 1990s, were viewed as out-cast, rebels and religious defiant and were treated as such, most of whom, were members of youth fellowship. It was one of the major reasons some of them were chased out of the church while others who remained in the church were discriminated against. This was the beginning of the persecution of the so-called “Born-again Christians” in the Anglican Communion, Ibadan.

The above discussion corroborates what Cairns, (1981) called the legalistic heresies as similarly viewed by the leadership of Anglican Communion, Ibadan which formed the basis for the conflict between the leadership of the church and the youth members of the church in the 1970s and 1980s.

The permission to speak in tongues came in the 1990s when the church authorities began to realize they were losing their youth members to the new generation churches and this brought about reduction in the church membership as revealed by a respondent during the course of interview, in person of Reverend David Babatope, Vicar-in-charge of St. Jude’s Anglican Church, Gbekuba, Ibadan in Ibadan South Diocese and at the time of this study, Registrar, College of Animal Health, Moore Plantation, Apata, Ibadan, while narrating his personal experience, states:

After giving our lives to Jesus Christ, we became ‘born-again’ Christians, and later started to speak in tongues after the baptism of HOLY SPIRIT. The older generations in Anglican then, were not comfortable about this and they started criticizing us, persecuting the youth members of the church who had found new life in Jesus.

The situation became volatile when we started condemning occultism, polygamy and drinking habits and other unscriptural acts of some adults in the church. They began to see us as rebels. They accused us of proving holier than the Priests because some of the Priests at that time were in occults and some were polygamists. We were asked to stop the speaking in tongues but we could not because the utterance was from the HOLY SPIRIT. Some of us left because the victimization was so strong and unbearable. (Interview, Ibadan, 23 February, 2017)

The above view of Rev'd Babatope harmonizes the views of Canon Osunlana and Revd Omidiora while expressing his experience at St. Paul's Anglican Church, Yemetu, Ibadan, Canon Osunlana narrates that:

The Pentecostal Revival of the Anglican Church, Ibadan began in 1980s at St. Paul's Anglican Church, Yemetu, Ibadan when, we, members of the evangelical group, stood against occultism and polygamy which were the customs of the then members of Anglican Church.

They drove us away when we began to speak in tongues because they became uncomfortable. (Interview at Ibadan, 25 April, 2017)

Non-permission to speak in tongues by the Anglican Church before 1990s was confirmed by Rev'd Christopher Afolabi of St. Mark's Anglican Church, Odo-Ona, Elewe, Ibadan who was a youth member at that time, maintained that speaking in tongues was a major cause of conflict in the then Anglican church. The findings from the qualitative report reveal that speaking in tongues in the Anglican communion was not permitted initially not until late 1980s and early 1990s when some of the priests began to subscribe to the new faith in Jesus Christ and started professing to be "born-again". According to Venerable Atwoju and Rev'd Babalola as well as Canon Olagundoye, the emergence of The Rt. Rev. Gideon Oladipupo Olajide in 1988 as the Lord Bishop of Ibadan Diocese changed the spiritual atmosphere of Anglican Communion, Ibadan into Pentecostal and evangelical. As former National President of Scripture Union, the popular S.U, being a born again Christian himself, Bishop Olajide was able to create a spiritual atmosphere that permitted speaking in tongues, healing and deliverance services and other biblical practices in the Anglican Communion, Ibadan.

In view of the above, Bishop Olajide is however regarded as Father of Pentecostalism of Anglican Communion, Ibadan. In validation of this, Bishop Joseph Akinfenwa while launching the book written in honour of Rt. Rev'd Olajide at the retirement of the latter, stated that Anglican Communion Ibadan witnessed monumental spiritual and physical development under Bishop Olajide as he laid solid foundation for continuous growth in the entire Anglican Communion, Ibadan.

The above statement implies that the spiritual atmosphere in the Anglican Communion, Ibadan, before the emergence of Bishop Olajide as the Lord Bishop of Anglican Communion, Ibadan, was not salubrious for the 'born again' members of the Communion, which was an evidence of conflict or tussle between the so-called "conservative" and the "liberals" (the born-again members). This presupposes that the

in-conducive spiritual atmosphere occasioned by differences in doctrines, between the 'conservative' members of the Anglican Communion and the 'New Born-again' members, created tussle between the two groups of parishioners and this, consequently affected the growth of the church negatively.

4.2.2 Conflicts over Prophecies, Healing and Deliverance Ministrations

Out of the 477 respondents, 283 (60.6%) Agreed or Strongly Agreed, 66 (14.1%) neither Agreed nor Disagreed and 118 (25.3%) Disagreed or Strongly Disagreed. A majority of the respondents, as shown by the above finding, agreed that prophecies, healing and deliverance ministrations were once, issues of conflict in the Communion.

This finding confirms that the contemporary Anglican Communion has improved on what it used to be. By implication, the church is now moving away from its conservative nature and becoming dynamic. Venerables Ayo Atwoju and Collins Babalola revealed in the cause of interview that Anglican Communion, before 1990s, did not allow prophecies, speaking in tongues, healing and deliverance programmes. Consequently, these formed major causes of conflict in the Anglican Communion, Ibadan in the 1970s and 1980s as well as the early parts of 1990s. The study has equally confirmed that the contemporary Anglican Communion, Ibadan has permitted prophecies, speaking in tongues, healing and deliverance programmes like their counterparts in the New Generation Churches. This could be viewed as strategy for generating and regenerating members.

The above finding corroborates the views of Rt. Rev'd Ajetunmobi, the Lord Bishop of Ibadan South Diocese, Rt. Rev'd Segun Okubadejo, the Lord Bishop of Ibadan North Diocese and Venerable (Dr.) Atwoju the former Head of Department, Religious Studies, Bishop Ajayi Crowder University, that the contemporary Anglican Communion is not only Orthodox but evangelical and Pentecostal with the evidence of speaking in tongues and conduct of healing and deliverance services unlike in the 1970s and 1980s.

4.2.3 Conflicts over conduct of church services

Out of the 463 respondents, 207 (44.7%) Agreed or Strongly Agreed, 73 (15.8%) neither Agreed nor Disagreed and 183 (39.5%) Disagreed or Strongly Disagreed.

The above findings reveal that majority of the respondents though, less than the half of the total respondents, agreed that the conduct of church service similar to that of the Pentecostal churches was cause of conflict in the Anglican Communion, Ibadan. Interviews conducted also revealed that by 1990s, the spiritual atmosphere of the Anglican Communion, Ibadan had changed from what it was used to be, with the acceptance of speaking in tongues, conduct of services like that of the New Generation Churches. The finding however corroborates the position of Rev'd. David Babalola of St. Mark's Anglican Church, Gbekuba, Ibadan while narrating his personal experience, he reveals that:

Some of us who left the Communion earlier to join other denominations were encouraged to come back when we discovered that the things that drove us away initially were no longer there such as persecution against speaking in tongues, modes of worship, contrary to solemn method of Anglican worship of singing from the hymns.

On the other hand, when we eventually discovered some anomalies in the Pentecostal group, some of us decided to return to the communion with the understanding that the spiritual atmosphere was conducive to serve God. In fact, some Bishops encouraged us to come back with the assurance that Anglican Communion would allow us to serve God in the same way as the Pentecostal churches (Interviewed Rev'd. David Babatope, 15th January, 2015).

In view of the above, it is obvious that the communion had once resented the modes of worship and style of conduct of church service by the youth members in the 1970s and 1980s, but thereafter accepted the new modes of worship and style of conduct of service by the youth members of the church with a view to retaining them in the communion and also pulling back those who had earlier defected to other denominations. This acceptance encouraged the influx of defected members back into the communion, some of whom later became priests and eventually made vicars in Anglican Communion.

In an interview conducted with Reverend Sanmi Adetule, he reveals as follows:

While some defected to other churches due to the persecution occasioned by the doctrinal issues and mode of worship, some of us decided to remain in the church due to our conviction that the revival that God started with us must not be allowed to be quenched. The revival later spread to the adults and some priests who later believed in our doctrine and eventually accepted us.

Some of us were later encouraged into priesthood and by God's grace, I am presently an ordained priest after going through the pastoral training

at Immanuel College of Theology, Samonda, Ibadan. (Interview conducted on 10th December, 2016).

4.2.4 Conflicts over Youth Participation in Church Programmes

Out of 477 respondents, 432 (93.1%) Agreed or Strongly Agreed, 10 (2.2%) neither Agreed nor Disagreed and 22 (4.7%) Disagreed or Strongly Disagreed.

Above results indicate that majority of the respondents 432 (93.1%) agreed that there were conflicts over Youth participation in church programmes in the Anglican Communion, Ibadan due to their style of conduct of service which was regarded as being contradictory to the norms and traditions of Anglican Communion.

Reverend Sanmi Adetule; one of the young Priests at St. James' Cathedral, Oke-Bola, Ibadan, narrates:

Anglican Communion of today, allows and encourages the youth to participate in church programmes, not only in the youth church but also in the adult church as members of choir, prayer band etc. unlike in the past. It was this encouragement, as a youth leader at St. Stephen's Anglican Church, Nalende, Ibadan that motivated me to enroll at the Seminary; Immanuel College of Theology, Samonda, Ibadan to be trained as a Priest in order to fulfill my calling. Today, I am the Priest-in-charge of the Youth Church at St. James' Cathedral, Oke-Bola, Ibadan (Interview on 15th December, 2016)

The above submission of Rev'd Sanmi Adetule aligns with the outcome of the study that the Anglican Communion permits youth participation in church programmes unlike in past, when the youth were restricted.

Another respondent during the course of interview disclosed that in the past, Anglican Communion restricted youth participation in church to boys' brigade, girls' guide and a few other groups under strict adherence to the norms and traditions of Anglican Communion. Although, they were not allowed to handle sensitive positions in the church but when the spiritual atmosphere became clearer in the 1990s, members of the youth fellowship were being given more responsibilities such as leading praises at the main service of the church and some of them were also allowed to join prayer group of the church.

Fape (1999) in his book: "where are the Anglican Youth?" emphasises on the relevance of youth in the growth and development of the Anglican Communion. Fape is of the view that the roles of the youth are missing in the Anglican Communion due to their defection to other denominations especially the New Generation Churches as a

result of clash of doctrines and mode of worship. He further laments that there is vacuum created by the youth who had been driven away from the Communion or silenced by the “conservative” members and priests of the Communion. He further states that the youth are the future of any generation of which the church of GOD is not an exception.

Interviews conducted reveal that, permission to prophesy, conduct of healing and deliverance services as well as the Pentecostal mode of worship in the Anglican Communion, Ibadan, began when Rt. Rev. G.I.O. Olajide became the Lord Bishop of Ibadan Diocese in 1988, although, these were not acceptable to some Priests and some adult members. This finding is supported by Rt. Rev’d. J.A. Ajetunmobi, Bishop of Ibadan South Diocese, who states:

Baba Olajide was instrumental to the spiritual rebirth of Anglican Communion, Ibadan. As a Pentecostal, Born Again Bishop, who was once the chairman of Scripture Union (SU), he brought a new spiritual climate to the Communion. When the Evangelical Group of St. Paul’s Anglican Church Yemetu left the church to rent an apartment, Baba Olajide intervened as serving Bishop and approved sum amount of money to the group for the purchase of their own land upon which they built their church and named it, the Christ Ambassadors’ Evangelical Anglican Church, Yemetu, Aladoorin, Ibadan.

(Interview at Ibadan, 5th December, 2016)

In consonance with the above view of Bishop Jacob Ajetunmobi, Rt. Rev. G.I.O Babajide, former Bishop of entire Ibadan diocese of Anglican Communion, attests that before he became the Bishop of Ibadan Diocese, he had served as chairman of the scripture union (SU), a Christian Interdenominational Organization that flagged off the wave of the new faith of Pentecostalism in Nigeria. On his assumption of office as the Lord Bishop of Ibadan Diocese, he had to wade into the conflict caused by doctrinal difference and the mode of worship between the youth of the church and the leadership in which the youth were previously seen as rebels. According to him, through the help of Holy Spirit and with his understanding of the Pentecostal doctrines, he was able to pacify the youth to stay back in the church and as well pleaded with the elders to allow the youth to have their services separately but under the supervision of ordained priest.

It can be deduced that the respondents though minority, who are of the view that speaking in tongues, conduct of healing and deliverance services were not causes of conflict in Anglican Communion, in the 1970s and 1980s were probably not

privileged to have witnessed the days of persecution against those who were speaking in tongues, conducting healing and deliverance services or perhaps those respondents who were not born as at that time or too young to witness the conflicts in Anglican church between 1970s and 1980s which were the periods of intense persecution against the adherents of the new faith in the Anglican Communion, Ibadan.

The Pentecostal foundation of the Anglican Communion, Ibadan, according to a respondent, was laid by the then Lord Bishop of Ibadan Rt. Rev'd. G.I.O. Olajide and this is being sustained by the spiritual children of Lord Bishop Olajide among whom are Rt. Rev. Ajetunmobi and Most Rev. Dr. J.O. Akinfenwa to whom he handed over the baton of spiritual leadership of the Communion at his retirement in year 2000 with a book launch to mark the retirement of the Bishop as compiled by the Bishop of Ibadan South, Rt. Rev'd J.A. Ajetunmobi. At the launching of the book titled, "In the Master's Footsteps" reminiscences of the Rt. Rev'd Gideon Isaac Oladipo Olajide, Most Rev'd. Dr. J.O. Akinfenwa comments on Rt. Rev. G.I.O. Olajide as follows:

His years in the Anglican Communion Ibadan were years of monumental spiritual and physical development. In addition, Bishop Olajide laid a solid foundation for the continuous growth we have experienced in our Diocese over the last fifteen years and his indelible footprints could be seen in every path that we have charted in our Gospel/missionary cause as a Diocese (Bishop J.O. Akinfenwa, 2015)

The accolade given to Bishop Olajide and his widely spread spiritual revival/reawakening in the Anglican Communion, Ibadan as well as the highly celebrated spiritual leadership of His Lord Bishop depict that the spiritual atmosphere of the church before his emergence as Bishop of Ibadan Diocese, was not favourable and salubrious to members of the church who claimed to have found salvation in Jesus Christ due to their non-adherence to the norms and traditions of the Communion. The clash of doctrines and beliefs then was an obvious indication of conflict in the Anglican Communion, Ibadan.

4.3 This section examines the nature of conflict in the Anglican Communion, Ibadan.

Table 6: Distribution of the Respondents by their views on the nature of conflict in the in the Church of Nigeria, Anglican Communion, Ibadan.

S/N	Question	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1	There is conflict among the Priests in the Communion over issues of Promotion in the Anglican Communion	64 (14.2%)	108 (23.9%)	92 (20.4%)	122 (27.1%)	65 (14.4%)
2	There is conflict among the Priests in the Communion over issue of preferment (Bishop elevation of Priests to Offices) in the Anglican Communion	55 (12.3%)	134 (29.9%)	91 (20.3%)	105 (23.4)	63 (14.1%)
3	There is conflict among the Priests in the Communion over issue of Seniority in the Anglican Communion	51 (11.5%)	115 (25.9%)	83 (18.7%)	129 (29.1)	66 (14.9%)
4	Possible disagreement between the Adults and the Youth in the Communion in the conduct of their respective services	50 (11.1%)	128 (28.3%)	79 (17.5%)	139 (30.8)	56 (12.4%)
5	There is Tribal Sentiment in the appointments of Priests in the Anglican Communion	53 (11.9%)	91 (20.4%)	87 (19.5%)	137 (30.7%)	78 (17.5%)
6	There is conflict between the Priests and notable Church members over the integrity of Priests, Doctrinal issues and Finances	51 (11.4%)	122 (27.4%)	91 (20.4%)	122 (27.4%)	60 (13.5%)
7	Possible disagreement in the appointments of Laity to Church offices such as Vicar's Warden, People's Warden etc.	53 (11.9%)	138 (31.0%)	78 (17.5)	110 (24.7%)	66 (14.8%)

Source: Field Survey, 2016-2017

4.3.1 Conflicts over Promotion Issues in the Anglican Communion, Ibadan.

Findings from this study reveal that out of 477 respondents, 172 (38.1%) Strongly Agreed or Agreed that there is conflict among the Priests in the Communion over issues of promotion in the Communion, 92 (20.4%) neither Agreed nor Disagreed and 187 (41.5%) Disagreed or Strongly Disagreed that there is conflict among the Priests in the Communion, Ibadan over issues of promotion.

