



**CHRISTIAN LIFE TEACHING: A COLLEGE OF THE BIBLE,  
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THE IMPACT OF LEADERSHIP CONFLICT ON CHURCH MEMBERS AND SPIRITUAL  
GROWTH IN JONGLEI INTERNAL PROVINCE, EPISCOPAL CHURCHES BOR DIOCESE

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DATE: OCT, 2024

**DECLARATION**

I David Matiop Gai declare that this is my original academic work and has not been presented to any university for any academic Awards. Therefore, the information contained herein is original and useful and the authors have been acknowledged.

Sign.....

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**APPROVAL**

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Date.....

## **DEDICATION**

I dedicate this report to my family and in particular my wife and children ----who supported me endlessly without question. Thank you for being there for me, showering me with your love and tolerance for the long hours away from home as I pursued my studies.

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## **ABBREVIATIONS AND ACRONYMS**

ACC	Anti – Corruption Commission
ACSS	Anglican Church of South Sudan
ADB	African Development Bank
AF	Abraham’s Faith
AG	Almighty God
CIA	Christ Is Alive
AIC	African Island Church
GAP	God Answer Prayers
JIM	Jesus In Me

## ABSTRACTS

The research works study the Impact of Leadership Conflict on Church Members and Spiritual growth in Jonglei Internal Province, Episcopal Church Bor Diocese. The objectives for this research are: To assess the level of leadership conflict within the Episcopal Church in Jonglei Internal Province; to examine the effects of leadership conflict on the Church members and spiritual growth of Bor Diocese; to identify the coping mechanisms used by Church members in response to spiritual growth; and to explore the role of communication in resolving leadership conflict within the Church.

In Jonglei Internal Province of Bor Diocese, leadership conflict has emerged as a pressing issue that adversely affects the spiritual lives of Church members as Langbaar local Church was closed and some members were injured in 2021 - 2022. In comparison to dynamics leadership within religious organizations are crucial for maintaining a supportive and nurturing environment for congregations. However, when conflicts arise among leaders, they can create an atmosphere of distrust and division that permeates the entire congregation.

The researcher discussed literature reviews with various works of other authors from the bible commentaries, bible dictionaries, Christian international journals, Encyclopedia, and Christian magazines to study more about impact of Leadership Conflict in ECS, South Sudan.

The research design was across sectional and descriptive by using both quantitative and qualitative approaches in collecting data in the field from the study population of (500), target respondents and sampling technique was used to select (321) respondents from Bor Diocese Local Churches. The data was analyzed by using descriptive analysis option of IBM SPSS statistics version (26.0).

The major findings were significant positive between the variables of leadership conflict, Church members, and spiritual growth. The study recommended that multidimensional nature of communication offers a wide range of tools to address different conflicting situations effectively.

# CHAPTER ONE

## Introduction and Background of the study

### 1.0. Introduction

This chapter discussed the definition of leadership conflict and its sources described conflict management and resolution and discussed a guide for leaders to use to help them effectively manage and resolve conflict in their respective Churches. Leadership is a concept, which is put into operation by the individuals in their personal and professional lives. In order to implement this concept in an effective and worthwhile manner, the individuals need to acquire an understanding in terms of meaning and significance of leadership, (Kapur, 2020)<sup>1</sup>.

In Bor Diocese of Jonglei Internal Province, it is good to reduce negativity impacts of leadership conflict outcomes. According to Coursera Staff, (2024)<sup>2</sup>, about conflict management, Conflict management is an umbrella term for the way we identify and handle conflicts fairly and efficiently. The goal is to minimize the potential negative impacts that can arise from disagreements and increase the odds of positive outcomes. At home, in the Church, or workplaces, disagreements can be unpleasant and not every dispute calls for the same response. As Christians, we learn to choose the right conflict management style, and you may be better able to respond constructively whenever disputes arise. Conflict management refers to the way that you handle disagreements. On any given

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<sup>1</sup> Kapur, R. (2020). *Introduction to Leadership*.  
[https://www.researchgate.net/publication/344327077\\_Introduction\\_to\\_Leadership](https://www.researchgate.net/publication/344327077_Introduction_to_Leadership).

<sup>2</sup> Staff, C. (2024). *Conflict Management: Definition, Strategies, and Styles*.  
<https://www.coursera.org/articles/conflict-management?msocid>.

day, you may have to deal with a dispute between you and another individual, your Church members, your family members, or fellow employees.

Smiley, (2018)<sup>3</sup>, described what is conflict? The answer to this question varies from one to another, depending on the source of disputes or conflict. The Webster Dictionary defines conflict as “*the competitive or opposing action of incompatibles: an antagonistic state or action.*” For some of individual definitions, the definition of conflict may involve war, military fight, or political dispute. For others, conflict involves a disagreement that arises when two or more people or parties pursue a common goal. Conflict means different things to different people, making it very difficult to come up with a universal or true definition. To complicate this event of conflict further, when one party may feel that they are in a conflict situation, the other party may think that they are just in a simple discussion about differing opinions (Fisher, 2000; Evans, 2013; Conflict, Sande, 2011 update)<sup>4</sup>.

Conflict can be described as a disagreement among two entities that may be portrayed by antagonism or hostility. This is usually fueled by the opposition of one party to another to reach an objective that is different from the other, even though both parties are working towards a common goal (Fisher, 2000; Evans, Sande, 2013, Update)<sup>5</sup>. To help us with better understanding of what conflict is, we need to analyze its possible sources. According to American psychologist

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<sup>3</sup> Smiley, F. (2018). *Leadership Guide to Conflict and Conflict Management*. <https://ohiostate.pressbooks.pub/pubhhmp6615/chapter/leadership-guide-to-conflict-and-conflict-management/>.

<sup>4</sup> Ken Sande. (2011). *20 WAYS TO RESOLVE SERIOUS CONFLICT IN THE CHURCH*. URL Links at [www.rw360.org/resolving-church-conflict](http://www.rw360.org/resolving-church-conflict).

<sup>5</sup> Ken Sande. (2011). *20 WAYS TO RESOLVE SERIOUS CONFLICT IN THE CHURCH*. URL Links at [www.rw360.org/resolving-church-conflict](http://www.rw360.org/resolving-church-conflict).

Daniel Katz, conflict may arise from three, (3) different sources: economic, value, and power. (Evans, Sande,2013, Update)<sup>6</sup>

**Economic Conflict** involves competing motives to attain scarce resources. This type of conflict typically occurs when behavior and emotions of each party are aimed at increasing their own gain. Each party involved may come into conflict as a result of them trying to attain the most of these resources. An example of this is when union and management conflict on how to divide and distribute company funds (Fisher, 2000; Evans, Sande, 2013 update)<sup>7</sup>.

**Value Conflict** involves incompatibility in the ways of life. This type of conflict includes the different preferences and ideologies that people may have as their principles. This type of conflict is very difficult to resolve because the differences are belief-based and not fact-based. An example of this is demonstrated in international war in which each side asserts its own set of beliefs (Fisher, 2000; Evans, Sande, 2013, Update)<sup>8</sup>.