The findings show that Priests who are denied promotion are not up to those who are being promoted. A Respondent strongly lamented that there were hurts and bitterness in the hearts of some priests who were deprived promoted for years and some junior priests were being promoted above their seniors. The respondent categorically states that:

A Priest may remain on a particular level for years, without being promoted while another Priest may be promoted over and over.

The researcher further probed on the possibility of denial of promotion in a church organisation where fairness should be promoted. The respondent further expresses:

This could be as a result of favouritism, nepotism and injustice. One should not forget that the church is a human organisation with all human feelings and acts. (Interview, 15th March, 2017).

The above view of the respondent harmonises the views of D'Souza (1994) which states that the church, been a human organization with human traits is prone to conflicts.

The findings however, indicate that church is a human organisation and not an angelic one, with manifestation of all human traits and acts. It is however, evident that church members who are expected to be saints, holy and pious still exhibit human traits like any other human beings in the secular organisations.

4.3.2 Conflict over Preferment in the Anglican Communion, Ibadan

On whether there is conflict among the Priests over the issue of preferment (Bishop's elevation of Priests to Offices) in the Anglican Communion, out of the 477 respondents, 189 (42.2%) Agreed or Strongly Agreed, 91 (20.3%) neither Agreed nor Disagreed and 168 (37.8%) Disagreed or Disagreed.

The study shows that majority of the respondents subscribed to the view that there is conflict among the Priests over the issue of preferment, a policy that is carried out at the discretion of the Bishop of the Diocese.

Preferment, literarily, is a situation whereby a priest, regardless of his status or title is preferred by the Bishop for a particular assignment of Priesthood far above his seniors in recognition of his relentless service unto GOD in the diocese. For instance, a Canon can be referred by the Bishop for the post of an Arch-Deacon. Preferment, basically, is for the purpose of church growth whereby a particular Priest either a Reverend or a Canon, in recognition of his spiritual gifts, is preferred by the Bishop for the post of an Arch-Deacon, to head a newly created or carved Arch-Deaconry. This is meant for the purpose of spiritual growth of the church in general as revealed by a respondent during the course of interview.

In view of the above, a Priest was preferred by the Bishop for the post of Arch-Deacon to head a newly carved Arch-Deaconry, in recognition of his spiritual gifts for purpose of spiritual growth of the diocese as expressed by a respondent during informal discussion.

Some of the interviews conducted revealed that the issue of preferment had been politicized and thereby becoming a game of lobby, as priests scramble to be in the good books of the Bishop, by rendering eye-service to gain the favour of Bishop for the purpose of being preferred by Bishop. Some priests even go to the extent of blackmailing their fellow priests, denting their images and running them down so that they could be considered for preferment by the Bishop as pointed out by one of the respondents during interview.

In consonance with the above, a respondent states:

In the name of preferment, priests go behind to dent images of their fellow priests before the Bishop due to envy. By so doing, they believe they could be recommended for preferment. (Interview, Ibadan, 23rd August, 2016).

Another respondent discloses that:

Some priests lobby to be preferred by the Bishop for certain positions in the communion. Some Priests go to the extent of offering gifts to the Bishop and making several undue visits to Bishops at home for recognition. (Interview, Ibadan, 12th December, 2016)

Another respondent bluntly declares:

The preferment has been misconstrued by some priests who believe that they have to clear some priests off their way, by blackmailing them. (Interview, Ibadan, 5th January, 2017)

It was observed, through vehement and bitter complaints of some respondents, that, if the preferment issue is not closely looked into, it could generate fresh crisis in the Anglican Communion, Ibadan.

4.3.3 Conflicts over Seniority in the Anglican Communion, Ibadan

Of the 477 respondents, 166 (37.4%) Agreed or Strongly Agreed, 83 (18.7%) neither Agreed nor Disagreed and 195 (43.9%) Disagreed or Strongly Disagreed. The respondents were combination of Priests and members of the Anglican Communion, Ibadan.

The above results of the study confirm that majority of the respondents disagreed that there is conflict among the Priests over the issue of seniority. However, the difference between those who agreed and disagreed is very slim. This invariably reveals that there are issues among Priests over the issue of seniority in some churches while in others there are no issues of such. Findings from interviews conducted reveal that there are conflicts among priests over the issue of seniority caused by the process of promotion in Anglican Communion, Ibadan. This, however, negates the findings from the survey.

The view of a respondent aligns with the finding of the survey, who categorically states that:

The issue of seniority among the priests should not generate conflict because right from the theological seminary, students have been trained to respect spiritual authority as contained in the scriptures. A priest therefore should not contravene the scripture. This does not rule out the possibility of some people being rude. Church as a human organization may witness some human natural traits at some point. However, such things are real but not common in the Anglican Communion due to adequate pastoral training at the Seminary. The quality of training, Anglican Communion gives to intending priests, has encouraged the New Generation Churches who send their pastors to Immanuel College of Theology for training. (Interview, 15th March, 2017).

4.3.4 Conflicts between the Adult and Youth over Church Programmes.

The finding on the possibility of disagreement between the Adult and Youth in the Communion over conduct of their respective services shows that out of the 477 respondents, 178 (39.4%) Agreed or Strongly Agreed, 79 (17.5%) neither Agreed nor Disagreed and 195 (43.1%) Disagreed or Strongly Disagreed.

The above findings therefore reveal that majority of the respondents disagreed on the possibility of disagreement between the adult and youth in the communion over the conduct of their respective services thereby giving the impression that there is no disagreement between the adult and the youth over conduct of church service in Anglican Communion, Ibadan.

This however negates the views of some youth members that were interviewed. The difference between respondents that agreed and respondents that disagreed with the view is very slim. Thereby, giving the impression that in some churches in the Communion, there is disagreement while in other churches there is no disagreement between the adult and youth members over conduct of church programmes in Anglican Communion, Ibadan.

The researcher in his observation during the field work noticed that in some churches visited, youth services were held independent of the adult services. This could be the strategy adopted by the church leadership to avoid conflict between the adult and the youth over conduct of church programmes. This is an indication of tussle between the two groups of parishioners in the Communion.

The researcher's non-participant observation also noticed that in some Anglican Churches, Youth Sunday Service was held in the afternoon, after the main general service. The researcher also observed that some members of the youth fellowship are also members of the church choir, after attending the main church service, still waited for the Youth Sunday Service in the afternoon. Separation in the services of the adult and the youth presupposes a disparity in their spiritual ethos as revealed by some respondents, owning that the spiritual ethos of the Youth who professed to be born-again were different from that of the adult in the Communion resulting to doctrinal clash between the two groups.

This finding corroborates the study of Carins (1981) that, conflict with the ecclesiastical authorities was caused by differences in faith. The management of the differences therefore, indicates that Anglican Communion has a virile structure for

conflict resolution. This also reveals doctrinal issue, as the source of the conflict in the Anglican Communion, Ibadan as revealed by some interviewees during the field work.

In another interview conducted by the researcher with one of the Youth leaders, Brother Yinka Adesina of St. Stephen's Anglican Church, Nalende, Ibadan under Ibadan main diocese revealed that in spite of the disagreements between the adult and youth over differences in doctrine, and style of worship, some Anglican churches in Ibadan had accepted the youth to the extent of incorporating them in the main programs of the church. He further states:

Presently, some members of the youth fellowship do lead praise and worship while others conduct prayers at the main church service unlike in the past. After attending the main church service, they would still attend youth service held separately from the main church auditorium. For instance, the Youth Sunday Service holds at 1.00pm in the Youth auditorium after the main church service.

He further states that:

Youth members are now being appointed as members of PCC. At St. Stephen's Anglican Church, Nalende, Ibadan. Presently, five youth members are members of PCC; the committee saddled with the responsibility of general administration of the church and that sees to how money comes into the church and how same is expended.

Brother Yinka Adesina discloses that, as youth, he was once appointed People's Warden of the church for a period of three years, the post that was exclusively for adult in the past. After he had served in that capacity, he was later appointed Pastor's Warden, the position he is holding till the time of the interview. He thereafter informed that a youth member had also been appointed Bishop's Nominee. The Bishop's Nominee, according to him, always attends meetings with the Bishop wherever the Bishop is holding meeting even at the Synod.

4.3.5 Tribal sentiments in the appointment of Priests

On the possibility of tribal sentiments in the appointments of priests in Anglican Communion, Ibadan, the study showed that out of the 477 respondents, 144 (32.3%) Agreed or Strongly Agreed, 87 (19.5%) neither Agreed nor Disagreed and 215 (48.2%) Disagreed or Strongly Disagreed.

The above finding indicates that majority of the respondents disagreed with the existence of tribal sentiment in the appointment of Priests in the Anglican

Communion, Ibadan. However, with the slight difference between those that subscribed to the view and those who disagreed coupled with the fact that both are not up to half of the total number of respondents, implies that there is tribal sentiment in the appointments of priests in some places in the study area while there is no tribal sentiment in the appointments of priests in other places. However, some of the respondents during the interview revealed that there are tribal sentiments even in the appointment of Bishops to the extent that some parishioners demanded for their own indigene as their Bishops. This was one of the factors responsible for the creation of more dioceses to give opportunity for indigenous Bishops.

Adewale (2008:83), on the creation of Dioceses, stresses that the creation of more dioceses is necessary to allow for some Bishops to be appointed, not only for expansion but also to pacify those agitating for the appointment of indigenous Bishops. The creation of more Dioceses is able to address the tribal sentiments to some extent, through this; the agitators are able to be pacified. This is further authenticated by the researcher noticing that all the three Bishops in Ibadan are of Yoruba extraction.

4.3.6 Conflict between Priests and church members over integrity

In order to discover whether there is conflict between the Priests and notable Church members over the integrity of Priests, doctrinal issues and finances, out of the 477 respondents, 173 (38.8%) of them Agreed or Strongly Agreed, 91 (20.4%) neither Agreed nor Disagreed and 182 (40.8%) Disagreed or Strongly Disagreed.

The survey findings therefore reveal that there is slight difference between the respondents that agreed that there is conflict between the priests and church members over the integrity of priests, doctrinal issues and finance and those that disagreed. Although, those that disagreed with the possible conflict between the two groups are more than those that agreed that there is conflict between the two groups over the aforementioned issues. This implies that in some Anglican Churches there is conflict between priests and church members over integrity of priests, doctrinal issues and finance while other Anglican churches, there is no conflict of such. However, interview conducted reveal that there is conflict between the Priests and church members over lack of integrity of some members in the handling and delivery of church contracts in Anglican Communion, Ibadan.

In an interview conducted with a Priest, Venerable Collins Babalola, Vicar-in-Charge of St. Stephen's Anglican Church, Inalende, Ibadan, who had earlier defected

from Anglican Church to establish his own independent church before returning back to the Communion, narrates his experience on the related issue as follows:

On my posting to St. Anne's Anglican Church, Molete as Vicar, I decided to embark on both spiritual and physical restructuring. This led to the commencement of a Television programme on teaching and healing. Some notable members became uncomfortable with my teachings as they were addressing and rebuking their sinful acts. I also decided to restructure some things in the church such as changing contractors handling the church contracts to pave way for new set of contractors who were also members of the church. These spiritual and physical re-arrangements were confrontationally resisted by some members. The case was taken to the Bishop. The Bishop later decided to transfer me to St. Stephen's Anglican Church, Inalende, where I am presently (Interview, Ibadan Venerable Collins, 12th July, 2017)

Above findings confirm that there is conflict between the priests and some members of the communion over awards of church contracts to church members. As revealed in the findings, the conflict is caused by some members who wanted to remain as church contractors perpetually with no consideration to other interested members of the communion.

The Provost of St James' Cathedral, Oke-Bola, Ibadan Revd (Dr) Olagbaju discloses that Anglican Communion has a good structure for conflict resolution. Conflicts are handled and amicably resolved through the church council called PCC- Parochial Church Council, a council responsible for conflict resolution. To corroborate this view, Rt. Rev'd Jacob Ajetunmobi, Bishop of Ibadan South Diocese expresses:

In Anglican Communion, Priest gives report of his stewardship to the church yearly and issues, not clear to members of the church are raised and comments are made. With the knowledge of report of stewardship, priests are made to be disciplined, transparent and accountable unlike the New Generation Church where the founder is the highest authority of the church who remains un-checkmated and whatever he does, is unquestionable.

A member of Parochial Church Council (PPC) confirms cases of friction between the Priests and members of the Anglican Communion, Ibadan over lack of integrity of some members handling church contracts by delivering poor quality of church work awarded to them. He further confirms that doctrinal issues, as well as finance in addition to the poor quality of work done by members who are awarded church

contracts, are major causes of conflict between Priests and members in Anglican Communion, Ibadan (Interview, Ibadan, 27th January, 2017).

The well-laid structure for conflict resolution in Anglican Communion has been able to help the church to handle, monitor and resolve issues before going out of proportion. Rt. Rev. Jacob Ajetunmobi stresses that the major cause of conflicts in the Church of Nigeria, Anglican Communion, Ibadan that precipitated the quest for regeneration of members who had earlier defected was doctrinal issue. The view of Rt. Rev. Ajetunmobi is corroborated by Rev. (Dr) Olagbaju, Venerable (Dr) Atowoju, Venerable Collins Babalola and some other interviewees who are of the opinion that the nature of the conflict in Anglican Communion, Ibadan is majorly doctrinal.

4.3.7 Disagreements in the appointments of laity into church offices such the Vicar's Warden, People's Warden and Bishop's Warden.

In order to examine the disagreements in the appointment of laity into church offices such as the PCC, and committees, out of 477 respondent's views that were studied, 191 (42.9%) Strongly Agreed or Agreed, 78 (17.5%) neither Agreed nor Disagreed and 176 (39.5%) Strongly Disagreed or Disagreed.

The survey finding reveals that majority of the respondents agreed that there are disagreements in Anglican Church on the appointments of laity into church offices such as Vicar's Warden and People's Warden church while minority of respondents disagreed with the view of the majority of respondents

The slight difference between those that agreed with the view and those that disagreed indicates that disagreements occur in some churches in Anglican Communion over the appointment of Laity into church offices while in other churches in the communion there are no disagreements over the appointments of such.

In view of the above, it could be deduced that there are some resentments over appointments of laity into offices such as Vicar's Warden and People's Warden and other church committees in some places and there are no such disagreements in other places in Anglican Communion, Ibadan diocese.

4.3.8 Respondents by their views on other issues that could generate conflicts in Anglican communion, Ibadan, in an open-ended form.

This section is aimed at sampling the views of respondent in an open ended form to give them opportunity to express their views on other issues that could generate conflict in the Anglican Communion, Ibadan.

Table 7: Distribution of the Respondents by their views on other areas of conflict

Mention any other avenue through which conflict could be generated in the Anglican Communion	Freq	Percentage (%)
Lack of prudence in the management of fund	18	11.6
Priests lack adequate financial training	9	5.8
Unfaithfulness of priests to the Church	3	1.9
Youth are not allowed to participate in church programmes.	6	3.9
Failure to keep to time during church service.	2	1.3
Rigidity of the Church	6	3.9
Youth are not allowed to participate in anything pertaining to church service.	7	4.5
Conflicts often arise between priests and laity on Church programmes	1	.6
Mode of worship preferred by youth is different from the adults	3	1.9
No access to Church bus for evangelism when it is booked for	1	.6
Appointment of Church committee	14	9.0
Authoritarianism in Church administration	8	5.2
Favouritism, dishonesty, disloyalty, selfishness to be serious	11	7.1
Conflicts between adult church and the youth church	10	6.5
Lack of assistance to church members	4	2.6
Personality tussles	6	3.9
Imposition of unpopular candidate to important position in the church by the priests.	7	4.5
In the award of contract and sponsorship	2	1.3
Welfare of church members.	5	3.2
Ordination of women as priests	2	1.3
Enforcement of baptism on already baptized new members	6	3.9
Use of high alcoholic wine during communion	2	1.3
Members appreciate guest ministers more than in-house	6	3.9
Appointment and promotion of priests and bishops	2	1.3
Multiple (offerings) collections	1	.6
Attitudes of disregard by the youth	1	.6
Imposing personal beliefs over church beliefs	3	1.9
Non-adherence to church constitution	3	1.9
Lack of emphasis on salvation of souls	1	.6
Transfer of priest from one church to another as avenue for conflict	3	1.9
Punctuality of Church members and women mode of dressing	2	1.3
Total	155	100.0

Source: Field Survey, 2016-2017.

A majority of the respondents mentioned lack of prudence in the management of funds, appointment of church committees, favouritism, dishonesty, disloyalty and conflict between adult and youth as causes of conflict in the Anglican Communion, Ibadan among others causes.

4.3.8.1: Non-adherence to the constitution of the church

Lack of financial training of the Priests and authoritarianism in the administration of the church as other avenues for conflict.

Minority of respondents mention lack of adequate financial training of the Priest, authoritarianism in church administration, lack of assistance for church members, non-adherence to church constitution, imposition of candidates into important positions by the church leadership, favouritism in the welfare of members, personality tussles, undue transfer of priests, member appreciating guest ministers more than in-house priests, enforcement of baptism on new members who had earlier been baptized in their former churches , non-participation of youths in church activities, award of contracts, appointment and promotion of Priests as other avenues of conflict in the Church of Nigeria, Anglican Communion, Ibadan.

The above findings validate what some Priests and members of the church revealed during interview and informal discussions respectively. Some Priests, during the interviews conducted by the researcher, mentioned appointments into church committees such as building committee, church social/family committee among others as veritable source of conflict in the Anglican Communion, Ibadan. In addition, they stress that such conflict might be borne out of envy and jealousy from ambitious members not considered for such positions.

4.3.8.2 Lack of prudence in the management of funds as avenue for conflict in the Communion

The views of the majority of the respondents on lack of prudence in the management of funds as avenue for conflict in the church negate the views of the three Bishops in the study area during the course of interview. The Bishops debunk the issue of financial misappropriation by the Priests. They maintain that sustained structure of accountability and stewardship had been laid down in the communion which would make it difficult for any Priest to be involved in any financial misappropriation. Priests are expected to give report of their stewardship to the Parochial Church Council (PCC)

yearly. They further stress that, no Priest is in custody of any cash in the communion and also there is limit to what the Priests could approve in terms of money and every amount spent is always accounted for.

The views of the Bishops are in harmony with the view of Venerable (Dr.) Atowoju that issue of financial misappropriation is not common in the Anglican Communion due to adequate theological training received by the Priests at the Seminary where they are trained to be honest, loyal and disciplined.

4.3.8.3 Issues of appointments and promotions of Priests and Bishops as avenues for conflict in the Anglican Communion, Ibadan

Respondents maintain issues of appointments and promotions of Priests as avenues for conflicts in the Communion. These views harmonize with findings from the survey earlier reported. A Priest, who pleaded anonymity, laments that some Priests are being promoted above their seniors during the promotion exercise of the priests. He discloses the involvement of politics in the promotions and appointments of priests in the communion. According to him, some Priests feel jilted and neglected by marking time on the same level while their junior colleagues are being elevated above them under the disguise of appointment or preferment.

4.3.8.4 Awards of Church contracts as avenue for conflict in the Communion.

Informal discussions with some members of the Communion by the researcher validate award of contracts as avenue for conflict in the Communion. During the discussions, some members of the Communion vehemently reacted to the way and manner contracts are being awarded in the church. According to them, same set of people are awarded church contracts over and over, thereby causing a lot of resentments. According to them, this act is indirectly neglecting and blocking the interests of the unpopular and un-influential members of the church who might be equally interested in the church contracts.

In corroboration with the above finding, a respondent discloses:

In a certain church, some anomalies in the area of award of contracts in the church, among other things were discovered. In an attempt to address the situation by changing those who had been benefiting from the contracts in the church over the years, to new set of contractors who were equally members of the church. The decision did not go well with these contractors. In no time, they started criticizing the initiative. The tussle

was intense that the authority of the church intervened and the priest was transferred.
(Field work, 2017).

In addition, another respondent expressed the persecution some priests suffered in the hands of some members of their congregations, who accused their priests of preaching against them while condemning their sinful acts. It is obvious that members of the congregation indulging in sinful acts, don't feel comfortable when the preaching hits them hard and such members could go to the extent of ensuring the transfer or dismissal of such priests.

These findings validate the study of Larom (1989) on the causes of conflict in Church. He states that:

At the point when God commissioned evangelists to stimulate the Congregation from its sleep of 'spiritual lukewarmness' and debasement such were confronted with aggression and dismissal.

Larom's study is in consonance with the work of Carin (1981) on causes of Church conflict where he states that in Christian religion during that time referring to, Prophets Samuel and Elijah of old testament; Jesus Christ, The Apostles and Stephen of New Testament as well as Martin Luther, John Knox and the Reformed Church of the Middle-Age as instances of messengers of GOD that were against and resented, that brought about contentions.

4.3.8.5 Disagreements between Adult Church and Youth Church

The finding on the views of respondents on other avenues that could generate conflict in the Anglican Church reveal that 10 out of 477 (6.5%) respondents subscribe that disagreements between adult church and youth church is avenue for conflict in the church.

Value differences between the church Authority and the youth members of the communion who subscribed to the new faith movement is another cause of conflict. This finding corroborates the study of D'souza (1994) in his Six Common Causes of Conflict, where he identifies perceptual differences, priority or value differences, personality clashes among others as causes of conflict in the church and the findings earlier reported from the survey and interviews conducted.

The study reveals that the disagreements between adult church and youth church are hinged on the difference in doctrines, beliefs and the conduct of service.

The youth viewed adult service as dull and boring without spiritual vibrancy on one hand and the adults also viewed the youth service as noisy and mere activities on the other hand.

The general analysis of the above findings, from the respondents on other causes of conflicts in the Communion from the open-ended, confirms that issues of conflict in the Church of Nigeria, Anglican Communion, Ibadan ranges from non-adherence to the church constitution, lack of financial competence of Priests which brought about lack of prudence in the financial administration of the church, to authoritarianism in the administration, contending issues in the appointments of Priests and Bishops and the disagreements between adult church and youth church over doctrines and tradition of the church.

4.4 Conflict Resolution Strategies of the Church of Nigeria, Anglican Communion, Ibadan

This sub-theme examines the conflict resolution strategies adopted by the leadership of the Church of Nigeria, Anglican Communion, Ibadan especially at handling the conflict between those who had earlier defected and later returned to the Communion and the members of the church who did not leave the church. This development was informed by a plethora of socio-demographic variables that impacted on the belief system and mode of worship of members of the Anglican Communion in the study area.

Table 8 Distribution of Respondents by the strategies adopted by the leadership of Anglican Communion, Ibadan

S/N	Question	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1	Any disagreement between the leadership of the Communion and the returnees over the conduct of service in the Anglican Communion	45 (9.8%)	125 (27.1%)	76 (16.5%)	137 (29.7%)	78 (16.9%)
2	Any disagreement between Priests and the returnees over non-adherence to the norms and traditions of the Communion by the returnees.	30 (6.5%)	139 (30.3%)	88 (19.2%)	132 (28.8%)	70 (15.3%)
3	Some members in the past left the Communion as a result of mode of worship and style of service	84 (18.1%)	215 (46.3%)	57 (12.3%)	65 (14.0%)	43 (9.3%)
4	Some Anglican members are still strict adherents of Anglicanism without compromise	151 (33.3%)	191 (42.2%)	31 (6.8%)	62 (13.7%)	18 (4.0%)
5	There is flexibility in the Anglican Communion at present unlike in the past	112 (24.2%)	238 (51.5%)	44 (9.5%)	52 (11.3%)	16 (3.5%)

Source: Field Survey, 2016-2017

The five-point Likert type is used to determine the views of respondents on the strategies adopted by the leadership of Anglican Communion, Ibadan at curtailing issues relating to conflict in the communion.

4.4.1 Possible disagreement between the Church leadership and the returnees over the conduct of service in the Anglican Communion, Ibadan

Of the 477 respondents on the issues of disagreement in the conduct of service in the Anglican Communion, 170 (36.9%) Agreed or Strongly Agreed, 76 (16.5%) neither Agreed nor Disagreed and 215 (46.6%) Disagreed or Strongly Disagreed.

The above findings indicate that majority of the respondents disagreed that there are disagreements between the church leadership and the returnees over the conduct of service in the Anglican Communion, some of whom on return, handled sensitive roles in the church while some eventually became priests in the communion. Although, the margin between those that disagreed and those that agreed on the issues of disagreement in the conduct of service in the Communion was slim. This indicates that, in some churches, there might be issues of disagreement in the conduct of service while, in others, there might not be disagreement in the conduct of service.

This, however, gives the impression that Anglican Communion, Ibadan has gradually accepted the new style of conduct of service and mode of worship brought by the returnees such as speaking in tongues as confirmed by Rt. Reverend G. I. O. Olajide during the interview conducted with him and supported by Rt. Rev'd. Ajetumobi, the Bishop of Ibadan South Diocese. The gradual acceptance reflected in the narrow margin between the respondents that agreed that there was no disagreement between the leadership of the communion and the returnees over conduct of service and the respondents that disagreed.

4.4.2 Any disagreement between the Priests and the returnees over non-adherence to the norms and traditions of the Communion by the returnees

Enquiry on the possibility of disagreement between Priests and members over non-adherence to the norms and traditions of Anglican Communion, out of the 477 respondents, 169 (36.8%) Agreed or Strongly Agreed, 88 (19.2%) neither Agreed nor Disagreed and 202 (44.1%) Disagreed or Strongly Disagreed.

It is evident from the finding that majority of the respondents are of the view that there are no disagreements between the priests and members of the communion

especially the returnees over non-adherence to norms and traditions of Anglican Communion. This, however, indicates that the communion has allowed the prophecies, healing and deliverance ministrations of the returnees and no longer accused them of non-adherence to norms and tradition of the Anglican Communion.

A respondent differs in his view by stating that the disagreement between Priests and members, especially the returnees over non-adherence to the norms and traditions of Anglican Communion is not pronounced. According to him, Anglican Priests, while on training are made to conform to the norms and traditions of the communion (Anglicanism) a place where loyalty and discipline are instilled in the Priests. He further iterates that Anglican liturgy is inspirational and spiritually motivating but, its relevance depends on who handles it. When it is wrapped with Pentecostal flavor, it could be very interesting. Based on the above, Anglican Priests can be regarded as custodians of Anglican norms and traditions and are expected to pass on same to their members.

Another respondent during the course of interview, discloses that at the initial stage of the return of those earlier defected, there were issues of contention between some returnees and some priests in which some priests were alleged by some returnees of being conservative and rigid by their strict adherence to the norms and doctrines of Anglican Communion one hand. On the other hand, some priests also accused some members who were majorly the youth of deviating from Anglican norms and traditions.

Venerable (Dr.) Atwoju reveals that the communion had no option eventually than to accept the mode of worship of the returnees and their style of conduct of service in order to retain them in the communion. Some are allowed to hold their services separately but under the supervision of an ordained priest as earlier reported.

4.4.3 Possibility that some members left the church in the past due to mode of worship and style of conduct of service.

Respondents' views on issues that some members in the past left the Communion as a result of mode of worship and style of service, out of the 477 respondents, 299 (64.4%) Agreed or Strongly Agreed, 57 (12.3%) neither Agreed nor Disagreed and 108 (23.3%) Disagreed or Strongly Disagreed.

It is obvious from the finding that some members, in the past, left the Communion as a result of unacceptable mode of worship and style of conduct of

service at the Anglican Communion, Ibadan. Rt. Revd. Jacob Ajetunmobi, Bishop of Ibadan South Diocese aligns with the finding by revealing thus:

Some members who embraced the spiritual revival and renaissance of the 70s and 80s, the so called “born-again” left the communion because they considered the mode of worship too dull and the style of service too boring compared to what they witnessed in the New General Churches (the Pentecostal group) where they professed to have received Jesus Christ as their Lord and Saviour. The period of 1970s and 1980s witnessed great exodus/migration of Anglican members, majorly the youth members to the New Generation Churches, also known as Pentecostal churches ... (Interview, Ibadan, 5th December, 2016)

The above statement further confirms that some members of the Anglican Communion left the church for the New Generation Churches due to disharmony in the mode of worship and style of conduct of service. It further reveals the clash of doctrinal beliefs between the priests of the Communion and members who subscribed to the New Faith of Born-Again in the 1970s and 1980s.

The action of defection by some members of the communion in the 1970s and 1980s to other Christian denominations was based on what Weber referred to as Emotional Social Action, action directed by impassioned feelings about a contiguous situation.

4.4.4 Strict adherence of some Anglican members to Anglicanism

On strict adherence of some members of Anglican Communion to Anglicanism without compromise, out of the 477 respondents, 342 (75.5%) Agreed or Strongly Agreed, 31 (6.8%) neither Agreed nor Disagreed and 80 (17.7%) Disagreed or Strongly Disagreed.

From the above finding, majority of the respondents subscribe to the view that some Anglican members still adhere strictly to Anglicanism without compromise. This may have been the cause of the conflict between the so-called conservatives (core Anglicans) and the liberals (the born-again) members of the church.

The above finding is in consonance with the view of Rt. Rev'd Segun Okubadejo, the Bishop of Ibadan North Diocese, who states that:

Some aged members of Anglican Communion still hold on to Anglicanism tenaciously without any compromise. This category of members does not want noise in the course of service, and prefers a solemn mode of worship. They are members that attend

the Communion Service at 8 o'clock on Sunday morning. (Interview, at Bishop's Court, Akobo, Ibadan. 20th January, 2017).

This is what Max Weber refers to as Traditional Social Action, which describes actions built on long established habitually practices and customary expectations. Hence, they ensure that norms and traditions of Anglican Communion are not compromised and any violation of the Anglican principles would be vehemently resisted.

The view of Bishop Okubadejo harmonises with the view of Venerable (Dr.) Atowoju, who equally states that:

The core Anglican members only attend Communion Service, the 8 o'clock Sunday morning service where they only sing hymns and the service is conducted solemnly with no "spiritual Jamboree". They listen to short messages from the Vicar, take their Holy Communion, sing hymns and return back to their homes, before the main Sunday worship service. Interview, Ibadan, 8th February, 2017).

When the researcher probed further on the strictness of the core-Anglican members, Venerable Atowoju further states:

These members of Anglican Communion are conservative, lettered, and highly educated. Some of them are retired justices, lawyers, politicians, military officers, police officers and the likes. They hold on to Anglican norms and traditions, not ready to accept any form of change. (Interview, At Ibadan, 8th February, 2017).

The finding, however, confirms that the core Anglicans are not on the same page with the Pentecostal-inclined members of the Communion on the issues of mode of worship, style of conduct of services and doctrinal beliefs. In spite of this, the leadership of the communion is still able to manage the disparity between the core-Anglican members majorly the adult parishioners and the Pentecostal- inclined members. This, however, reveals the dynamics of conflict resolution mechanism of the Church of Nigeria, Anglican Communion, Ibadan.

4.4.5 Flexibility in the Anglican Communion at Present

Respondents' views on flexibility in the Anglican Communion at present unlike in the past showed that, out of the 477 respondents, 350 (75.8%) Agreed or

Strongly Agreed, 44 (9.5%) neither Agreed nor Disagreed and 68 (14.7%) Disagreed or Strongly Disagreed.

The finding confirms the flexibility in the Anglican Communion as at the time of the study unlike what it used to be in the past. This authenticates that conservatism in the Anglican Communion is being eroded by the new spiritual wave orchestrated by the new spiritual rebirth in the Communion, thereby revealing that Anglican Communion is beyond being orthodox. The Communion is Pentecostal and evangelical in its approaches as mentioned earlier by the three Bishops in Ibadan during the interviews conducted by the researcher.

In consonance with the views of the Bishops, Dr. Olutoyinbo attests that Anglican Communion, Ibadan Diocese could be viewed to be Pentecostal and evangelical considering its drive and tenacity towards evangelism and spiritual growth of the Priests and Parishioners. He discloses that he decided to return back to the communion after several years in the Pentecostal church because of the sustained structure and the act of discipline in the communion as against the excesses and unruly acts of some Pentecostal priests.

Some interviewees reveal that some of the core-adherents of Anglicanism in the Communion have gradually started to attend the main services of the church such as revivals, vigils, special praise and worship programmes of the church. This further confirms the flexibility in the Anglican Communion, Ibadan, a good strategy adopted to curtail the conflicts in the communion.

Furthermore, the researcher investigated on the strategies adopted by the Communion in handling conflict issues in the study area to argument the above findings. In response, Venerable Ayo Atowoju states thus:

Church of Nigeria, Anglican Communion has a good structure for conflict resolution which has tremendously helped in the containment of conflict issues. For instance, at the Parish level, the PCC, Parochial Church Council among other responsibilities, handles and settles conflicts. At the level of Arch-Deaconry, there is Arch-Deaconry Board who also is capable of handling and settling any conflict that may arise at this level. At the level of Diocese, there is Diocesan Board that is equally capable of handling and resolving conflicts. There is also the Chancery that is saddled with the responsibility of handling legal matters of the communion, members of the committee are serving and retired judges and lawyers among whom are Senior Advocates of Nigeria.