**Power Conflict** occurs when each party tries to exert and maintain its maximum influence in the relationship and social setting. For one party to have influence over the other, one party must be stronger (in terms of influence) than the other. This will result in a power struggle that may end in winning, losing, or a deadlock with continuous tension between both parties. This type of conflict may occur between individuals, groups, or nations. This conflict will come into play games or

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<sup>6</sup> Ken Sande. (2011). *20 WAYS TO RESOLVE SERIOUS CONFLICT IN THE CHURCH*. URL Links at [www.rw360.org/resolving-church-conflict](http://www.rw360.org/resolving-church-conflict).

<sup>7</sup> Ken Sande. (2011). *20 WAYS TO RESOLVE SERIOUS CONFLICT IN THE CHURCH*. URL Links at [www.rw360.org/resolving-church-conflict](http://www.rw360.org/resolving-church-conflict).

<sup>8</sup> Ken Sande. (2011). *20 WAYS TO RESOLVE SERIOUS CONFLICT IN THE CHURCH*. URL Links at [www.rw360.org/resolving-church-conflict](http://www.rw360.org/resolving-church-conflict).

exchanges of unnecessary documents when one party chooses to take a power approach to the relationship. The key word here is “chooses.” The power conflict is a choice that is made by one party to exert its influence on the other. It is also important to note that power may enter all types of conflict since the parties are trying to control each other (Fisher, 2000; Evans, Sande, 2013, Update)<sup>9</sup>.

The leader’s role in managing conflict can have a significant impact on how they are resolved within the Church, workplace or organization. Leaders spend about 24% of their time resolving conflicts, however the process to approaching conflict management relates to a great extent to their leadership style (Guttman, 2004)<sup>10</sup>. Leaders who use conflict management skills can provide guidance and direction towards conflict resolution. A common trait of leaders is that they are able to build teams that work well together and help to set the tone for the Church organization. They must be able to facilitate the resolution of conflicts through effective conflict management (Guttman, 2004; Doucet, Poitras & Chenevert, 2009)<sup>11</sup>.

Conflict resolution involves the process of the reducing, eliminating, or terminating all forms and all types of conflict. Five styles for conflict management, as identified by Thomas and Kilmann, are: competing, compromising, collaborating, avoiding, and accommodating.

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<sup>9</sup> Ken Sande. (2011). *20 WAYS TO RESOLVE SERIOUS CONFLICT IN THE CHURCH*. URL Links at [www.rw360.org/resolving-church-conflict](http://www.rw360.org/resolving-church-conflict).

<sup>10</sup> Bashe, G. (2024). *“Kindness” in Leadership: Elevating People and Driving Outcomes*. <https://medium.com/beingwell/kindness-in-leadership-elevating-people-and-driving-outcomes>.

<sup>11</sup> Bashe, G. (2024). *“Kindness” in Leadership: Elevating People and Driving Outcomes*. <https://medium.com/beingwell/kindness-in-leadership-elevating-people-and-driving-outcomes>.

Businesses can benefit from appropriate types and levels of conflict. That is the aim of conflict management, and not the aim of conflict rejection. Conflict management does not imply conflict resolution. Conflict management minimizes the negative outcomes of conflict and promotes the positive outcomes of conflict with the goal of improving learning in an organization. Properly managed conflict increases organizational learning by increasing the number of questions asked and encourages people to challenge the status quo.

Organizational conflict at the interpersonal level includes disputes between peers as well as supervisor-subordinate conflict. Church like Episcopal Church in Bor is a home or a source of peace, and Party – Directed Mediation (PDM) is a mediation approach particularly suited for disputes between Pastors as co-workers, colleagues or peers, especially deep-seated interpersonal conflict, multicultural or multiethnic disputes. According to Wikipedia, the mediator listens to each party separately in a pre-caucus or pre-mediation before ever bringing them into a joint session. Part of the pre-caucus also includes coaching and role plays. The idea is that the parties learn how to converse directly with their adversary in the joint session. Some unique challenges arise when Church/organizational disputes involve Bishops, Pastors/supervisors and Members/subordinates. The Negotiated Performance Appraisal (NPA) is a tool for improving communication between supervisors and subordinates and is particularly useful as an alternate mediation model because it preserves the hierarchical power of supervisors while encouraging dialogue and dealing with differences in opinions, (Wikipedia, 2024)<sup>12</sup>

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<sup>12</sup> From Wikipedia, t. f. (2024). *Conflict management*. [https://en.wikipedia.org/wiki/Conflict\\_management](https://en.wikipedia.org/wiki/Conflict_management).



## 1.1. Background to the study

Leadership conflict within religious institutions can have profound effects on the spiritual growth of the Church members. In the Episcopal Church denomination in Jonglei Internal Province, Bor Diocese, such conflicts often arise from personal disagreements, divergent visions, or struggles for authority or if not power then, personal strong will, (ego block and superego not giving up room for peace to reign) because religious conflicts within or outside Churches are most dangerous ones to give up since these conflicts punishments are with God and later, not immediately, or Satan assists Church leaders to accelerate conflict sweetly than forgiveness. Chris P. (2017)<sup>13</sup> highlights that Church as an organization, Pastors can effectively address leaders-believers conflicts (goal, task, personal) by applying specific forms of organizational controls (input, behavior, output), by building particular forms of trust (demonstrating their ability, benevolence, and integrity) and by promoting distinct forms of fairness (distributive, procedural, interactional)” The current researcher implies that Jesus Christ methods of addressing Church conflict by model of forgiveness as “seven times, time seventy. By examining how leaders can preserve, protect, and promote their legitimacy and authority through multifaceted conflict management strategies. We know that leadership conflicts can erode trust among the congregation, leading to reduced participation and disengagement in Church activities. This disunity not only affects the overall health of the Church community but it also diminishes individual members’ spiritual growth, making it essential to explore how these dynamics play out within the Episcopal Church of South Sudan context.

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<sup>13</sup> Long, C. P. (2017). *Conflict Management in Leader Development: The Roles of Control, Trust, and Fairness*. <https://link.springer.com/chapter/2017> Springer International Publishing AG.

The spiritual life of Church members is closely linked to the effectiveness of their leadership unless if leadership is traditional and not spiritual. Tjosvold, Wong, & Chen, (2019)<sup>14</sup> argue that in conflict - competition; people conclude that their goals are negatively related and only one can succeed in the interaction. In an independence, one person's success neither benefits nor harms the others' success. Researchers have found that the nature of the cooperative or competitive relationship between protagonists has a profound impact on their mutual motivation to discuss conflicts constructively. Cooperative and competitive methods of handling conflict have consistent, powerful effects on constructive conflict. Team members with cooperative goals engage in open- minded discussions where they develop and express their opposing positions, including the ideas, reasons, and knowledge they use to support their positions. In fact leadership conflicts can result in spiritual stagnation and a decline in faith practices among congregations. In a denomination like the Episcopal Church of South Sudan, where communal worship and fellowship are integral, the repercussions of leadership disputes can be particularly severe. When Church leaders are embroiled in conflict, members may feel disheartened or disconnected from their faith, impacting their involvement in worship services and community activities. This disengagement can lead to a cycle of spiritual decline, as individuals may withdraw from practices that are vital for their spiritual growth and connection to the Church spirituality.