The above view of Venerable Atowoju is validated by Venerable Gbotoso who stresses that Anglican Communion generally has strong and effective mechanism for conflict resolution, of which Anglican Communion, Ibadan is not an exception.

The findings of the study reveal the conflict resolution mechanism adopted by the Communion at curtailing various issues of conflict such as the roles of the Parochial Church Council (PCC), the Arch-Deaconry Board and the Diocesan Board, councils saddled with the responsibility of resolving conflicts and assessing the yearly report of stewardship of Priests in the Anglican Communion, where puzzled issues are clarified among other responsibilities.

It is mismanagement of conflict that causes hurts among the people of God. These hurts, if unresolved, do lead to broken relationships and divisions within the church.

Narrating his person experience, a respondent during interview, discloses that:

Elderly people in the church at some point, picked up quarrel with us (youth members of the church), accusing us of accepting strange spirits while we were speaking in tongues. They condemned our Pentecostal modes of worship, style of dancing and singing praises. The confrontation was severe that some of us were pushed out of the church and treated as out-casts. All of these were done to us because we accepted Jesus Christ as our Lord and Saviour. Most of us at that time, encountered Jesus in campus fellowships (Interview at Ibadan, 10th December, 2016).

In consonance with the above, another respondent who pleaded to be anonymous discloses that they were persecuted and were called all sorts of names, accusing them of accepting strange spirits. It was a period of intense criticism and persecution. He further declares that in some churches, the youth were holding their services in separate venues, not far from the church while some were allowed to hold their service in the afternoon after the general church service. In corroboration with this, another respondent, during an interview enumerates:

The persecution was so severe then just because we claimed to be born-again. At St. Paul's Anglican Church, Yemetu, Ibadan, due to our conversion from been nominal Christians to born-again Christians, we were persecuted and some of us were driven out of the church. We later formed a group called the Evangelical Group and we were holding our services at a rented apartment close to the church and we became independent of the church.

For the fear of being lost to the Pentecostal churches, the then Lord Bishop of Ibadan, The Rt Revd. 'Olajide waded into the matter and pacified us to remain in the Communion, being a born-again himself,

understood our plight and approved some amount of money for the purchase of landed property as our permanent place of worship. After building the auditorium, it was named Christ Ambassadors' Evangelical Anglican Church, Yemetu, Aladorin, Ibadan, Rt. Revd. Olajide deployed an ordained born-again Priest to the church as Vicar-in-charge, with whom we shared the same faith and beliefs in Christ Jesus. (Interview at Ibadan, 5th February, 2017).

This brought about the resolution of the conflict between the Evangelical Group of St. Paul's Anglican Church that later became Christ Ambassadors' Evangelical Anglican Church, Yemetu Alaadorin, Ibadan and the leadership of St. Paul's Anglican Church, Yemetu, Ibadan.

This study reveals that some members of the Communion, who had earlier left for other denominations especially the Pentecostal churches due to conflicts of doctrine, modes of worship and persecution, later came back into Anglican Communion as a result of varying disappointments encountered at the Pentecostal churches they left for. The anomalies include financial misappropriation, lack of integrity of the leadership, immoral acts and lack of spiritual discipline among others.

One of the respondents in the course of Interview narrates:

When I got to the Pentecostal church after leaving Anglican Communion, initially, the spiritual atmosphere was conducive for my growth as a Christian. I rose through the leadership of the church to become Regional Pastor. As time went on I began to notice some acts of carnality in the church such as envy, jealousy, lack of financial discipline and immorality. These unbiblical acts pissed me off and I decided to leave the church and returned back to Anglican Church with my family as ordinary members.

When asked by the researcher, what actually motivated him to return back to Anglican Church among other Christian denominations, the respondent further discloses:

I was convinced to return back because of the spiritual order and discipline in the Anglican Communion. Unlike the Pentecostal churches, no one is above order and discipline in the Anglican Communion. There is sense of accountability in the Communion, whereas, in the Pentecostal churches, no one checkmates the excesses of the General Overseer. The present spiritual atmosphere in the Anglican Communion is conducive for spiritual worship and growth. It is not only orthodox but evangelical and Pentecostal with deep sense of accountability and discipline. The three Bishops in Ibadan are soul-winning Priests, committed to rugged evangelism, church growth and expansion. If you are called by GOD in the Anglican Communion, there is a platform for you, unlike the Pentecostal where envy and jealousy are the order of the

day thereby hindering the growth of the church of GOD in general.
(Interview, Rev. David Babatope 15th January, 2017)

In consonance with the above interviewee, Bishop Jacob Ajetumobi in his view stresses that members of the youth fellowship were resisted vehemently by the elders and church leadership accusing them of not conforming to the norms and tradition of Anglican Communion. Some of them were physically attacked and sent out of the church. They were treated as deviants and outcasts but much later they were accommodated by allowing them to hold their separate services at their youth forum or youth fellowship. The Bishop further discloses that core-adherents of Anglicanism still prefer to hold their Sunday service at 8.00am separate of the general Sunday service, which they refer to as Communion service where they hold strictly to the norms and traditions of Anglicanism characterized by no beating of drums, no clapping of hands but songs are rendered from the hymns and prayers are said, from the prayer book- A good strategy for resolving issues of conflict in the Communion. This can be referred to as Avoidance Policy, a tactical method of separating belligerents.

This study also discovers that, despite the various issues of conflict in Anglican Communion, the church is waxing stronger, growing bigger and becoming spiritually dynamic. The factors responsible for the growth of the church as revealed by this study are:

1. Good mechanism for conflict resolution
2. Regular Spiritual Retreat for Priests organized by Bishops.
3. Good pastoral training of the Priests in the Communion where loyalty, respect, discipline and spiritual accountability are instilled in the Priests at training.
4. Wives of the Priests are brought together for retreats periodically where they are taught the roles of the Ministers' wives and their roles in the church and in the lives of the members of the church.
5. Regular spiritual programmes for members of the church such as revivals, crusades, night vigils, praise evening programme, drama ministration, morning and evening prayer meetings for the spiritual growth of members.
6. Welfare of members and the community where poor people are well catered for.
7. Good administrative structure for church expansion such as creation of more dioceses and Arch-Deaconries.

The analysis of the above findings attests that the returnees majorly youth members of the communion are granted participation in the church programmes and services on return. In addition to this, the Communion is left with no other option than to adopt the Pentecostal mode of worship brought by the returnees which is a welcome development to the youth fellowship in the Communion as confirmed by most of the interviewees. The study also discovers that core-Anglican parishioners majorly the aged, are beginning to attend special programmes of the church as earlier reported. In no doubt, there is flexibility in the Anglican Communion, Ibadan.

Albert (2001) posits four possible ways people could respond to conflict. These are avoidance, confrontational, third party decision-making and joint problem-solving. This study, however, has revealed that the leadership of the Communion, the adults of the Communion and the youth members have adopted joint problem-solving method in handling their issues of contention and this therefore has created harmonious relationship to a reasonable extent.

4.5 Challenges in the Management of the Conflict arising from membership generation and regeneration

This sub-theme investigates the challenges faced by the leadership of Church of Nigeria, Anglican Communion, Ibadan in the management of the conflict arising from the generation and regeneration of membership.

Table 9: Distribution of Respondents by their views on the challenges faced by the leadership of the Church of Nigeria, Anglican Communion, Ibadan, in the management of membership generation and regeneration – induced conflict in the communion

S/N	Question	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1	Some priests dislike the Pentecostal way the youth worship and preach at outreach programmes	68 (14.9%)	150 (32.9%)	71 (15.6%)	129 (28.3%)	38 (8.3%)
2	Some adult members dislike the Pentecostal way the youths and preach and conduct their outreach programmes	70 (15.4%)	181 (39.8%)	67 (14.7%)	105 (23.1%)	32 (7.0%)
3	Possible disagreement between leadership of the Communion and the youth over conduct of church programmes geared towards reaching out to new members	38 (8.4%)	141 (31.3%)	97 (21.6%)	133 (29.6%)	41 (9.1%)
4	Possible disagreement between members who are returning to the Church and members who remain, over participation in the Church programmes	37 (8.2%)	117 (25.8%)	88 (19.4%)	164 (36.2%)	47 (10.4%)
5	Possible disagreement between Church leadership and the returning members over issues of Occultism, Polygamy and other unacceptable practices in the communion	61 (13.5%)	117 (25.9%)	77 (17.1%)	143 (31.7%)	53 (11.8%)

Source: Field Survey, 2016-2017

This section employs five items of Five-Point Likert type in scoring the views of the respondents on the challenges faced by the leadership in managing membership generation and regeneration-induced conflict in the Anglican Communion, Ibadan.

4.5.1 Some Priests dislike the Pentecostal method the Youth conduct their outreach programmes

On the views that some priests dislike the Pentecostal way, the youth worship and preach in the Anglican Communion especially during their outreach programmes, out of the 477 respondents, 218 (47.8%) Agreed or Strongly Agreed, 71 (15.6%) neither Agreed nor Disagreed and 167 (36.6%) Disagreed or Strongly Disagreed.

This study reveals that majority of the respondents are of the view that some Priests dislike the Pentecostal mode of worship and style of preaching of the youth in Anglican Communion, Ibadan especially during their outreach programmes. This indicates that there are conflicting issues between the Priests and the youth over the style of worship and preaching pattern of the Youth. In addition to this, some priests are not disposed to some ideas of the youth such as the females not covering their heads during service and the style of walking around the church auditorium while praying. This according to the youth is called Prayer Walk as against the solemn prayer mood considered by the core- Anglicans as reverence to God. The youth members, on their part, find it more convenient to move around while praying and all these are not acceptable to some adult members of the church.

The above finding reveals that in the Anglican Communion, Ibadan, majority of the respondents are of the view that some priests in the communion dislike the Pentecostal methods the youth have adopted in coordinating their outreach programmes characterized by high praises, intense prayers and focused sermon.

4.5.2 Adults dislike the Pentecostal way the Youths preach and conduct their services

As to whether some adult members dislike the Pentecostal way the youth members of the church are conducting their services in the Anglican Communion. The analysis shows that out of 477 respondents, 251 (55.2%) Agreed or Strongly Agreed, 67 (14.7%) neither Agreed nor Disagreed and 137 (30.1%) Disagreed or Strongly Disagreed.

The study reveals that the adults, majorly the aged, in Anglican Communion are not disposed to the Pentecostal way the youth members of the church conduct their service though some disagreed to the view but majority are of the view that adults dislike the methods of worship and preaching of the youth. This indicates the possibility of conflict issues between the adults who are likely to be the core adherents of Anglicanism and the youth members who are willing to exhibit the Pentecostal modes of worship despite the efforts of the leadership at containing conflicts in the Communion.

4.5.3 Disagreement between leadership of the Communion and the Youth over conduct of service geared towards soul-winning

For possible disagreement between leadership of the Communion and the youth over conduct of service geared towards reaching out to new members. Of the 477 respondents, 179 (39.7%) Agreed or Strongly Agreed, 97 (21.6%) neither Agreed nor Disagreed and 174 (38.7%) Disagreed or Strongly Disagreed.

The finding reveals that less than half of the total number of the respondents, yet the majority, agreed that there is disagreement between the leadership and the youth over conduct of service geared towards reaching out to new members. However, the slight difference or margin between the respondents' views on the disagreement between the two and those who viewed otherwise, presupposes that in some Anglican churches, there is disagreement between the leadership and the youth over conduct of service by the youth, while in others, there is harmony between the two parties, revealing that the leadership of the communion is gradually accepting the youth and their zeal by tolerating their mode of worship: dancing, clapping and singing outside the hymns while praising God.

In view of this, there is steady integration of the youth into the communion as well as gradual acceptance of the youth by the leadership of the communion. This is a great development and improvement on the relationship between the two groups and this corroborates the view of Fape on the emphasis of the relevance of the Youth in Church growth and development as earlier mentioned. This finding contradicts the earlier finding on the relationship between the adult and youth members. It therefore presupposes that the leadership of the Communion such as the priests and leaders of church committees are becoming tolerant with the youth in the Anglican Communion, Ibadan.

4.5.4 Possible Disagreement between members who returned back to the Communion and stale members over participation in the church programmes

For the possible disagreement between members who returned back to Anglican Communion and members who have ever remained in the church over participation in the Church programmes. Out of the 477 respondents, 154 (34.0%) Agreed or Strongly Agreed, 88 (19.4%) neither Agreed nor Disagreed and 211 (46.6%) Disagreed or Strongly Disagreed.

The finding shows that majority of the respondents were not disposed to the disagreement between the returnees and the stale members over participation in church programmes. However, the margin between the views of those agreed and those disagreed to the view is very slim.

Going by the majority, it could be deduced that there is understanding and harmony between the returnees and stale members over participation in the church programmes as they have same understanding. Venerable Ayo Atowoju, corroborating the above finding, states:

In the Anglican Communion, Pentecostalism is not new again, as majority of the Priests and members have now subscribed to the Pentecostal mode of worship with dancing and shouts of Halleluyah (Interview 23 February, 2017)

This signifies that the stale members are happy to receive their defected members back in the Communion and are willing to cooperate with each other in the church activities. Interview conducted with a coordinator of Anglican Youth Fellowship on the above subject, he narrates that:

We were happy to see our brothers and sisters who had earlier left the Anglican Communion, returned back with Pentecostal flavor of worship. We teamed up together towards the spiritual growth of our church.

When the researcher further probed on what brought about the quick synergy between the returnees and the stale members of the Youth Fellowship, the Youth coordinator further reveals that:

The synergy was possible because some of us had encountered the Pentecostal mode of worship and style of conduct of service in our university days on campus and seeing them, coming back into the communion, we received them gladly as partners-in-progress with spiritual unity and understanding (interviewed, Ibadan, 28th Feb., 2017)

This further confirms that Anglican Communion is now Pentecostal, Orthodox and Evangelical as earlier expressed by the three Bishops in Ibadan.

The view and personal experience of a Priest, who left the Communion for a New Generation Church and later returned, defers from the view of the majority who subscribed that there is no disagreement between the two groups. Narrating his experience during the interview, he revealed that on his return to the Communion, he was recommended for the theological training by Bishop Jacob Ajetunmobi of the Ibadan South Diocese, when the Bishop noticed the call of GOD upon his life. He elucidates:

As a Priest-in-training, I was posted to a local church to assist the Vicar. When the Vicar, who was a core-Anglican Priest, noticed my Pentecostal way of conducting service and the style of my preaching, which members of the church were commending, he refused to roaster me for further preaching. The situation deteriorated to the extent that the Vicar preferred to hand over the church services to a member, who was not an ordained Priest. Anytime he was not in church, he preferred to handover the church to a layman thereby rendering me redundant. When my Bishop noticed this, he transferred me to another place where I was made Vicar of a small Anglican church within the Diocese.

It was so bad, he narrated, to the extent that whenever the Vicar was going on official assignment outside his local church, he would sideline him and hand over the church to a laity who was not a Priest. This, he did, to prevent him from officiating.

The experience of this Priest is an indication of conflict or rivalry between the returnees and the some Priest but for the immediate intervention of the Bishop, the rivalry might have degenerated into a stiff conflict which could have probably affected the membership of the church.

It can be generally deduced that the first generation of returnees witnessed resentment and stiff resistance from some priests and elders of the Communion while the second generation of returnees enjoyed love and acceptance of the leadership as well as membership of the Communion because at the time of their return, Anglican Communion, Ibadan had been subscribing gradually to the Pentecostal modes of worship and the style of conduct of service to the extent of inviting priests outside the Communion to give sermon and conduct ministrations in the Communion.

4.5.5 Possible Disagreements between the church leadership and the returning members over issues of occultism and polygamy

On whether possible disagreements between Church leadership and the returning members over issues of Occultism and Polygamy, out of the 477 respondents, 178 (39.4%) Agreed or Strongly Agreed, 77 (17.1%) neither Agreed nor Disagreed and 196 (43.5%) Disagreed or Strongly Disagreed.

This finding reveals that majority of the respondents disagreed with the possible disagreements between the church leadership and the returnees over the issues of occultism and polygamy. This implies that there are no disagreements or conflict issues between the church leadership and the returnees over the issues of occultism and polygamy in the Communion. The slight difference in the percentage of the respondents that disagreed with the possible disagreements between the church leadership and the returnees and the respondents that agreed to the possible disagreements reveals that, in some Anglican churches, Ibadan, on the return of those who had earlier defected, issues of occultism and polygamy are no longer bone of contention, meaning that the Communion is no longer indulging the practices of occultism and polygamy.

This may have been made possible by the new crop of leadership and Priests in Anglican Communion, Ibadan who probably had subscribed to the new spiritual wave of Pentecostalism thereby making the issues of occultism and polygamy difficult to be practiced again by the members through radical preaching against sin and unscriptural acts in the Anglican Communion, Ibadan.

On the contrary to the above finding, a respondent, during interview, narrates that:

In a particular Anglican Church in Ibadan, when the Vicar of the church deprived a member from taking the Holy Communion because the member was a polygamist. The concerned member stopped going to church and when the case was reported to the Bishop-in-charge, the Vicar was transferred to another church and the member, being a strong financier of the church, was appealed to, to return to the church. The transfer of the Priest was based on the member's insistence that the Vicar be transferred, before he could return to the church. This clearly indicates that there is disagreement between Priest and members over issues of polygamy (Interview, Ibadan, 28th Feb., 2017)

From the above findings, it is glaring that the challenges faced by the leadership of Anglican Communion, Ibadan in the management of the membership

generation and regeneration-induced conflicts are majorly between the adult and the youth members of the communion on one hand and between the priests and some members majorly adults on the other hand. This could be due to the fact that people are not easily disposed to change. Hence, it is not easy for the adults to adapt to the new mode of worship and style of conduct of service brought in by the youth members of Anglican Communion, Ibadan. On the other hand, some priests in the Communion are likely finding it difficult to cope with excesses of some adult members.

The study has equally revealed that the Priests in the Communion are likely to be coping with the youth members than the adult members. This implies that the priests and the youth in the communion are gradually coming on the same page, this is a good development in the Anglican Communion, Ibadan.

4.6 Examining the strategies adopted by the Church of Nigeria, Anglican Communion, Ibadan towards generation and regeneration of membership.

The study is to determine the strategies employed by the Church of Nigeria (Anglican Communion), Ibadan towards generation and regeneration of membership. It was measured on a five-point Likert Scale with items such as Strongly Agreed and Agreed, neither Agreed nor Disagreed, Disagree and Strongly Disagreed.

Table 10: Distribution of the respondents by their views on factors motivating membership growth and development in Anglican Communion, Ibadan

S/N	Question	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1	Anglican Communion makes use of Personal Evangelism to increase its members	137 (29.6%)	227 (49.0%)	35 (7.6%)	43 (9.3%)	21 (4.5%)
2	Anglican Communion adopts Revival Programmes and Crusade to increase members	183 (39.4%)	204 (44.0%)	39 (8.4%)	26 (5.6%)	12 (2.6%)
3	Anglican Communion has welfare package for members	137 (30.3%)	199 (44.0%)	54 (11.9%)	46 (10.2%)	16 (3.5%)
4	The church provides Scholarship for Underprivileged in the Community	114 (25.3%)	176 (39.0%)	71 (15.7%)	63 (14.0%)	27 (6.0%)
5	The Church helps the Less-privileged with Medical Services	169 (36.4%)	201 (43.3%)	42 (9.1%)	38 (8.2%)	14 (3.0%)
6	The priests visit their members at home and when hospitalized	204 (43.8%)	185 (39.7%)	45 (9.7%)	21 (4.5%)	11 (2.4%)

Source: Field Survey, 2016-2017

This section is to determine the factors motivating and influencing the membership growth and development of the Anglican Church, Ibadan. It is measured on a five-point Likert Scale with items such as Strongly Agreed and Agreed, neither Agreed nor Disagreed, Disagreed and Strongly Disagreed.

4.6.1 Personal Evangelism

Personal Evangelism, the strategy employed by Anglican Communion, Ibadan for membership growth and development. Of the total of 477 respondents, 364 (78.6%) of them Agreed or Strongly Agreed that the Anglican Communion makes use of Personal Evangelism to increase its members, only 35 (13.8%) Disagreed or Strongly Disagreed and 64 (7.6%) Disagreed or Strongly Disagreed.

The above finding shows that majority of the respondents agreed to the view that personal evangelism is one of the strategies employed by the Church of Nigeria, Anglican Communion, Ibadan for membership growth and development. In corroboration of the survey finding, the Bishops of the three dioceses in Ibadan affirm that Anglican Communion, Ibadan is highly committed to personal evangelism as strategy for church growth and this is in adherence to the Great Commission of “Go ye and make disciples of all nations”...

Rtd. Rev'd Jacob Ajetunmobi, Bishop, Ibadan South Diocese submits that:

Anglican Communion members including their Priests in Ibadan, go out to streets and their neighbourhoods, preaching the Gospel of Jesus Christ on one-on-one evangelism with distribution of tracts as early as 8 O'clock in the morning. This, they do on regular basis. The preaching exercise involves both adult and youth members as well as the Priests (Interview at Bishop's Court 15th October, 2016)

In addition to the above, the researcher during the study discovered that the church also embarked on one-on-one evangelism, street evangelism, and neighbourhood evangelism as strategy for church growth.

In consonance with the view of Rtd. Rev'd Ajetunmobi, another respondent, Venerable (Dr.) Ayo Atowoju, former Head of Department, Religious Studies Department, Ajayi Crowther University, Oyo, reveals that:

Church of Nigeria (Anglican Communion) is not only an orthodox church. It is a combination of Orthodox, Evangelical and Pentecostal. Anglican Communion is ruggedly committed to one-

on-one evangelism as well as neighbourhood and street evangelism. (Interview at Ibadan, 8th February, 2017)

Personal evangelism as strategy for church growth aligns with the thought of Adewale (2008) who posits that one of the immediate factors for creation of dioceses was the need for aggressive evangelism..... According to him:

Grassroot evangelism was adopted in some other part of the country, where Anglican Church had little or no presence. This is in adherence to the biblical injunction of “Go ye into the world and preach the gospel to every creature” - Matthew 28:18 (Adewale, 2001)

In consonance with this finding, Akande Johnson (2001:33) asserts:

Anglican Communion adopts one-on-one evangelism, mass evangelism, literature evangelism, mass-media evangelism as strategies for growth and membership drive.



Plate 7: ABOVE PICTURE, SHOWING ONE-ON-ONE EVANGELISM CONDUCTED BY THE CHURCH OF NIGERIA, ANGLICAN COMMUNION, IBADAN.

(Source: Anglican Communion, Facebook Page)

The Retired Bishop of the entire Ibadan Diocese, His Grace, Rt. Rev'd Oladipo Olajide while responding to the issue of evangelism in the Church of Nigeria, Anglican Communion Ibadan, he stresses that the Church of God generally should be committed to evangelism which Anglican Communion is not an exception. The Retired Bishop reveals that Anglican Communion Ibadan Diocese is committed to rugged evangelism as a strategy for church growth and expansion. He further states that the Church is also committed to establishing more churches in response to the injunction of the Bible. In the bid to expand more, Church of Nigeria, Anglican Communion, Ibadan like its counterparts in other provinces in Nigeria, embarks on planting more churches both in the cities and villages with construction of worship centres.

Rt. Revd Oladipo Olajide further iterates that Anglican Communion, Ibadan has extended its tentacle beyond the shores of Nigeria by establishing parishes of Anglican Communion, Ibadan in England and United States of America. He discloses that Anglican Communion, Ibadan deploys Priests to the parishes it has established its presence.



Plate 8: PICTURE SHOWING, MEMBERS OF CHURCH OF NIGERIAN, ANGLICAN COMMUNION, CHURCH OF LIGHT AND LIFE, BIRMINGHAM, ENGLAND, UK, ESTABLISHED BY ANGLICAN COMMUNION, IBADAN

(Source: Facebook Account Of The Church)

Furthermore, as revealed by respondents during in-depth interview conducted by the researcher, Anglican Communion, Ibadan, in its drive for expansion, is committed to building worship centres in all the places it has registered its presence through evangelism both in the cities and villages. This finding, however, corroborates the work of Ogundola (2012) that enumerates church planting as strategy employed by Anglican Communion for growth and expansion.



Plate 9: LAYING OF FOUNDATION OF A NEWLY ESTABLISHED CHURCH UNDER IBADAN MAIN DIOCESE LED BY THE BISHOP OF IBADAN DOICесе, HIS GRACE, MOST REV'D (DR.) J.O. AKINFENWA (STRATEGY FOR CHURCH GROWTH AND EXPANSION)

Source: Ibadan Main Diocese Website.

Non-participant observation of the researcher further confirms personal evangelism, one-on-one evangelism, street and neighbourhood evangelism as strategies adopted by Anglican Communion, Ibadan for church growth. The researcher in the course of this study, observed Anglican Communion members and Priests preaching to passers-by at Mobil Area, Ring-Road, Ibadan as early as 10 o'clock in the morning with distribution of gospel tracts to people. On another occasion, the researcher observed Anglican Communion members and Priests, majorly the adults this time, preaching one-on-one to passers-by while the Priest was using megaphone to create awareness by singing gospel songs and preaching at Adamasingba Junction, Ibadan in the evening at around 5.30p.m. The preaching exercise was assumed to be 'successful' and 'impactful' as passers-by were looking in their direction.

4.6.2 Adoption of Revival Programmes and Crusade for Growth and Development of Anglican Communion

The items indicating that Anglican Communion adopts Revival Programmes and Crusade to increase members were analyzed. Out of the 477 respondents, 387 (83.4%) Agreed or Strongly Agreed, 39 (8.4%) neither Agreed nor Disagreed and 38 (8.2%) Disagreed or Strongly Disagreed. This finding reveals that adoption of Revival and Crusade programmes by the Anglican Communion, Ibadan is a veritable factor for the growth and development of the church.

This implies that what could have driven members of the church to other denominations especially to the New Generation Churches are now available in the Anglican Communion thereby retaining members within the communion despite the strategy of the New Generation Churches to pull them over. These programmes however, are bringing in defected members as well as new members into Anglican Communion from the other denominations- a strategy for generating and regenerating membership.

In validation of the above survey result, a respondent, Rt. Revd Segun Okubadejo, Bishop, Ibadan North Diocese and presently the Arch Bishop of the entire Ibadan during an in-depth interview conducted by the researcher, he reveals that:

Crusade and Revival programmes have brought so many converts into Anglican Communion. At these programmes, the converts witnessed the healing and miraculous power of God and not what some churches stage-manage or falsify. (Interview at the Bishop's office, Akobo, Ibadan 20th January, 2017)



**Plate 10: OPEN-AIR CRUSADE ORGANIZED
BY THE CHURCH OF NIGERIA
ANGLICAN COMMUNION, IBADAN DIOCESE
(Source: The Website of the Diocese)**

In corroboration with the above, another respondent, Rev'd Afolabi in the interview conducted with him, further confirms that Church of Nigeria, Anglican Communion Ibadan Diocese has imbibed rugged evangelism as well as crusade and revival programmes as strategies for expansion and church growth. He stresses that Anglican Communion is becoming more Pentecostal than some Pentecostal churches in its drive for church growth and development.

Another respondent, The Very Revd (Dr.) D.O. Olagbaju, Provost, The Cathedral of St. James the Great, in his submission, attests to revival programmes as factor aiding the growth of the Communion. He reveals thus:

Several Revival programmes have been held at the Cathedral of St. James, Oke-Bola with great turn-out of people and many converts have been won through such programmes. Many members from the New Generation Churches have joined the Communion through such programmes.

(Interview at the Provost office, Ibadan 9th February, 2017)



Plate 11: REVIVAL SERVICE ORGANIZED BY THE CATHEDRAL OF ST. JAMES THE GREAT, OKE-BOLA, IBADAN
(Source: Website of Ibadan Main Diocese)

Another respondent, the Rt. Reverend J. O. Ajetumobi, the Bishop of Ibadan South Diocese aligns with the views of the earlier interviewees by declaring thus:

When the defected members later realized that the communion had adopted healing services, conduct of deliverance among others, they were motivated and returned back into the communion with the understanding that the spiritual atmosphere was conducive to them. (Interview at Bishop's Court, Apata, Ibadan, 15th October, 2016).

Non-Participant Observation

The researcher observed three different revival programmes at the Cathedral of St. James, Oke-Bola, Ibadan during the course of this study. The researcher observed, in one of the revival programmes attended, that the conduct of service was purely Pentecostal with spiritual vibrancy and series of healings and miracles recorded at the service. The turn-out of members was huge. The researcher was astonished to see such a crowd at the revival. This further confirms that the Anglican Communion is increasing in membership contrary to what the Communion was known to be in the past with low attendance of members at church programmes.

In addition to the above, the study discovers that in its quest to retain its members especially the youth and to gain more members as part of generation and regeneration of membership drive, Church of Nigeria, Anglican Communion, Ibadan has adopted the idea of inviting priests from the New Generation Church to give sermon in the Communion and extending invitations to gospel singers and drama ministries to minister at the Communion for purpose of both spiritual and numerical growth as revealed by Venerable (Dr) Ayo Atwoju and Bishops of the three dioceses in Ibadan. This is to prove to the parishioners that the same spiritual atmosphere of the New Generation Church (Pentecostal group) could equally be enjoyed in the Communion and also to convince whoever cares to know that Anglican Communion, Ibadan is Evangelical and Pentecostal in nature.

4.6.3 Welfare Package for Anglican Communion members

This research discovered that another factor influencing membership growth in Anglican Communion, Ibadan was the welfare of members. Out of 477 respondents, 336 (74.3%) Agreed or Strongly Agreed, 54 (11.9%) Undecided, 62 (13.7%) Disagreed or Strongly Disagreed.

Based on the above statistics, the welfare package of the Anglican Communion is a motivating factor for membership growth and development of the church in

Ibadan. Such packages include food items and clothing as well as cash for the widows in the church and gifts for the Motherless Babies Homes as disclosed by respondent during the interview conducted by the researcher.

This finding identifies welfare of members as veritable factor influencing the growth of membership in the Anglican Communion, Ibadan .Majority of the respondents reveal that the Communion has good welfare packages for the members and the community at large.

Rt. Revd. J.O. Ajetunmobi, Bishop, Ibadan South Diocese in an interview, attests that:

The church cares for the needy, widows and orphans by giving them foodstuff and providing basic things for them through the People's Warden. (Interview at Bishop's court, Apata, Ibadan.15 October, 2016).

The Very Rev'd Olagbaju, Provost, St. James' Cathedral, Oke- Bola validated the above view of Bishop Jacob Ajetunmobi by stating that:

Anglican Communion, Ibadan is committed to the welfare of its members and the community. The Church makes provision for the poor and under-privileged in the Church by collected offering for these categories of people at every service. (Interview conducted at St. James' Cathedral, Oke Bola, Ibadan, 9th February, 2017)



**Plate 12: DISTRIBUTION OF FOOD ITEMS TO MEMBERS AND UNDER
PREVILEGED BY IBADAN DOICESE AS PART OF THE CHURCH
COMMITMENT TO THE WELFARE OF ITS MEMBERS AND
COMMUNITY**

(Source: Website of Ibadan Diocese)

In addition to the welfare package being organized by the Anglican Communion Ibadan Diocese for its members, the communion is equally committed to the welfare of communities where the Communion has established its presence. In same communities, the communion provides free medical services, during its outreaches as well as construction of boreholes to communities, as strategy to win more souls for the purpose of Church growth. This view is confirmed by the three Bishops of Ibadan Diocese in the interviews conducted with them while elucidating the community responsibilities of the communion.

4.6.4 Provision of Scholarship for Under-Privileged

On the views of the respondents on provision of scholarship for the under-privileged in the community by Anglican Communion, Ibadan, out of 477 respondents, 290 (64.3%) Agreed or Strongly Agreed, 71 (15.7%) Undecided, 90 (20.0%) Disagreed or Strongly Disagreed.

This finding reveals that the majority of the respondents are of the view that the Communion offers scholarship to the under-privileged, not only the members but also to the community. This is another factor influencing membership growth in Anglican Communion in Ibadan.