The emotional and psychological implications of leadership conflict are also positively or negatively significant. Research by McKinsey, (2020)<sup>15</sup>, revealed that the Fearless Organization:

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<sup>14</sup> Dean Tjosvold, Alfred S. H. Wong, & Nancy Yi Feng Chen. (2019). *Managing Conflict for Effective Leadership and Organizations*. <https://oxfordre.com/business/oso/viewentry/>.

<sup>15</sup> Quarterly, M. (2020). *Psychological safety, emotional intelligence, and leadership in a time of flux*. <https://www.mckinsey.com/~media/McKinsey/>.

Creating Psychological Safety in the Workplace for Learning, Innovation and Growth. In addition, such conflicts can lead to anxiety and confusion among Church members, resulting in a crisis of faith. In Episcopal Church Diocese of Bor, where the Church community serves as a vital support network in Episcopal Church of South Sudan, leadership disputes can create an unsettling environment. Members might experience feelings of betrayal or disappointment, which can alienate them from both their leaders and the congregation as a whole. The cumulative effect of these emotional challenges can severely hinder their spiritual journeys, as individuals grapple with their faith amid ongoing discord.

By addressing leadership conflict, it is crucial for restoring the spiritual health of the Church members. Tithsely, (2024)<sup>16</sup>, emphasizes that, in any community, disagreements can arise. But they often carry added weight when they erupt in a Church setting. Drawing inspiration from Jesus Christ's teachings, this guide offers actionable strategies for Church leaders seeking to address and mend divisions. Addressing conflicts in their infancy can prevent long-term rifts, ensuring a cohesive and united congregation. Resolving disputes is not just about maintaining peace; it is about embracing the core principles of the Bible and embodying the love and understanding that Jesus exemplified. The Biblical way to resolve conflict ultimately brings Christlike transformation. The importance of open communication and mediation as effective conflict resolution strategies for future harmony among Church members

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<sup>16</sup> Tools, T. (2024). *A Guided Approach to Christian Conflict Resolution*. <https://get.tithe.ly/blog/guided-approach-to-christian-conflict-resolution>.

In the context of the Episcopal Church in Bor, implementing such approaches could alleviate some negative impacts of conflict on the congregation's spiritual life. However, Jeff (2019)<sup>17</sup> notes that wise leaders spend less time decrying conflict as unspiritual or unnecessary and more time developing a principled response for managing it in their ministry setting. Teaching the following principles and following them as normal leadership practices will help leaders minister more effectively during conflict related to major change. This implied that many Churches often lack adequate mechanisms for conflict resolution, prolonging disputes and their detrimental effects on congregations. Therefore, it becomes imperative for Church leadership to adopt proactive strategies that foster a harmonious environment conducive to spiritual growth.

Moreover, the cultural context of Bor adds other layers of complexities to the impact of leadership conflict in Jonglei Internal Province. The Episcopalians in Bor operated within a societal framework that values community and collective worships. When conflicts disrupt, communal harmony is tire up among communities both Christian community and Secular community alike, and the repercussions can be felt not only on a spiritual level but also in members' social interactions and community ties. Afolabi (2021)<sup>18</sup> highlights that Leadership conflict can be understood as a vigorous struggle or disorderly fight to occupy a leadership position by any means possible, even going against the accepted norm or established rules, procedures, or standards. In other words, it is a desire to become a leader, "do or die," regardless of the conditions. Therefore, a church's inability to resolve leadership conflicts can lead to a fractured community, where trust

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<sup>17</sup> Iorg, J. (2019). *5 Principles for Managing Ministry Conflict*. <https://research.lifeway.com/2019/11/18/5-principles-for-managing-ministry-conflict/>.

<sup>18</sup> Afolabi, O. O. (2021). *Why Leadership Conflict Exists in the Church: The Structural Conflict Theory Perspective*. <https://jacl.andrews.edu/why-leadership-conflict-exists-in-the-church-the-structural-conflict-theory-perspective/>.

is eroded and social support systems are weakened. This further exacerbates the spiritual struggles faced by individual members, as they may find themselves isolated during times of need.

Leadership conflict in the Episcopal Church Bor Diocese in Jonglei Internal Province significantly impacts the spiritual lives of its members. The interplay of disengagement, emotional turmoil, and communal disunity underscores the necessity for effective conflict resolution strategies within the Church. Future research should delve deeper into specific cases within the Diocese to develop tailored interventions aimed at fostering a spiritually enriching environment. By addressing the roots cause of leadership conflict and promoting unity, the Church can better support its members on their spiritual journeys and enhance the overall health of the congregation.

## **1.2. Problem statement of the study**

In Jonglei Internal Province of Bor Diocese, leadership conflict has emerged as a pressing issue that adversely affects the spiritual lives of Church members as Langbaar local Church was closed and some members were injured in 2021 - 2022. In comparison to dynamics leadership within religious organizations are crucial for maintaining a supportive and nurturing environment for congregations. However, when conflicts arise among leaders, they can create an atmosphere of distrust and division that permeates the entire congregation. Afolabi, (2021)<sup>19</sup>, stated that power is the main issue that causes leadership conflict. It is a crucial element in any leadership or governance discourse. In the process of exercising power, conflict can occur between leaders and followers, establishing the basis for escalation of existing conflicts. This situation raises significant

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<sup>19</sup> Afolabi, O. O. (2021). *Why Leadership Conflict Exists in the Church: The Structural Conflict Theory Perspective*. <https://jacl.andrews.edu/why-leadership-conflict-exists-in-the-church-the-structural-conflict-theory-perspective/>.

concerns regarding the spiritual well-being of members who rely on their church community for guidance, support, and a sense of belonging.

The impact of leadership conflict is multifaceted, influencing not only the Church's operational effectiveness but also the personal faith journeys of its members. Disputes among leaders can lead to confusion and uncertainty, leaving congregations feeling unsettled and disconnected from their spiritual foundations. Darrell (2018)<sup>20</sup>, painted that Church and faith community conflicts are not unusual, and several books have been written for those who would intervene. These conflicts have as their "presenting problem" "the same issues as one would expect within any voluntary organization from time to time. The wise interventionist will ferret out the underlying issues and interests that fuel the flames. As Church members witness discord at the leadership level, they may question their own beliefs and commitments, resulting in a decline in participation in worship and other Church activities. This disengagement can have long-term implications for their spiritual growth and overall well-being.

Furthermore, the emotional toll of leadership conflict on Church members can be profound. The Congregations often invest their time, energy, and emotions into their Church community, forming strong bonds with both leaders and fellow members. When conflicts arise, these bonds can be strained, leading to feelings of betrayal, disappointment, and isolation. The psychological stress associated with such conflicts may deter individuals from seeking spiritual fulfillment, as they grapple with conflicting emotions and uncertainty about their faith. This situation highlights the need for a deeper understanding of how leadership disputes affect the emotional health of

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<sup>20</sup> Puls, D. (2018). *Leadership Transitions as a Source of Faith Community Conflicts*.  
[https://www.academia.edu/81158922/WHY\\_LEADERSHIP\\_CONFLICT\\_EXISTS\\_IN\\_THE\\_CHURCH](https://www.academia.edu/81158922/WHY_LEADERSHIP_CONFLICT_EXISTS_IN_THE_CHURCH).

churchgoers.