To validate the above finding, Rt. Revd Jacob Ajetunmobi validates that:

Apart from provision of scholarship for the under-privileged in the church and the community by Anglican Communion, by the Grace of GOD, I, personally, do give scholarships to under -privilege both in the church and the community. There is a young physically-challenged lady whose education I'm financing including her accommodation and feeding. In fact, after my retirement, by the grace of GOD, I want to run a charity organization to cater for the under -privileged, orphans, widows and the physically challenged both in the church and in the community. May GOD ALMIGHTY help me, he adds.
(Interview, Bishop's Court, Apata, Ibadan 5th December, 2016)

4.6.5 Provision of free Medical Services to Community by Anglican Communion, Ibadan

The survey finding reveals that out of the 477 respondents' views captured, 370 (79.7%) Agreed or Strongly Agreed, 42 (9.1%) neither Agreed nor Disagreed, 52 (11.2%) Disagreed or Strongly Disagreed. This indicates that, majority of the respondents are of the view that the free medical services offered by the church to the

communities through the establishment of clinics and maternity centers with dispense of drugs freely to members of rural communities is another strategy for the growth and development of the Anglican Communion in Ibadan

To further ascertain this finding, the Very Revd (Dr.) D.O. Olagbaju, the Provost of St. James Cathedral, Oke-Bola and a medical doctor, trained at Old Czechoslovakia states that:

The Church of Nigeria (Anglican Communion), Ibadan renders free medical services to the communities especially, the rural areas. I am part of the medical team, as a trained medical doctor, I make myself available for the service in attempt to win souls for the LORD JESUS by joining the medical team that carries out surgical operations on community members whose medical cases require such, at no cost courtesy of Anglican Communion, Ibadan. (Interview, Ibadan 9th February, 2017)

The researcher visited the hospital built by the Anglican Communion, located opposite St. Anne's Grammar School, Molete, Ibadan and observed that the hospital engaged the services of qualified doctors, dentists, eye specialists and nurses for medical attention of patients at reduced costs compared to conventional medical charges. Patients are not limited to members of Anglican Communion only but rather the general public as part of the community service of the communion.



**Plates 13: IBADAN ANGLICAN DIOCESE HOSPITAL LOCATED AT
OPPOSITE ST. ANNE'S GRAMMAR SCHOOL, MOLETE, IBADAN
SOURCE: FIELD WORK, 2017**

4.6.6 Priest's visit to members at Homes and in the Hospitals

The views of 477 respondents were captured, on Anglican priests visiting members at home and when hospitalized. Out of the captured views, 389 (83.5%) Agreed or Strongly Agreed, 45 (9.7%) neither Agreed nor Disagreed, 32 (6.9%) Disagreed or Strongly Disagreed that Anglican Priests made visits to members at home and when hospitalized as an expression of care and love to the members of the church.

The above findings reveal that priests of Anglican Communion, Ibadan usually visit members at home as courtesy call and at the hospitals when on admission to pray with them for quick recovery and giving to church members, items such as fruits and beverages and cash when necessary on behalf of the church.

To corroborate this finding, Rt. Rev'd Jacob Ajetunmobi affirms that:

It is a usual thing for the Priest to visit members at home and when hospitalized. As a Priest, you are the shepherd of GOD's people and Jesus is the Chief Shepherd. It was when Jesus visited Peter at home, He was able to heal Peter's mother-in-law. Jesus in another place in the Bible, challenged his disciples of not visiting him when He was sick but His disciples said there was no time, He was sick and He thereafter said as long as you do it to these people, you do it to me. The priest who knows that he will be accountable to GOD must visit members at home and when hospitalized as a sign that he loves and cares for them. (Interview at Bishop Court, Apata, Ibadan, 15th May, 2016).

In furtherance to the above, Reverend Sanmi Adetule testifies, that Anglican priests have accepted as statutory duties, visits to members at home and hospitals when hospitalized (pastoral visits), an extension of love of God to their members.

The above findings, both in the quantitative and qualitative, show that members of the Anglican Communion, Ibadan, are enjoying the love and care of their priests, another strategy for the membership growth in the Anglican Communion, Ibadan.

The relevance of Social Action Theory adopted for this study can be seen in the light of the research findings. From findings of this study, conflicts in the Generation and Re-generation of Membership in the Church of Nigeria, Anglican Communion, Ibadan, was majorly between youth members and the adults of the Communion including the leadership of the church over the norms, and the tradition of the

communion as opposed to the new doctrinal values, mode of worship and style of conduct of service brought into the Communion by the youth.

Social Action Theory, however, aims at explaining the reasons, intentions, feelings and sentiments behind every human action. Drawing from Weber's four forms of social action namely, Emotional Social Action, Traditional Social Action, Evaluative Social Action and Rational- Purposeful Social Action. Emotional Social Action otherwise referred to as Affective Social Action has to do with the feelings and sentiments of the individuals that informed their actions. Hence, the action of defection exhibited by some of the youth members to other church denomination was based on the impassioned feelings about the deprivation to worship God in their best form. The Traditional Social Action also explains the actions of resentment of the core – adherents of Anglicanism majorly the adults and aged against the youth who were violating the standards, norms and tradition of the Communion. This social action are actions built on long established customs and tradition hence any contradiction against these, would face stiff resistance. This, however, explains the action of the adult against the youth, the action was carried out to defend and preserve the norms and traditions of Anglican Communism. The Evaluative Social Action otherwise known as Value – Rational Social Action. The actions ethically conducted without personal benefits but in defense of the moral and values of the organization. It explains further the purpose of understanding actions aimed at defending and sustaining norms and traditions for the general benefit of African Communion. Hence, the strong commitment of the core-adherents of Anglicanism, by holding their separate service early morning on Sunday called Communion Service with full Anglican flavor. Rational- Purposeful Social Action: Action taken is instrumental to achieve certain goals for the purpose of yielding desired results. The instrumental action is encouraged by modernity or influenced by the modern societies thereby revolutionizing and getting things done consequently issues of ethics and traditions are brushed aside, leading to social problems. It explains the effects of modernity on the ethics and traditions of the Anglican Communion.

The theory emphasizes that individuals are conscious of their actions, and such actions are based on their thoughts, feelings and intentions. Every action is based on rational intention. There is need, however, to have a clear- cut understanding of actions of individuals. This understanding will go a long way to help individuals to relate

better and built relationships. The theory posits that in-depth understanding of the four forms of social action illustrated earlier, will prevent social pandemic that can disrupt social relations- antidote for peaceful co-existence and healthy relationship; a good strategy for conflict management and resolution. Better understanding of the reasons and intentions behind actions will consequently reduce conflicts.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The study looked into the conflict issues associated with generation and regeneration of membership in the Anglican Communion, Ibadan. The study was based on the general assumption that the church, as a human organization was prone to conflict, which, if properly handled and constructively channeled, could lead to the church's growth and development. Five research objectives were addressed using survey questionnaire, KII, in-depth interviews, and participant observation, and findings confirmed that the conflict issues in the Anglican Communion, Ibadan, impacted the church negatively at first but then positively as a result of sustainable conflict resolution mechanisms adopted by the church.

Five chapters were presented in the thesis. The first chapter gave a background to the study, statement of problem, research questions, research objectives, significance of the study, scope of the study and definition of terms. The second chapter presented the literature review of the study and the theoretical framework, which focused on Social Action Theory. The third chapter dealt with research method which described the research design, study population, sample size and selection. Furthermore, a detailed explanation of the instrument used in the collection of data and the process of validating the research instruments were presented in the same chapter. Data analysis and the discussion were the focus of the fourth chapter followed by the summary of the research findings, recommendation and conclusion.

The historical analysis of the evolution, growth and development of Anglican Communion, Ibadan confirmed that personal evangelism contributed immensely to the growth of church. However, the study confirmed the earlier works that it was the strategy adopted by the Communion for growth. Other findings of the thesis research revealed that revival and crusade programmes, welfare package for members and

communities, scholarship for underprivileged, free medical services and priests' visits to members at home and hospitals when sick, contributed immensely to the numerical growth of the church.

The study identified speaking in tongues as part of the issues that ignited and escalated conflicts in the Anglican Communion, Ibadan as it was viewed by the leadership of the church as heresy. Other issues included prophecies, healing and deliverance ministrations conducted by some youths which the church leadership considered as violations against the norms and traditions of Anglican Communion. These findings were in consonance with earlier works considered to be legalistic heresies that stood against the practice and belief of the church and were bound to be revisited by church authorities.

The study also revealed the conflict between the church leadership and the regenerated members; the returnees, those who left the church during the crisis but later returned due to some factors. The study revealed that there were disagreements between the priests and the returnees regarding the conduct of service, some priests were accused of not conforming to biblical injunctions by the youths and some returnees were accused of not conforming to Anglicanism in their worship and conduct of service and all of these summed together proved that the nature of the conflicts was doctrinal. The study's findings also revealed that there was flexibility in some Anglican churches in the study area, while some members in other churches of the Communion remained core-Anglicans without compromise.

In light of the foregoing, the study investigated the challenges confronting the church leadership in managing the conflicts and confirmed that in some churches in the study area, the church leadership found it difficult to manage and accommodate the youth of the church because their mode of worship, preaching and conduct of service were not acceptable. The study further confirmed that, in some churches of Anglican Communion, the leadership, in order to manage the conflicts, allowed the returnees, majorly the youths to hold their separate service in the afternoon after the general service in some churches in the study area, good strategy for conflict management and resolution. The study's findings also confirmed the lingering conflicts between priests and prominent members over award of church contracts and appointments of laity into church committees.

Furthermore, the study's findings revealed that there were no disagreements among priests over seniority since the priests are trained from seminary to be loyal to

spiritual authorities, usually backed by oath sworn by the priests in training. The findings also revealed that lack of prudence in the management of funds, sentiments associated in the appointments of church committees, favoritism, and conflict between adult and youth were all potential sources of conflict in Anglican Communion, Ibadan.

The study did not hesitate to examine the strategies employed by Anglican Communion for membership growth such as one-on-one evangelism, street and neighbourhood evangelism, good welfare package for members and the communities, acceptance of speaking in tongues, adoption of high praises to complement the hymns, adoption of revival programmes, crusades, vigils, and regular retreats for priests and their wives for spiritual awakening and responsibility.

This study was situated within the context of inevitability of conflict in human relations and interactions in which Church is not an exception. Osterhaus, Jurkowski and Hann (2005) view conflicts as normal part of human life and must be seen inevitable. They contend that conflicts are essentially good since they may result in the following: elicit different points of view, clear the air and lead to resolution of complex issues.

It is reasonable to conclude that conflict can manifest in the church organization like any other human organization and as such, should not be viewed as an aberration. Conflict, therefore, if constructively handled, could bring about a positive outcome.

5.2 Recommendations

The following recommendations are proffered sequel to the findings of this research:

1. Church should not be pious and sanctimonious to deny the existence and occurrence of conflicts. Conflict is unavoidable in human contacts and relationships and church should embrace this. Church parishioners are humans, not angels, mortals rather than immortals, and flesh rather than spirits. Conflict is a natural occurrence that is anticipated to occur among people of God's people and when it occurs, immediate resolution should be sought.
2. In order to prevent escalation of conflict in the Anglican Communion, issues that caused conflicts should be handled with utmost care and politicization should be vehemently discouraged while carrying out the resolution of the

conflicts. On the issue of preferment, the choice should be made with fairness and with the leading of the HOLY SPIRIT through prayer and not based on human reasoning or sentiment. As evident in the Bible, (1 Samuel 16 v 11-13) the choice of David was divine even when he was not recognized by his siblings. Preferment should be allowed to take its course without prejudice, favoritism or nepotism. The choice should be based on someone who has contributed immensely and positively to the development of the Communion while being un-noticed and if such is given the opportunity, he will likely perform more rather than the person with eye-service or ambition. If carried out biblically, it will ultimately enhance church growth both numerically and spiritually.

3. In order to maintain the original aim of church expansion and harmony among the members, politicization should be discouraged and issues that have potentials for generating conflicts should be handled with utmost care, with the understanding that if, conflict is well managed, it could bring about positive outcomes.
4. To improve Anglican Communion's conflict resolution process, avoidance policy should not be used as a conflict settlement alternative.. Avoidance policy is just as terrible as negative, and negative peace is just another name for conflict because it does not address or eliminate the source of the issue. This is conflict that has been concealed rather than fully resolved. The findings of this study revealed that in some cases where the Church's leadership attempted to handle a specific crisis or conflict between Priests (Vicars) and members (Parishioners), the Communion often relocated Vicars from one parish to another without settling the conflict amicably. In Ibadan Anglican Communion, total peace and total conflict resolution should be the standard for conflict resolution mechanism.
5. In order to reduce the severity of disputes in the Anglican Communion, Ibadan, church contracts should be dispersed among eligible members of the church rather than being assigned to a certain group of members on a permanent basis, The awarding of such contracts should be done with fairness and equity in order to avoid marginalization of some members, which could lead to the church's disintegration.

6. The Anglican Communion should pay more attention to youth participation. Youth are increasingly instrumental in church expansion and dynamism, and the Communion should provide opportunity for youth who have a calling from God to express and fulfill that calling. The study's findings found out that youth made significant contributions to the growth, expansion, and development of Anglican Communion, Ibadan.

5.3 Conclusion

The conflict issues in the generation and regeneration of membership in the Anglican Communion, Ibadan, have created a nexus between the Anglican Communion and the New Generation Churches with the movement pattern of members of the former into the circle of the latter in which both the Communion and the New Generation Churches-the Pentecostals have imbibed from each other for growth and development.

Due to the patterns of movement occasioned by the conflicts in the Anglican Communion, Ibadan, members of the Communion that defected into the New Generation Churches imbibed the spiritual ethos of the latter; mode of worship, style of conduct of service, spiritual vibrancy, style of preaching, speaking in tongues, revival service, vigils, crusades, healing, miracle, deliverance service, prophecies, and so on, as opposed to reading sermon from a written note during the course of service. On the other hand, some Anglican norms such as liturgy and hymns singing have been adopted by the New Generation Churches. The liturgy, which was a source of contention in the Anglican Communion, Ibadan, during the conflict because it was condemned by adherents of the New Faith, some of whom had previously defected to other denominations, has now been adopted by the majority of the Pentecostal churches, with prayers read from Prayer Book. Examples of such are the Christ Embassy Church's Rhapsody of Realities, the Open Heaven Prayer Book of the Redeemed Christian Church of God, and the Daily Power widely used by the New Generation Church to mention a few, could as well be regarded as liturgy.

In addition to the foregoing, the New Generation Churches have adopted Anglican Communion's dynamic administrative structure. For example, Christ Life Church, led by Bishop Wale Oke, adopted the diocesan structure, whereas the Redeemed Christian Church of God, led by Pastor Enoch Adejare Adeboye, adopted the provincial structure. The title of Bishop, prominent in the Anglican Communion

has been widely adopted by the New Generation Churches., the title which was initially criticized by the latter as mere decoration. It has also been observed that the New Generation Churches send their Ministers to Anglican Seminary for training. For decades, Immanuel College of Theology, Samonda, Ibadan, has been training Priests from other denominations.

The conflict has therefore created a spiritual synergy between the Anglican Communion and the New Generation Churches. The two groups are now inviting each other for preaching in their respective churches thereby contributing to each other's spiritual growth and development.

The findings of this study have proved that conflict is not always negative, but can also be beneficial. Leaders, including Church authorities should anticipate and respect the potentials of conflict and when occurs, it should be addressed. As a result, if conflict ensues, it should not be dismissed but rather handled sensitively thereby channeling its course in a positive direction.

On a final note, conflict should not be perceived to be entirely negative. Conflict, according to Sande (2004), is a hazard that threatens some, while it is an impediment that should be overcome immediately and decisively, regardless of the implications for others. Other organizations, on the other hand, regard conflict as an opportunity to find solutions to contending issues such that respects God and helps all parties involved.

5.4 Contributions to Knowledge

In addition to the initial works done on the Anglican Communion, which focused mostly on the evolution, expansion, and development of the Church, this study has shown conflict issues in the generation and re-generation of membership in the Anglican Communion, Ibadan

This study revealed the patterns of membership movement from the Anglican Communion to other church denominations, as well as the return of some members.

The study has shown the politics involved in the policy of preferment as well as the potentials for higher level of conflict in the Anglican Communion, if not handled with utmost care and sincerity. The investigation exposed the extent of animosity that preferment has engendered among the priests in Anglican Communion, Ibadan. The survey also indicated that while preferment is a positive approach for church expansion, the way it is being applied by some leaders in the Communion

needs to be addressed before it spreads like an epidemic capable of wrecking havoc on the church.

The study has significantly contributed to knowledge by demonstrating that, despite various challenges confronting Anglican Communion Ibadan, the church is still waxing stronger, growing bigger and spiritually relevant in the contemporary church growth due to its visionary leadership, good and effective administrative structure (Diocesan structure) that some the Pentecostal churches have copied such as Christ Life Church with the adoption of Diocesan administrative structure and the Redeemed Christian Church of God which also adopted the administrative structure of Provinces. The study has also revealed the Orthodox, Evangelical and Pentecostal nature of the Church of Nigeria, Anglican Communion, Ibadan.