Moreover, to emotional challenges, leadership conflict can disrupt the communal aspect of worship that is central to the Assemblies of God tradition. The church is designed to be a space for collective spiritual experiences, where members come together to grow in faith and support one another. Afolabi, (2018)<sup>21</sup>, described that “dispute within a church is unavoidable since members come from diverse backgrounds which make their opinions and ways of viewing issues different and sometimes conflicting. Management of leadership conflict in a Church has not been given much attention despite the fact that leadership conflict is often rampant in a church.” When conflicts between leaders create divisions, the unity that is essential for meaningful worship is compromised. Members may find it increasingly difficult to engage in communal activities, leading to a fragmented church experience that detracts from their spiritual development.

Again, the cultural context of Bor adds another layer of conflict complexity to the issue. In a society where communal relationships and collective identity are highly valued, the ramifications of leadership conflict can extend beyond the Church walls. (Afolabi 2021)<sup>22</sup> narrated that, it is important to note that the Church is a subunit in society. Any conflict that occurs in the Church is a form of social conflict. Moreover, the Church is structured and organized in such a way that leadership conflict is inevitable. As noted earlier, the basic form of Church government is not devoid of leadership conflict. For instance, in the Episcopal Church system, the Bishop can be authoritarian over bishops and clergies because no one can check the power of the Primate, or

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<sup>21</sup> Afolabi, O. O. (2018). *Alternative Dispute Resolution: A Tool for Managing Leadership Conflict in the Church*. JOURNAL OF LEADERSHIP STUDIES, 2018.

<sup>22</sup> Afolabi, O. O. (2021). *Why Leadership Conflict Exists in the Church: The Structural Conflict Theory Perspective*. <https://jacl.andrews.edu/why-leadership-conflict-exists-in-the-church-the-structural-conflict-theory-perspective/>.

Archbishop; and this can lead to the breakdown of law and order in the diocese as one may disagree. As members of the Jonglei Internal Province Bor Diocese navigate the challenges posed by leadership disputes, they may also face social repercussions in their broader communities – (Gok, Athooch, Twic, Nyarweng, and Hol, Gawaar, and Lou Nuer respectively). This interconnectedness amplifies the urgency of addressing the impact of leadership conflict, as it can hinder not only individual spiritual growth but also the Church’s role as a pillar of supportive engine in the wider community.

Ultimately, the problems stemming from leadership conflict within the Episcopal Church in Jonglei Internal Province Bor Diocese need warrant urgent attention. A thorough examination of these conflicts and their consequences on the spiritual lives of Church members is essential to foster a healthier Church environment. By understanding the intricacies of how leadership disputes affect congregations, Church leaders and stakeholders can develop effective strategies to mitigate conflict and enhance the spiritual well-being of all members. By addressing this issue is a crucial factor for ensuring that the Church remains as a right source of peace support, spiritual growth, forgiveness, reconciliation and unity in the lives of its Episcopalians and other denominations within Bor and South Sudan at large.

### **1.3. Purpose of the study**

Purpose of the study is to examine the impact of leadership conflict on Church members and spiritual growth in Jonglei Internal Province, Episcopal Church Diocese of Bor.

### **1.4. Objectives of the study**

The specific objectives are:



1. To assess the level of leadership conflict within the Episcopal Church in Jonglei Internal Province.
2. To examine the effects of leadership conflict on the Church members and spiritual growth Bor Diocese
3. To identify the coping mechanisms used by Church members in response to spiritual growth
4. To explore the role of communication in resolving leadership conflict within the Church

### **1.5. Research questions**

The research questions are below:

1. What is the level of leadership conflict within the Episcopal Church in Jonglei Internal Province?
2. What are the effects of leadership conflict on the Church members and spiritual growth Bor Diocese?
3. What are the coping mechanisms used by Church members in response to Spiritual growth?
4. What role does communication plays in resolving leadership conflict within the Episcopal Church?

### **1.6. Significance of the study**

The significance of study is the impact of leadership conflict on the Church members and spiritual growth in Jonglei Internal Province of Episcopal Church, Diocese of Bor, which lies in its potential to illuminate the complex relationship between Church governance and spiritual well-being of all believers. By examining how leadership disputes affect congregations, this study aims to provide

valuable insights into the dynamics of Church healthy operations and the factors that contribute to Christian values or detract from a supportive spiritual environment. In addition to our understanding on rough oral and written exchanges letters from both sides, lovely speeches of these kinds of relationships can help Church leaders recognize the importance of unity and effective communication in fostering a healthy Church community.

Moreover, this research holds particular importance for enhancing the emotional and psychological well-being of Church members. Leadership conflicts can lead to feelings of isolation, confusion, and disappointment, disunity, and disintegration among the congregations, which can hinder proper image of the Church in Bor. Therefore, some significances of this study are below by Baker, (2022)<sup>23</sup>.

### **1.6.1. Listening than talking**

To understand all sides of a conflict, you need to listen. When you fail to listen, you show everyone involved that you assume you know what is right. However, it really means that you are basing a decision on incomplete information. Not listening makes other people feel small and worthless. It also shows a lack of emotional intelligence in the workplace or Church.

When managing conflict, take the time to hear all sides of an argument, including the side of a party that is not directly involved. This third part can provide a more objective point of view, free of emotionally charged thoughts. Act as the peacemaker as you seek everyone's opinion. Above all, when you listen, search for the truth behind the matter.

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<sup>23</sup> Baker, C. (2022). *The 5 Conflict Management Skills Every Leader Needs*.  
<https://leaders.com/articles/leadership/conflict-management/>.

### **1.6.2. Identifying Patterns behind the Conflict**

If you find conflicts happening time and time again, chances are, some underlying issues are the main culprit. This holds true in professional as well as personal settings. For example, during the course of the year, you might notice that some projects do well while others get bogged down as team members descend into squabbles. Upon closer examination, you discover that the projects that do poorly always have the same two people on the team. As it turns out, these two employees don't get along, and their arguments end up bringing the whole team down. Once you've seen the pattern, you now know where to direct your attention.

### **1.6.3. Finding what triggers conflict**

Just because you recognize patterns doesn't mean you've found the main cause of the conflict. Knowing the patterns will help you in your search to find what triggers those patterns. In other words, you need to find what made the conflict happen in the first place. As a leader, you need to get to the bottom of what emotional triggers set people off. Every employee is different, which means everyone will have a different trigger. For conflicts that keep happening, you need to find the source if you want it to stop.

It's important to note that you shouldn't push the trigger. For example, if you have a sales manager who gets defensive and hostile when confronted with negative feedback, you may need to reevaluate the types of feedback you provide. You also need to get to the heart of the problem, which requires honest and open communication and a firm desire to discover the truth.

### **1.6.4. Talking it out**

Knowing the heart of a problem allows you to have an honest discussion about it with the affected parties. If your sales manager has trouble taking criticism, it might be because he lacks self-confidence. For instance, maybe he was laid off from his previous job and believes any negative feedback is an indication he's getting fired. Sitting down to talk with him can help clear up any misunderstandings and develop a better system that works for everyone. If multiple people are involved in a conflict, you should first speak with each person individually to get their point of view. Encourage them to speak openly without fear of recrimination. Then get everyone in the room together so you can discuss the problem, share insight on why it happened, and provide a solution.

Brené Brown talks about this process in *dare to lead*. She calls these talks a rumble - “a discussion, conversation, or meeting defined by a commitment to lean into vulnerability, to stay curious and generous, to stick with the messy middle of problem identification and solving, to take a break and circle back when necessary, to be fearless in owning our parts . . . to listen with the same passion with which we want to be heard.” In a rumble, you can put your **communication skills** to use as you work with others to find a solution to the conflict.

### **1.6.5. Setting Boundaries**

As you resolve the conflict, you have to make sure everyone understands the new standards. This happens in several steps. If two people don't get along, a new rule of behavior would be respecting each other's skills and authority when working together. A possible boundary might be not talking about non-work-related topics. Your established expectations might be having them perform well and no longer arguing. You can then provide examples of good performances free of conflict.

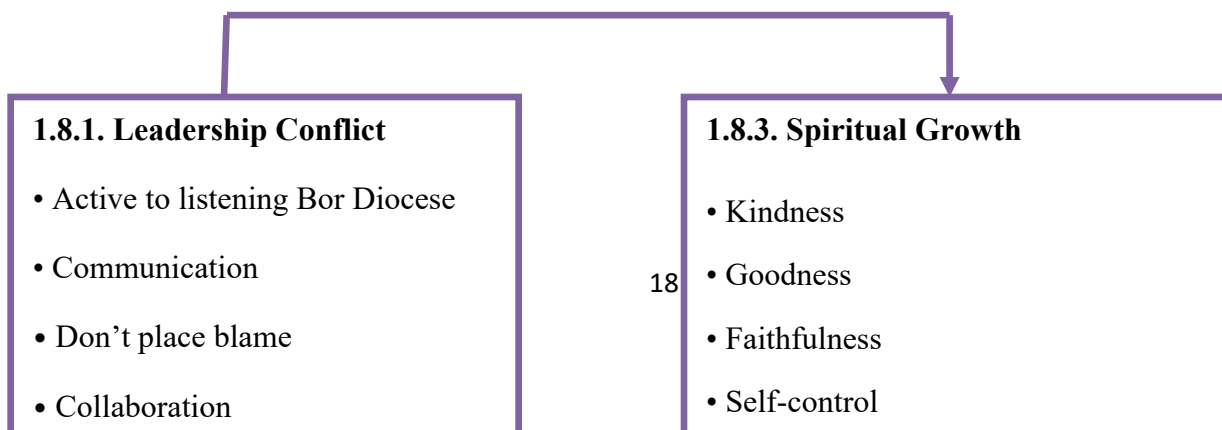
You don't have to be the only one who sets boundaries. Encourage coworkers to set boundaries of their own. This is especially important if you are causing the conflict. For example, if you are driving an employee to constantly miss deadlines by assigning them to projects at the last minute, you must be willing to change your behavior. The only way people will be comfortable setting boundaries is by fostering open communication so they know they can safely share their feelings. Without this encouragement, resentment may fester over time.

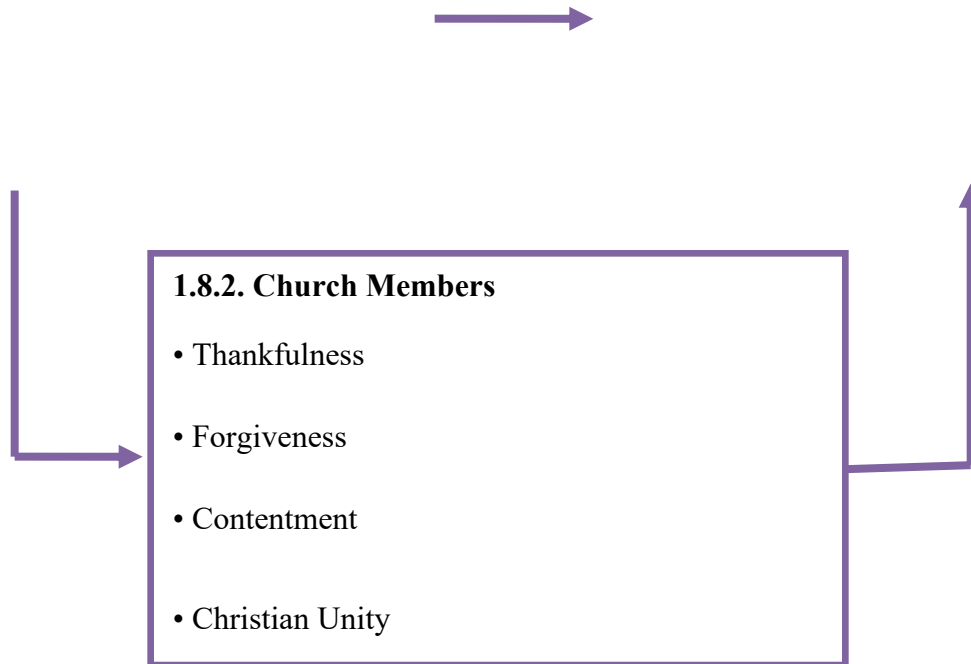
Some conflicts may require extra help beyond having an open discussion. Human resources should be brought in when conflicts involve harassment, discrimination, or illegal and unethical activities. Don't hesitate to address such issues, as they can ruin lives and destroy reputations.

### **1.7. Scope of the study**

The study examines impact of leadership conflict on the Church members and spiritual growth in Jonglei Internal Province, Episcopal Church Diocese of Bor. The study is restricted to selected Episcopal Churches in Bor Town.

### **1.8. Conceptual framework**





### 1.7.1. Description of figures above

Leadership and conflict highlights the fact that conflict is inevitable when two or more individuals come together. A conflict is a disagreement between two parties. The disagreement can stem from a difference about how certain needs and desires should be met or a difference of opinion. As a leader, it's important to understand your role in managing such conflicts. Knowing the relationship between leadership and conflict management can help you identify potential conflicts, prevent them or resolve them if needed, (Editorial Team, 2022)<sup>24</sup>, which was measured by using attributes like active to listen; communication; don't place blame; and collaboration. Spiritual growth as Part of our spiritual growth is our ability to take our share of suffering, turn to God for strength

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<sup>24</sup> Team, I. E. (2022). *A Guide To Leadership and Conflict Management*. <https://www.indeed.com/career-advice/career-development/leadership-and-conflict-management>.

and then later use it as a testimony to help someone else, (AlIENPARR.com, 2024)<sup>25</sup>, which was measured by 5 ways of measuring spiritual growth with attributes like; Kindness, goodness, faithfulness, and self-control. And Church members were measured by sacred structures of finding the right measurements and defining the results to be measured is a significant challenge for the church. The things that matter most – transformed lives, spiritual growth, fruits of the spirit, congregational health – are the most difficult to measure, (Baker, 2015)<sup>26</sup>, with attributes like; Thankfulness, forgiveness; contentment, and Christian Unity.

### **1.8. Key words**

The key words of this study are: Leadership; conflict; Church; Members; Spiritual; growth; Jonglei; Episcopal; and Bor.