The study also revealed that the conflict resolution strategy adopted by the Anglican Communion, Ibadan, demonstrated acceptability and compromise by shifting grounds to accommodate the defected members back into the communion and, for that matter, into priesthood, thereby accepting their style of worship, mode of conduct of service, and compromising the standards and traditions of the Anglican Communion for the purpose of peaceful coexistence and collective efforts at moving the Anglican Communion forward in its strides to achieve its main objective of gaining more members.

5.5 Suggestions for Further Study

The findings of this study have revealed the necessity for further research in various connected areas. To begin with, the researcher has noted that the topic of preferment is becoming a source of concern. It is however, necessary to look into Preferment and its implications for church growth and development. Secondly, it is imperative for scholars to examine ‘platform grapping’ for preaching between the Priests and the Tent-makers in the Anglican Communion. This is informed by the influx of tent-making Priests and the Youth responding to the call of God, into Priesthood in the Anglican Communion. Thirdly, it is advisable to conduct further research on the effects of the New Generation Churches on the growth of Anglican Communion and vice versa, the effects of Anglican Communion on the growth and development of the New Generation Churches. Lastly, the Implication of Modernity on the Core- Values of Anglicanism.

REFERENCES

- Abegunde, R. J. (2015). Crisis Management in The Church, Poser for Resolving The Crisis At St. Peter's Anglican Cathedral, Iloffa (2008-2014) (Dip.Th)
- Adegbihin, S.I. (2016). Evangelism And Discipleship: A Panacea to Church Growth B.Th
- Adegboyega, S.G. (1978) Short History Of The Apostolic Church in Nigeria, Ibadan: Rosprint Industrial Press Ltd.
- Ademola, I. & Ayegboyin, D. (2005) Rediscovering And Fostering Unity In The Body Of Christ: The Nigerian Experience, Lagos: ATF Publications.
- Ademowo, E.A. (2003). Conflict And Cooperation Among Selected Churches In Ijeshaland 1927-1990 (Ph.D Thesis) Department of Religious Studies O.A.U. Ife 2003
- Adeniji, I.A. (2000). The Anglican Communion In Egbaland In Two Decades 1976-1996: An Appraisal, M.A. Dissertation, Department of Religious Studies, U.I., Ibadan, 2000
- Adewale, J. D. (2008). Ph.D Thesis Department of Religion Studies, University of Ibadan
- Adewale, J.D. (2001) Evangelism: The Anglican heritage. Ibadan: Bezekos Printing Press.
- Adewale, J.D. (2008). Creation of Dioceses, Strategy for Evangelism: Ibadan University Press 2008 p. 17
- Adeyanju, D. (2007). Anglican Church Gets 19 New Dioceses, Bishops. The Guardian Newspaper Published on Tuesday, January 18, vol. 23, No. 10, 28, p. 5
- Adeyemi, B.J. (2005). Anglican Beliefs and Spirituality: A Simplified Study of the 39 Articles of Christian Faith.
- Adiele, S.N. (1988). The Proliferation of Churches in Nigeria, A Historical Survey. A paper presented at the Fourth Conference of the Association for Christian Studies, 25-28, held at S.S Peter and Paul Seminary Bodija, Ibadan.
- Ajayi, J.F.A. (1959) Henry Venn and the Policy of Development. In Journals of the Historical Society of Nigeria. Vol. 1 No.
- Ajayi, J.F.A. (1965) Christian Missions in Nigeria, 1841-1891, London: Longman Press Publications.

- Ajayi, J.F.A. (1992) *A Patriot To The Core: Samuel Ajayi Crowther*. Ibadan: Anglican Diocese of Ibadan.
- Ajetunmobi, J. A (2015). *In the Master's Footsteps: Reminiscences of the Rt. Rev. Gideon Isaac Oladipupo Olajide, in commemoration of His 85th Birthday* Published by Ibadan Diocesan Printing Press.
- Akande, J.O. (2001). *Evangelical Growth In The Church of Nigeria Anglican Communion Dip.Th*
- Akao, J.O. (1999) *Christianity And The Quest For Democracy In Nigeria*. In Ibadan *Journal of Religious Studies (Orita) XXXI/1-2*.
- Akinade, A.A. (2003). *Anglicanism and its Parish Administration*. Lagos: Micho Prints and Publishing Company Limited.
- Akinola, J.P. (2001): *A Broad Outline of A New Vivian for The Church of Nigeria* CSS Press, Lagos p. 1
- Albert I. O. & Toyin Akanle (2014); *Observation and Interview Methods in Peace and Security Research (Research Methods in Peace and Conflict Studies)* Ibadan. John Archers (Publishers) Ltd.
- Albert, I. O. (2001). *Ife-Modakeke Crisis*, USAID Project Report, Lagos, Nigeria.
- Albert, I. O. (2001). *Introduction To Third-Party Intervention In Community Conflict*, Ibadan. John Archars (Publishers) Limited p. 3
- Alokan Adeware (1991). *The Christ Apostolic Church (1928-1988)*, Lagos: Ibukunola Printing Press.
- Alokan Adeware (2010) *Christ Apostolic Church at 90, Ile-Ife*, Timade Ventures. *African Indigenous Churches: An Historical Perspective* Lagos: Greater Heights Publications. Best Thomas & Heller Dagmar (eds) (2004) *Worship Today: Understanding, Practice, Ecumenical Implications*, Geneva: WCC Publications. Best Thomas & Heller
- Alokan, Adeware, (2000). *Cradle and Beyond*, Ile-Ife: Timade Ventures Ayegboyin, D. & Ishola, S.A. (1997)
- Amusan Solomon (1997). *Introduction To The Study Of Liturgy* CSS Press Lagos
- Amusan, S.O. (1998). *Anglican In Search Of Identity*, Lagos: Concept Pub. Ltd.
- Anderson, Allan (2004) *An Introduction To Pentecostalism*, Oxford: Cambridge University Press.

- Asaju, A.S. (2000). *Managing Conflicts In A Developing Society: The Case of Nigeria*. In *Conflict Management Techniques And Alternative Strategies To Conflict Resolution*. J.A Yakubu (ed) Ibadan: DEMYAXS Law Publishing.
- Atowoju, Ayodele (Ven) 2014. *The 39 Articles Of Religion In The Anglican Church*, Ibadan Constellation Nigeria Publishers
- Avis Paul (2000). *The Anglican Understanding of the Church: An Introduction*. London: SPCK.
- Babajide, J.O. (2001). *History Of The Church Of Nigeria*. Ibadan: Dayster Press. p. 47
- Bays Patricia. (2012). *This Anglican Church of Ours*, London: Wood Lake Publishing Inc.,
- Blumhofer, E. W. (1989). *Assemblies of God - A Chapter in The Story Of American Pentecostalism - 1914 to 1941*. Springfield, Missouri: Gospel Publishing House.
- Boal, F, M Keane and D Livingstone (1997) *Them and Us: Attitudinal Variation Among Church Goers in Belfast*. Belfast: Institute of Irish Studies
- Bunting, Ian, (Ed.) (1996). *Celebrating The Anglican Way*, London: Hodder and Stoughtons.
- Cairns, E. E. (1981). *Christianity through The Centuries - A History Of The Christian Church*. Grand Rapids Michigan: Zondervan Publishing House.
- Charles H. Lon (eds) (1988) *Who Are The Anglicans?* U.S.A: Forward Movement Publication.
- Chatfield, A. (1998) *Something In Common: An Introduction To The Principles and Practice of Worldwide Anglicanism*, Nottingham: St. John's Extension Studies.
- Cosel, L. (1956). *The Function of Conflict*, New York Free Press.
- Cross F.L and Livingstone E.A. (ed) (1974) *The Oxford Dictionary Of The Christian Church*. Oxford: O.U.P.
- Dagmar (1995) *So We Believe, So We Pray*, Geneva: WCC Publications.
- Daherendorf, R. (1956). *Class and Conflict On Industrial Society Standard*. Standard University Press
- Daman, G.C. (2009). *Dealing With Conflict in The Smaller Churches*. *Enrichment Journal—Equipping Spirit-filled Ministers*, online mhtml: file: // When Sheep Squabble.8/4/2009.
- Daudu, M and Gbule, N. (2000). *An Outline Of The History Of Christianity in West Africa*. Zaria: Micsons Press and Publishers.

- Dionco- Adetayo E. (2001). Guide To Writing Business Research. ObafemiAwolowo University Press Limited, Ile – Ife, Nigeria.
- D'Souza, A. (1994). Developing The Leader Within You. Singapore: Haggai Centre for Advance Leadership Studies
- Duke Akamisoko (2004). Samuel Ajayi Crowther: A Missionary Worker In Lokoja Area, Ibadan: Sefer.
- Durkheim, E. (1974). De la division du travail social. (G. Simpson, Trans.) Glencoe: Free Press of Glencoe.
- Edward, A. K. (2003). Conflict Resolution In Churches: A Case Study Of Methodist Church Nigeria (Dip. Th)
- Edwards David (1998). Christianity, The First Two Thousand Years, London: Redwood Publishing Book. Grimley, J.B: &Ropbinson G.E (1966) Church Growth in Central and Southern Nigerian, London: Grand Rapids.
- Ejiogu Enyeribe, (2004) Proliferation Of Churches. In the Sun Publishing Ltd. <mailto:umutuigli@yahoo.com>
- Enimaka, Humphrey: Proliferation of Churches in <http://www.sunnewsonline.com/webpages/features/manpulpit/2004/manpulpit-mar2-003.htm>
- Erivwo, S.U. (1978) Christian Churches InUrhoboland: Their Trials and Growth. In Ibadan Journal of Religious Studies (Orita) XII/1 June.
- Erumaka, Humphrey Proliferation of Churches? In <http://www.sunnewsonline.com/webpages/features/manpulpit/2004/manpulpit-mar-2-003.htm>
- Eugene, Y.L. (2000) Anglicanism Reshaped: Prelude in Anglican Theological Review Vol. 82, No. 4, pp. 8
- Eugene, Y.L. (2000) Anglicanism Reshaped: Prelude. In Anglican Theological Review Vol. 82 No.4.
- Fajemiyo, E.O. (2000) Henry Venn's Policies on Mission: Ibadan Anglican Diocese – A Case Study. M.A. Dissertation. Department of Religious Studies, University of Ibadan, Ibadan.
- Falk, Peter (1997) The Growth Of The Church In Africa, Jos: Acts.
- Fape, M.O. (1999) Where Are The Anglican Youths? Ibadan: Golden Wallet Press.
- Fape, M.O. (2009). Knowing the Fundamental of Anglicanism: (A Basic Approach to Anglican Studies). Sagamu: JOAS Press.
- Franche, M. & Ebata, M. (2004).Conflict Prevention Thematic Guidance Notes - NHCR Occasional Paper 3. New York: Human Development Unit.

- Gallagher, E and S Worrall (1982) *Christians in Ulster, 1968-1980*. Oxford: Oxford University Press
- General Conference of Seventh-Day Adventists (2006). *Education*. Retrieved April 27, 2006 from: www.adventist.org/mission_and_service/education.html.en.
- Goldthorpe, J. E. (1986). *An Introduction To Sociology*. London: Cambridge University Press.
- Groves, C.P. (1964) *The Planting of Christianity in Africa*. London: Lutherworth.
- Halverstadt, H. F. (1991). *Managing Church Conflict*. Louisville: Westminster, John Knox Press.
- Hervieu-Leger, D (2000) *Religion As A Chain Of Memory*. New Brunswick NJ: Rutgers University Press
- Hildebrandt, J, (1996) *History Of The Church In Africa: A survey*. (4th ed.), Achimota: ACP.
- Hinderer, Annah (1872) *Seventeen Years In The Yoruba Country* (3rded.) London. Seeley http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat_ii_const_19641121_lumen-gentium_en.html Press, Inc
- Idowu, S.O. (2004). *Conflict in the Christendom Dip*. Th
- Igbari, O. (2007). *Essentials Issues In Anglican Polity Forward By The Most Rev'd Peter J. Akinola (Primate of Nigeria)*. Ibadan, Kraft Books Limited.
- Igwe, G.E. (2000) *Church Union In Nigeria*. Umuahia: Ark Publisher.
- Inglis, T (1998) *Moral Monopoly: The Rise And Fall Of The Catholic Church In Modern Ireland*. Dublin: UCD Press
- Irvine, G. (2001). *Living From Inside Out*. In: Irvine, G. E. Mgojo, K. (eds.) *Let The Flame Burn: A Mission Handbook for Methodist in Southern Africa* (p. 26-36).
- Joseph, C. (2008). *Christian Youths: An Indispensable Weapon For Mission And Evangelism (Dip. Th)*
- Kalu, O. U. (1978) *The Divided People Of God. Church Union Movement in Nigeria: 1875-1966*, Lagos; NOK Publishers.
- Komolafe, J. F. (2004). *Effective Church Conflict Management*, Ibadan, Messiah Publication
- Kraybill, R. S. (2001). *Peace Skills, A Manual for Community Mediators*. San Francisco: Jossey-Bass Inc.

- Krestzschmar, L. (2006). The Indispensability of Spiritual Formation for Church Leaders. In: Kritzinger, J.N.J. (ed.). *Missionalia*, 34(2/3): 338-361 South Africa Acad SA
- Larom, P. (1989) *A Practical Guide For Christian Leaders*. Accra: African Christian Press
- Lasebikan, G. L. (2000) *The Church In The Third Millennium, Reflections On Issues In The Anglican Church*, Ibadan: Scripture Union Press.
- Latourette, K.S. (1976) *A History Of The Expansion Of Christianity In The Nineteen Century*. Michigan: Zondervan.
- Lee, P. K. (1993). *Add To Your Faith, Excellence*. Hyderabad: Haggai Institute.
- Louis, C. S. (2007). *The Four Loves* In Erickson M. J. 1998. (ed.) *Christian Theology*. Grand Rapids: Baker Academic.
- Love, J.H. (1992). *Conflict Resolution – United States Institute of Peace Journal* p. 4
- Marshall Ruth (2009). *Political Spiritualities. The Pentecostal Revolution in Nigeria*, Chicago: University of Chicago Press.
- MLA Citation (2014). “Social Action Theory” History Learning Site Co.uk.web. Courtesy of LeeBrytan, Director of Sixth Form, Anglo – European School, Ingatestone Essex.
- Moneke, C. (1996). *Church of Nigeria Goes Missionary*. In *The Nigerian Evangel – Newspaper Of The Church (Anglican Communion) Vol. 3 no. 3 Benin- City: Lofty Heights Pub. Ltd.*
- Morgan, D. (1963). *Agenda For Anglicans*, London: SCM Press Ltd.
- Murphy, Jim & Murphy, Carolyn (2000). *An International Ministers' Manual*. San Diego: Hundredfold Press
- Nicholas, D. Osameyan (2009). *Worked On The Challenges Facing The African Pentecostal Local Church leaders*. Doctor of Divinity (D. Div) Thesis Practical Theology (Leadership) at Calvary University S/A
- Oduyoye, Modupe (1969). *The Church in Yorubaland (1842-1888)*. Ibadan: Daystar Press.
- Ogundipe G.T.; Lucas, C. O., and Sanni, A. I. (2006). *Systematic Collection of Data; Methodology of Basic and Applied Research 2nd ed*. Olayinka A. I. et al, Ibadan; the postgraduate school.
- Ogundola, S.B. (2012). *Church Planting: A Strategy For Church Growth (Dip. Th)*
- Ojene, P.M. (2005). *Preferment In The Anglican Church: A Critical Analysis Dip. Th*

- Ojo, M.O. (2008). Conflict Management In The Church: Methodist Church, Bodija Dip.
- Oke, A.O. (2005). The Issue Of Preferment In The Church “Tears and Joy” Dip. Th
- Olagundoye, O.O. (2003). Pentecostalism In The Church Of Nigeria Anglican Communion Dip.Th
- Olayinka Akanle, Olutayo, A.O. (2021). Sociology Theory and Practice. Ibadan: Ibadan University Press.
- Olayinka, A.I. et.al. (2004). Methodology of Basic and Applied Research, Ibadan. Postgraduate School, University of Ibadan.
- Olayiwola David (2009). The Anglican Church In Egbaland, History Of Its Genesis, Development and Impact, Abeokuta: GbemiSodipo Press Ltd.
- Olowe, Abi (2007). Great Revivals, Great Revivalist, Joseph Ayo Babalola, Texas: Omega Publishers Houston.
- Omoyajowo, Akinyele (1982). Cherubim and Seraphim: The History Of An African Independent Church, Lagos: NOK Publications.
- Omoyajowo, J.A. (ed) (1994). The Anglican Church In Nigeria, 1842-1992. Lagos: Macmillan.
- Omoyajowo, J.A. (ed) (1995). Makers Of Church In Nigeria 1842-1947. Lagos C.S.S. Ltd.
- Omoyajowo, J.A. (2005). The Creation Of Dioceses In The Anglican Church In Nigeria. Akinyele Omoyajowo (ed.) p.100
- Omoyajowo Akinyele (1982). Diversity In Unity: The Development and Expansion of the C&S Church in Nigeria, Lanhan: UP of America Press.
- Omoyajowo Akinyele (2001). Religion, Society And The Home, Ijebu Ode: Vicoo International Press.
- Onovughakpo, S. (1971). History and Doctrine of the C&S (Nigeria), Warri: Midland Press.
- Oshitelu Rufus (2002) African Instituted Churches: Diversities, Growth, Gifts, Spirituality and Ecumenical Understanding London: Hamburg, Pastoral, Human Resources Dept. In the Maser’s Footsteps Reminiscences of the Rt. Rev. Gideon Isaac Oladipo Olajide 2015, Ibadan
- Peel, J.D.Y. (1968). Aladura: A Religious Movement Among The Youth, London: Oxford press.