### **1.9. Definition of terms**

**Leadership conflict:** Leadership conflict refers to the challenges and disagreements that arise within an organization. It is critical to understand and manage conflict effectively to ensure positive outcomes. Leaders recognize that understanding conflict management can help them

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<sup>25</sup> ALLENPARR. (2024). *5 Ways to Measure Your Spiritual Growth*. <https://www.allenparr.com/5-ways-measure-spiritual-growth/>.

<sup>26</sup> Baker, J. (2015). *Measuring What Matters – 100 Meaningful Church Measurements*. <https://sacredstructures.org/measurement/measuring-what-matters-100-meaningful-church-measurements/>.

resolve issues before they occur or resolve existing conflicts in such a way that your team can still work together as a cohesive unit, (Joe, 2024)<sup>27</sup>.

**Church members:** It is active commitment to and participation in the local church. Church membership is the formal affiliation and dedication of a person to a particular religious congregation or community, indicating their commitment to the doctrine, ethics, and practice of that specific Church. Membership in a Church entails more than merely attending services. The church is the Body of Christ. The church is the bride of Christ. The Bible says that Christ is building the church, and that Christ loves the church. A Christian is someone who has made the commitment to no longer live for themselves but to live for Christ. A Christian is someone who has made the commitment to imitate Christ, to love Christ more than any other, and to live all of life as an act of worship, and becomes a Church member, (Manning, 2012)<sup>28</sup>.

**Spiritual growth:** Spiritual growth is the process of becoming more and more like Jesus Christ. When we place our faith in Jesus, the Holy Spirit begins the process of making us more like Him, conforming us to His image. Spiritual growth is perhaps best described in 2 Peter 1:3-8, which tells us that by God's power we have "everything we need" to live lives of godliness, which is the goal of spiritual growth. Notice that what we need comes "through our knowledge of Him," which is the key to obtaining everything we need. Our knowledge of Him comes from the Word, given to us for our edification and growth.

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<sup>27</sup> McGoldrick, J. (2024). *10 Leadership Conflict Management & Resolution Skills*. <https://www.nexford.edu/insights/leadership-conflict-management-resolution>.

<sup>28</sup> Manning, A. (2012). *THE IMPORTANCE OF CHURCH MEMBERSHIP*. <https://churchacadiana.com/wp-content/uploads/2012/04/The-Importance-Of-Church-Membership.pdf>.



When the transformation of salvation takes place, spiritual growth begins. The Holy Spirit indwells us (John 14:16-17). We are new creatures in Christ (2 Corinthians 5:17). The old, sinful nature begins to give way to the new, Christlike nature (Romans 6-7). Spiritual growth is a lifelong process that depends on our study and application of God's Word (2 Timothy 3:16-17) and our walk in the Spirit (Galatians 5:16-26). As we seek spiritual growth, we should pray to God and ask for wisdom concerning the areas He desires us to grow in. We can ask God to increase our faith and knowledge of Him. God desires for us to grow spiritually, and He has given us all we need to experience spiritual growth. With the Holy Spirit's help, we can overcome sin and steadily become more like our Savior, the Lord Jesus Christ.

## **CHAPTER TWO**

### **Introduction and Literature Review**

#### **2.0. Introduction**

This chapter examines the writers' views into the debates about the impact of leadership conflict on Church Members and Spiritual Growth in Jonglei Internal Province, Episcopal Church Diocese of Bor. The arguments of different authors and Bible verses towards the impact of leadership conflict is a fundamental issue worthy of examine. It also presents challenging reviews in areas of leadership conflict, specialists elsewhere in the world need to be revisited for the case of Jonglei Internal Province, Diocese of Bor.

Therefore, this chapter discusses both the theoretical and realistic literature on the study thematic areas in these include the Impact of leadership conflict on the Church members and Spiritual Growth in Jonglei Internal Province, Episcopal Church, Diocese of Bor; the views of the Christians on the issue of leadership and conflict in the Church, and the ways of improving peace in Bor Churches. This work also considers and gives reflection on the views of the Christian leaders, teachers, and pastors in the Churches including Jonglei Internal Province administration.

#### **2.1. Literature review**

This review was included leadership roles, Church members functions, and spiritual growth in Jonglei Internal Province, Episcopal Church Diocese of Bor. The study of this chapter was assess the impact of leadership conflict toward the spiritual growth, and discusses points of views of different personalities, theological educational fields, researchers, scholars, variables, attributes,

and these research questions such as what is the level of leadership conflict within the Episcopal Church in Jonglei Internal Province; What are the effects of leadership conflict on the Church members and spiritual growth Bor Diocese; What are the coping mechanisms used by Church members in response to leadership conflict; and What role does communication plays in resolving leadership conflict within the Episcopal Church?

## 2.2. Conceptual review

Merriam-Webster (conflict, 2014)<sup>29</sup> defines conflict as a difference in ideas or viewpoints that may result in a struggle for power or position. Conflict management, therefore, can be defined as an affirmative and effective approach to managing differences or disagreements (Asawo, 2011)<sup>30</sup>. Conflict can occur in any setting and as leaders in organizations guide and transform their teams, they are also challenged with managing conflicts that arise both interpersonally and within groups.

A conflict that is interest-related refers to a interpersonal or group divergence in goals or objectives while a task conflict indicates a conflict related to the methods, ways, or processes involved in accomplishing the objective. The ability to manage conflict appears to be vital to successful relationships, effective teams and influential leadership. Manning (2012)<sup>31</sup> theorizes that conflict

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<sup>29</sup> Noone, D. K. (2014). *Leadership & Conflict Management: A Review of the Literature* . Pamela McClinton Argosy University;[https://www.academia.edu/9350575/Leadership\\_and\\_Conflict\\_Management](https://www.academia.edu/9350575/Leadership_and_Conflict_Management).

<sup>30</sup> Ken Sande. (2011). *20 WAYS TO RESOLVE SERIOUS CONFLICT IN THE CHURCH*. URL Links at [www.rw360.org/resolving-church-conflict](http://www.rw360.org/resolving-church-conflict).

<sup>31</sup> Manning, A. (2012). *THE IMPORTANCE OF CHURCH MEMBERSHIP*. <https://churchacadiana.com/wp-content/uploads/2012/04/The-Importance-Of-Church-Membership.pdf>.

handling has been a fundamental component of human society and the successful management of conflict situations has determined the outcomes in human existence that is seen today. While the body of literature gave various motives behind the management of conflict, researchers differed in their perspectives of why management was essential, (Noone, 2014)<sup>32</sup>.

### **2.3. The concept of power**

“Power is simply the ability to get things done the way one wants them to be done” (Salancik & Pfeffer, 1989) and a power in the Church is the same ability but to influence others do things in an agreement, peacefully, and in obedience to God and man. Social action depends on power just as physical movement depends on energy, (Bennis et al. 1969: 153). Power distribution is usually visible within the Church, organizations or government. For many of us, the word evokes a lot of negative feelings and associations. "We frown upon those in power", "the greater the power, the more dangerous the abuse" and "power is the source of all evil". These are just a few sayings that are used when referring to power. The phrase, “Power tends to corrupt, and absolute power corrupts absolutely” was first said by English historian John Emerich Edward Dalberg, who warned that power was inherently evil and its holders were not to be trusted. Yet, power is not necessarily constraining, negative or antagonistic. Power can be creative, empowering and positive. (Stewart, David, Nelson, 2006) On one hand, powerful CEOs can align an entire organization to move together to achieve goals. The current researcher on leadership conflict says,

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<sup>32</sup> Noone, D. K. (2014). *Leadership & Conflict Management: A Review of the Literature*. Pamela McClinton Argosy University; [https://www.academia.edu/9350575/Leadership\\_and\\_Conflict\\_Management](https://www.academia.edu/9350575/Leadership_and_Conflict_Management).

the goal of the Church is a goal of Christ to return us all in eternal life, (Garden – temple Or which temple - Eden), and we must abide by it unless if we are of the devil. Amazing philanthropists such as Paul Farmer, a doctor who brought hospitals, medicine, and doctors to remote Haiti, and Greg Mortenson, a mountaineer who founded the Central Asia Institute and built schools across Pakistan, draw on their own power to organize others toward lofty goals; they have changed the lives of thousands of individuals in countries around the world for the better (Kidder, 2004; Mortenson & Relin, 2006, updated by Ujagare and Malappurath, 2002)<sup>33</sup>.

#### **2.4. The level of leadership conflict within the Episcopal Church in Jonglei Internal Province**

*“If another member of the Church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one.” (Matt. 18:15)*

Congregations are communities of people. They usually function well when there is no conflict in the Church, and they backslide immediately when leadership conflict erupts and oppresses peace. Some have very strong central authorities, and others work better with leadership by consensus. And all of them, from time to time, have conflicts that arise between members.

Speed Leas, a well-known expert in Church conflict resolution, identifies levels of conflict which range from “Level One: a problem to solve,” to “Level Five: intractable situations where personalities have become the focus and energy centers on the elimination of the persons involved.” In this extreme condition, it is often necessary to bring in an outside person to deal with

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<sup>33</sup> Dr. Sunil Ujagare 1, S. M. (2002). *DYNAMICS OF POWER IN TEAMS: A LEADERS’ ROLE IN CONFLICT RESOLUTION*. [https://www.aimsjournal.org/uploads/78/13148\\_pdf.pdf](https://www.aimsjournal.org/uploads/78/13148_pdf.pdf).

the explosive situation, (Helmer, 2017)<sup>34</sup>. In Matthew's text, Jesus addresses personal conflict by urging people to resolve their differences directly first, and then, if necessary, to bring others into the discussion. The researcher is not given details or examples, but Jesus' mission is to create committed communities of believers that will witness God's love to a battered and broken world.

Conflict and controversy are intrinsic to the Church, even if many of us would prefer to live and worship in communities that never disagreed about anything. Jesus himself was executed in response to the controversy he stirred up; and the Church has not been without conflict since His time. Even though we may heatedly disagree, we do aspire to respond to differences without resorting to crucifixion!

As leaders, the task of managing conflict is ever-present. A leader becomes and remains a leader by virtue of being able to make a clear decision and encouraging others to respond to that decision. Christians do that every day in responding to the expectations of the baptismal covenant, and Christians become leaders in their daily ministry as they experience and foster transformation in themselves and the world around them.

Conflict at its most basic is a difference between one or more views of the way things are or should be. In theological terms, we are in conflict because we have not yet arrived at the fullness of the Kingdom of God, and we will be in conflict until the Second Coming Jesus. Simply putting that means that God is still at work, and therefore, hope should abound! Conflict is a sign of life and a

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<sup>34</sup> Helmer, B. E. (2017). *Congregations and Conflict, Proper 18 (A) 2017*.  
<https://www.episcopalchurch.org/sermon/congregations-and-conflict-proper-18-a-2017/>.

necessary precursor to growth. That said, conflict still generates fear or discomfort in most of us, (Schori, 2005)<sup>35</sup>.

The most public conflict in the Episcopal Church and Anglican Communion right now has to do with the controversial decisions of the 74th General Convention about matters of human sexuality. That particular conflict is being played out in a variety of ways around the Church and the Communion, and it is a more painful issue in some places than others, (Schori, 2005)<sup>36</sup>, while leadership conflict in Episcopal Church of Jonglei Internal Province, Diocese of Bor is Bishops consent, the ability of power of few leaders to model appropriate self-disclosure and respectful questioning made an enormous difference, and congregations to develop their own policies of vulnerability, but the reign of God requires the ministry of each one of us in harmony, peace, kindness, forgiveness and true reconciliation. With some few attributes under leadership conflict, top Bishops may recognized that blessings which Church may bounds of our common life as Episcopalians in South Sudan.

#### **2.4.1. Active listening Bor Diocese**

Active listening builds bridges and promotes peace, allowing you to engage in deeper and more meaningful conversations. When you listen first, you gain insight, empathy, and the wisdom to respond thoughtfully. “Submit to one another out of reverence for Christ.” – (*Ephesians 5:21*).

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<sup>35</sup> Schori, K. J. *When Conflict and Hope Abound*. <https://www.ecfvp.org/vestry-papers/article/231/when-conflict-and-hope-abound>.

<sup>36</sup> Schori, K. J. *When Conflict and Hope Abound*. <https://www.ecfvp.org/vestry-papers/article/231/when-conflict-and-hope-abound>.

Listening is important in our daily lives, we have to cultivate the habit of listening to God as well as to those around us, according to the bible, for faith comes by hearing and hearing the word of God, hence to build our faith, we have to listen. Furthermore, obeying the word of God after we get the word is also important in our daily lives, as this will not only be our daily guide to life, but also bring out protection and success in our daily activities

Active listening is the practice of preparing to listen. Observing what verbal and non – verbal messages are being sent and then providing appropriate feedback for the sake of showing attentiveness to the message being presented.

Active listening is listening to understand. This form of listening conveys a mutual understanding between speaker and listener. Speakers receive confirmation their point is coming across and listeners absorb more content and understanding by being consciously engaged. The overall goal of active listening is to eliminate any misunderstandings and establish clear communication of thoughts and ideas between the speaker and listener. By actively listening to another person, a sense of belonging and mutual understanding between the two individuals is created.

The term "active listening" was introduced in 1957 by Carl Rogers and Richard Farson. It may also be referred to as effective listening. Active listening encloses the communication attribute characterized by paying attention to a speaker for better comprehension, both in word and emotion. It is the opposite of passive listening, where a listener may be distracted or note critical points to develop a response. It calls for an attentive mind and empathetic concern for the speaker's perspective and this is the kind of active listening needed in Episcopal Church, Bor Diocese for leadership conflict resolution.