- Peel, J.D.Y. (1975). *Aladura, A Religious Movement Among The Yoruba*. Oxford: O.U.P.
- Peters, R. (1962). *The Administration Of The Archdeaconry Of St. Albans, 1580-1625*. In *The Journal Of Ecclesiastical History* Vol. XIII No. 3, July.
- Pope Paul VI, (1964). *Lumen Gentium. Dogmatic Constitution On The Church, Chapter 1, Second Vatican Council, November 21*.
- Popoola, M.A. (2005). *Church Of Nigeria (Anglican Communion) And The Challenge Of Pentecostalism Dip.Th*
- Porterfield Amanda (2005). *Healing In The History of Christianity*, New York: Oxford University Press.
- Programme Pamphlet Of The Third Session Of The Twenty-First Bishop's Charge Delivered By The Most Rev. (Dr.) J.O. Akinfenwa (Diocesan Bishop of Ibadan) At The Third Session Of The Twenty-First Synod Held At St. Paul's Anglican Church, Oke-Bola, Ibadan On Friday, 1st April, 2016
- Rothman, J. (1997). *Resolving Identity-Based Conflicts In Nations, Organizations And Communities*. San-Francisco: Jossey-Boss Publishers.
- Saiki, O.E. (2004). *Mission and Evangelism: Secret of Church Growth Dip. Th*
- Salim, A. S. (1992). *Resolving Conflicts In Africa: Proposals For Action - An extract from the introductory remarks on the question of conflict prevention, management and resolution in Africa. OAU Secretary General's Introductory Remarks During the 28th Ordinary Session of the Assembly of Heads of States and Governments*. Darkar: OAU Secretariat.
- Sande, K. (2004). *Peacemaker - A Biblical Guide To Resolving Personal Conflicts*. Baker Books: Grand Rapids, Michigan.
- Sanders, J.O. (1977). *Spiritual Leadership: Principles Of Excellence For Every Believer*. Geneva: Oasis Int'l Ltd
- Shenk, W.R. (1963). *Henry Venn- Missionary Statesman*. Ibadan; Daystar Press. 'Social Action Theory' History Learning Site co.uk.2014 Web
- Some Went To Singapore Haggai Institute For Training. Published By Ibadan Diocesan Printing Press pp. 38-71
- The Prospects Of Decentralization In The Province-One Of The Church Of Nigeria (Anglican Common), 1979-1999*
- Uwaezuoke, A.I.B. (2005). *Church Evangelism: A Tool For The Rearmament Of The Church In The Twenty-First Century.Dip. Th*

- Voelkel, J. (1974). *Student Evangelism In A World Of Revolution*. Michigan: Zondervan Publishing House.
- Ward, Keith, (2006). *A Global History Of Anglicanism* Cambridge: Cambridge University Press, p.65
- Watogbe – Weneka W.O. (Dr.) (1997). *Anglicanism*. Imo: Springfield Publishers. pp. 31-32
- Weeks, D. (1992). *The Eight Essential Steps To Conflict Resolution*. New York: Jeremy P. Tarczer/Putman.
- Wilmington, H. L. (1981). *SWilmington's Guide To The Bible*. Wheaton, Illinois: Tyndale House Publishers.
- Younan, O. (1994). *Image Of The Other: Gender & Communal Discrimination: Handbook Resource and Teaching Material in Conflict Resolution, Peace and Democracy*. UNESCO.

APPENDIX I
CONFLICT IN THE GENERATION AND RE-GENERATION OF MEMBERSHIP IN
THE CHURCH OF NIGERIA (ANGLICAN COMMUNION), IBADAN

Questionnaire

Dear Sir/Ma,

This questionnaire is designed to gather information on issues surrounding the quest to reach out to new members through Evangelism, Revival, Crusade and other means devised by the Church and as well as reaching out to former members of the Communion, who had initially left for other Independent Churches (Pentecostal), in an attempt to bring them back to the Church.

You are requested to respond to all the questions in all honesty and, please, be assured that every information's you provide will be treated confidentially and strictly for the purpose of this research only.

Thank you.

Akande, S. A.

Section A: Demographic Data

1. Sex: (a) Male (b) Female
2. Age: (a) Youth (13-45 years) (b) Adult (46 years and above)
3. Marital Status: (a) Married (b) Single (c) Widow
(d) Widower
4. Occupation: (a) Civil Servant (b) Professional (c) Self-Employed
(d) Clergy (e) Unemployed
5. Level of Education: (a) Master's Degree and above (b) First Degree/HND
(c) NCE/Diploma (d) Standard Six/Modern School
(e) Primary Six/Leaving Certificate (f) None
6. Names of your Local Church: _____
7. How long have you been a member of your Local Church?

SECTION B: Issues that ignited and accelerated the conflict associated with generation and re-generation of membership in the Church of Nigeria, Anglican Communion, Ibadan.

SA = Strongly Agree, A = Agree, UD = Undecided, D = Disagree, SD = Strongly Disagree

S/N		S/A	A	UD	D	SD
8.	Speaking in tongues was once a cause of conflict in the Anglican Communion, Ibadan.					
9.	Prophecies, healing and deliverance ministrations were once issues of conflict in Anglican Communion, Ibadan.					
10.	Conduct of church service like that of the New Generation Churches by the returnees, was once a cause of conflict in Anglican Communion, Ibadan.					
11.	Youth participation in Church Programmes was once a cause of conflict in Anglican Communion, Ibadan.					

Section C: Nature of Conflict in the Anglican Communion

S/N		S/A	A	UD	D	SD
12.	There is conflict among the Priests in the Communion over issues of Promotion in the Anglican Communion.					
13.	There is conflict among the Priests in the Communion over issues of preferment (Bishop's elevation of Priests to offices) in the Anglican Communion					
14.	There is conflict among the Priests in the Communion over issues of seniority in the Anglican Communion.					
15.	Possible Disagreement between the Adults and the Youths in the Communion in the conduct of their respective services.					
16.	There is Tribal Sentiment in the appointments of Priests in Anglican Communion.					
17.	There is conflict between the Priests and Church members over the Integrity					
18.	Possible disagreement in the appointments of Laity to church offices such as Pastor's Warden, People's Warden and Bishop's Warden					

19. Mention any other areas of conflict in Anglican Communion, Ibadan:

SECTION D: Strategies adopted by the leadership of Anglican Communion, Ibadan at resolving the conflicts in the Communion.

S/N		S/A	A	UD	D	SD
20.	Disagreement between the Church leadership and the returnees over conduct of service in Anglican Communion, Ibadan.					
21.	Disagreement between Priests and the Returnees over non-adherence to the norms and tradition of the Communion by the Returnees.					
22.	Some members of the Communion left in the past as a result of mode of worship and style of conduct of service.					
23.	There are still Anglican members who are strict adherents of Anglicanism without compromise. There is flexibility in the Anglican Communion, Ibadan at present unlike in the past.					

Section E: Challenges encountered in managing Membership Generation and Regeneration – induced conflicts.

S/N		S/A	A	UD	D	SD
24.	Some priests dislike the Pentecostal way the youths worship and preach in the Anglican Communion.					
25.	Some adult members dislike the Pentecostal way the youths worship and preach in the Anglican Communion.					
26.	Possible disagreement between leadership of the Communion and the Youths over conduct of service geared towards reaching out to new members.					

27.	Possible disagreement between members who are returning to the church and members who remain, over participation in the church programme.					
28.	Possible disagreement between church leadership and the returning members over Issues of Occultism and Polygamy in the Communion.					

Section F: Factors motivating and influencing the growth and development in the Church of Nigeria (Anglican Communion), Ibadan.

S/N		S/A	A	UD	D	SD
29.	Anglican Communion makes use of personal evangelism to increase its membership					
30.	Anglican Communion adopts revival programmes and crusade to increase membership					
31.	Anglican Communion has welfare package for members					
32.	The Church provides scholarship for underprivileged in the Community.					
33.	The Church offers medical services to the community at cheaper rates.					
34.	The Priests visit their members at home and when hospitalized.					

APPENDIX II

INTERVIEW GUIDE FOR THE INTERVIEWEES

1. Personal profile of the interviewee
2. What would you consider as factors that influenced the growth and development of Anglican Communion, Ibadan?
OR
3. What are the strategies adopted by Anglican Communion, Ibadan for church growth and development?
4. In what ways have the attempts to generate new members and re-generate members who had initially left the church, ignited the conflict within the Communion in Ibadan?
5. What are the issues that escalated the conflict?
6. What are the issues of disagreement between the leadership of the church especially the priests and returnees?
7. What are the challenges confronting the leadership of the church in the process of managing the conflict?
8. What are the steps being taken by the church to accommodate the youth members of the church who are with the zeal to worship God in own perceived ways?
9. With the wave of Pentecostalism in the Communion, how has the church be able to cope with the core members who are not ready to compromise the Anglican norms and traditions they grew with?
10. What is the nature of conflict generally in the Anglican Communion, Ibadan?

APPENDIX III

LIST OF INTERVIEWEES

S/N	NAME	ADDRESS	DATE OF INTERVIEW
1.	Rt. Rev'd Jacob Ajetunmobi (Bishop, Ibadan South Diocese)	Bishop's Court, Apata, Ibadan	October 15 th 2016, 5 th December, 2016, 15 th February, 2017
2.	Rt. Rev'd Segun Okubadejo (Bishop, Ibadan North Diocese)	Bishop's Office Akobo, Ibadan	20 th , January, 2017
3.	His Grace, Most Revd Dr. J.O. Akinfenwa (Arch Bishop Ibadan Diocese ably Represented by Very Rev'd (Dr.) David Olagbaju, Provost St. James' Cathedral, Oke-Bola, Ibadan.	St. James Cathedral Oke-Bola, Ibadan	9 th February, 2017
4.	His Grace, Rtd. Bishop of Ibadan Diocese, Rt. Rev'd Oladipo Olajide	At Rt. Revd Olajide's Residence, Agodi Quarters Ibadan	13 th September, 2017
5.	Venerable Collins Babalola (Arch Deacon)	St. Stephen's Anglican Church Nalende, Ibadan (Arch Deaconry)	12 th May, 2017
6.	Rev'd David Babatope Vicar-in-Charge, St. Mark's Anglican Church, Gbekuba, Ibadan (One defected but returned back into the Communion)	Registrar School of Animal Science IAR&T, Moore Plantation, Ibadan	23 rd February, 2017. 15 th January, 2017.
7.	Rev'd Christopher Afolabi	St. Mark's Anglican Church, Odo-Ona Elewe, Ibadan	25 th July, 2016
8.	Dr. Olutoyinbo Once defected but later returned to the communion	Iyaganku Quarters, Ring Road, Ibadan	5 th February, 2017
9.	Rev'd. Sanmi Adetule Priest-in-Training (once a Youth Leader but never defected)	St. James' Cathedral, Oke-Bola, Ibadan	10 th December, 2016
10.	Dr. Ayo Atwoju Lecturer at Ajayi Samuel Crowther University Oyo and Immanuel College of Theology, Ibadan	Ajayi Crowther University, Oyo	8 th February, 2017. 15 th March, 2017.
11.	Rev'd Clement Omidiora Assist Priest, Emmanuel Anglican Church, Salvation Army, Ibadan.	Emmanuel Anglican Church, Salvation Army, Ibadan.	25 th April, 2017
12.	Canon Osunlana Vicar, St. Peter's Anglican Church, Aremo, Ibadan.	St. Peter's Cathedral, Aremo, Ibadan.	25 th April, 2017. 5 th February, 2017.

13.	Rev'd Canon Oladunjoye Chaplain, Leeds City University, Ibadan.	Leeds City University, Ibadan.	11th August, 2017
14	Revd Canon Segun Faleye, Emmanuel Anglican Church, Salvation Army Road, Ibadan.	Emmanuel Anglican Church, Salvation Army Road, Ibadan.	15 th April, 2017.
15	Sister Funmi Adeola (Youth Executive).	St. Stephen's Anglican Church Inalende, Ibadan	25th February, 2017
16	Bro. Yinka Adesina Youth Coordinator.	St. Stephen's Anglican Church Inalende, Ibadan.	27th February, 2017.

APPENDIX IV



**Plate 14: INTERVIEW CONDUCTED WITH CANON OSUNLANA AND
REV'D OMIDIORA**

(Source: Field work, 25th April, 2017)



**Plate 15: RT. REV'D. JACOB AJETUNMOBI.
THE LORD BISHOP OF IBADAN SOUTH DIOCESE
(Source: Field Work, 5th December, 2016)**



**Plate 16: INTERVIEW CONDUCTED WITH BROTHER YINKA ADESINA,
YOUTH COORDINATOR, ST. STEPHEN'S ANGLICAN CHURCH,
NALENDE, IBADAN**

Source: Field Work, 27th February, 2017



**Plate 17: INTERVIEW CONDUCTED WITH VENERABLE COLLINS
BABALOLA**

(Source: Interview Conducted on the 12th July 2017)



-

**Plate 18: INTERVIEW CONDUCTED WITH VERY REVEREND (DR.) DAVID
OLAGBAJU, PROVOST, CATHEDRAL OF ST. JAMES THE GREAT, OKE-
BOLA, IBADAN REPRESENTING THE ARCH-BISHOP OF IBADAN
DIOCESE, HIS GRACE, MOST REVREND (DR.) J.O. AKINFENWA**
(Source: Interview Conducted on the 9th of February 2017)



**Plate 19: INTERVIEW CONDUCTED WITH THE BISHOP OF IBADAN
NORTH DIOCESE, RT. REVEREND SEGUN OKUBADEJO
(Source: Field work, 28th January 2017)**



**Plate 20: THE INTERVIEW CONDUCTED BY THE RESEARCHER WITH
REV. DAVID BABATOPE OF ST MARK'S ANGLICAN CHURCH,
GBEKUBA,
APATA AREA, IBADAN.
(Source: Field Work, 15th January 2017)**



Plate 21: INTERVIEW CONDUCTED WITH HIS GRACE, RETIRED BISHOP OF IBADAN DIOCESE, RT. REV'D OLADIPO OLAJIDE AT HIS AGODI QUARTERS RESIDENCE, IBADAN
(Source: Field Work, 9th February 2017)



Plate 22: ABOVE PICTURE SHOWING SINGERS FROM PENTECOSTAL CHURCHES; EVANGELISTS TOPE ALABI, YETUNDE ARE, MOSES ADELEKE AND TOUN SOETAN OF THE TRINITY SINGING MINISTRY, INVITED BY THE ANGLICAN COMMUNION, IBADAN DOICесе, TO MINISTER AT 24-HOURS OF PRAISE ORGANIZED BY THE COMMUNION.

(Source: Ibadan Diocese Website)



Plate 23: ANGLICAN COMMUNION MEMBERS RAISING THEIR CHAIRS UP IN RESPONSE TO PROPHETIC DECLARATIONS FROM ANGLICAN PRIEST (A PENTECOSTAL FORM OF MINISTRATION) AT A REVIVAL SERVICE ORGANIZED BY ANGLICAN COMMUNION, IBADAN.

(Source: Ibadan Diocese Website)