The concept was developed in the 1950s by Carl Rogers and Richard Farson. Active listening encloses the communication attribute characterized by paying attention to a speaker for better comprehension, both in word and emotion. It is the opposite of passive listening, where a listener may be distracted or note critical points to develop a response. It calls for an attentive mind and empathetic concern for the speaker's perspective. Active listening is a communication technique designed to foster understanding and strengthen international relations by intentionally focusing on the speaker's verbal and non – verbal cues. Unlike passive listening, which involves simply hearing words, active listening requires deliberate engagement to fully comprehend the speaker's intended message. Research has demonstrated that active listening promotes trust, reduces misunderstandings, and enhances emotional connection, making it a valuable tool in both personal and professional contexts, (Wikipedia, 2021).<sup>37</sup>

In Jonglei Internal Province, resolving leadership conflicts through active listening is a crucial skill for effective leadership. Active listening involves fully engaging with others, seeking to understand their perspectives, and demonstrating empathy. By practicing active listening, leaders can build trust, improve communication, and ultimately resolve conflicts in a constructive manner. This approach can help foster a positive work environment and strengthen relationships within a team or organization.

Another important aspect of active listening is to avoid interrupting or jumping to conclusions. It is easy to get caught up in our own thoughts and opinions, but it is important to give the other person a chance to express themselves fully. By listening without interrupting, leaders can show

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<sup>37</sup> From Wikipedia, t. f. (2021). *Active listening*. [https://en.wikipedia.org/wiki/Active\\_listening](https://en.wikipedia.org/wiki/Active_listening).

respect and create a safe space for open communication. Additionally, paraphrasing and summarizing what the other person has said can help clarify misunderstandings and ensure that both parties are on the same page. By repeating back what you have heard in your own words, you can confirm your understanding and show that you are actively engaged in the conversation.

Miljana Kankaras wisely says, “Being an effective leader goes far beyond giving orders. Active listening is an essential skill that leaders must possess in order to build connections, foster understanding, and empower others. Active listening involves much more than just hearing words. Actively listen is to truly engage with the speaker, understand their message, show genuine understanding, and demonstrate empathy”, (Miljana, 2024)<sup>38</sup>.

#### **2.4.2. Communication**

In the context of our discussion on leadership conflict in Jonglei Internal Province, Itseghosimhe highlights that, “communication in the Church can be defined *as the use of words, actions, reactions, appearance, moods, signals, fellowship and prayers* to reveal God’s work of transformation in our lives and build stronger relationships with God”, (Itseghosimhe, 2019)<sup>39</sup>. Simply stated the purpose of all divine communication is to unite people with God. In order to unite people to Him, God somehow had to communicate Himself to some men. Then, God chose to use men to whom He had communicated Himself as instruments to communicate Himself to others (2 Timothy 2:2). Hence, every elder, deacon, teacher, preacher, coordinator, zonal leader,

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<sup>38</sup> Kankaras, M. (2024). *Strengthen Your Leadership Through Active Listening*.  
<https://www.leadershiptrust.co/insights/strengthen-your-leadership-through-active-listening/>.

<sup>39</sup> tseghosimhe, B. C. (2019). *THE IMPORTANCE OF COMMUNICATION IN THE CHURCH*.  
<https://cocgrey.com/the-importance-of-communication-in-the-church/>.

Church worker, aged woman, wife, husband, father or youth is an instrument of communication in the Church. Once there is effective communication in the Church, it implies that the instrument of communication is progressively taking on the nature of God. The more he takes on the nature of God, the more united with God he becomes.

When dealing with one another, we must learn to communicate with people in a way that would be pleasing to God. We all need to learn to communicate, understand, and learn to grow with one another. We as instruments of communication must be careful not to use the mediums of communication (*words, actions, reactions, appearance, moods, signals, fellowship and prayers*) to draw attention to ourselves, our beauty, our achievements or our oratorical abilities, but to draw attention to the cross of Christ, to Christ Himself.

In seeking spiritual maturity, it is essential that we keep the *communication line between God and ourselves open* and the *communication lines among ourselves open*. This is essential to our spiritual growth.

In *Acts 6* a problem arose in the church: “. . . a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food” (*Verse 1*). Someone was needed to handle the problem: “So the twelve [the apostles] summoned the congregation of the disciples and said, ‘*It is not desirable for us to neglect the word of God in order to serve tables*’” (*Verse 2*). They said, “Brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, which we may put in charge of this task” (*Verse 3*). The apostles’ instruction “found approval with the whole congregation,” and they chose seven men for the job, including Stephen and Philip (*Verse 5*). By implication, we know

that the apostles trusted the members to make the right choice. *How would the apostles have achieved this resolution if the communication lines were not kept open in the church?*

In *Acts 15* we read about a controversy regarding the circumcision of Gentiles: . . .the brethren [at Antioch] determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue. . . . When they arrived at Jerusalem, they were received by the church and the apostles and the elders. . . . The apostles and the elders came together to look into this matter (*Verses 2–6; 22-23; Acts 16:4*). *How would the apostles have achieved this resolution if the communication lines were not kept open in the church?*

The only tool church leaders (*elders, deacons, evangelists*), youths', zonal and women leaders and coordinators, group leaders and advisers, heads of committees, can use to guide Christ's Church, to enhance the growth of the church, to inspire the flow of fervent love, to strengthen the faith of members and so on – *is their ability to communicate and communicate effectively*. In the business of effective communication, people are most important! "To the church leaders and workers, the "job" is the people! Creating best opportunities to understand the members and build a strong fellowship with them.

If their communication skills are good, the church is likely to be united and growing; if their communication skills are poor, the church is likely to have problems. A Church that lacks effective communication becomes a house that is divided against itself and cannot stand.

To understand the importance of communication in the church, we must appreciate the importance of the steps and skills of communication. What kinds of communication skills do we need for the

church to glow with love and righteousness? What kind of communication steps we must take for the Church to build, maintain and enjoy strong fellowship with God and her members?

All these things can bring about conflict, and that is why there is the importance of communication skills. Effective communication skills can defuse a potentially explosive conflict in a short time, while bad communication skills can set it off! As a leader, you have to be well equipped to handle these situations because they can make or break your team. If you handle it badly, you might lose the respect of your team and your leadership in their lives as well. The importance of accountability in the Church. If you have been a leader who has delegated work to your team, you would have seen the importance of accountability. You need to teach accountability to your team so that your organization can move in a single direction together seamlessly.

Afolabi (2023)<sup>40</sup>, reviewed Miller (1978) observes that a Church's governmental system influences the type of conflict that may happen, as well as how such conflict could be managed. The three basic forms of church government are the Episcopal system, Congregational system, and Presbyterian system. In the Episcopal system, church government primarily resides in the office of the bishop. Leadership conflict is the clash of personal preferences among the church staff in planning, scheduling, and executing the work of the church. It also occurs when the congregation expresses dissatisfaction with the conduct or proposed programs of the church staff and, conversely, when the staff criticizes the membership (Adetunji, 2010).

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<sup>40</sup> Afolabi, O. O. (2023). *Why Leadership Conflict Exists in the Church: The Structural Conflict Theory Perspective*. <https://jacl.andrews.edu/why-leadership-conflict-exists-in-the-church-the-structural-conflict-theory-perspective/>.

### 2.4.3. Don't place blame

Guttman argues that the most destructive behaviors in relationships are criticism, contempt, defensiveness, and stonewalling. My work helping organizations create a stronger culture of accountability has led me to conclude that the most lethal behavior is actually blamed. Blame encompasses the four behaviors listed above, and in my experience, it's what we must tackle first, (Timms, 2022)<sup>41</sup>. The blaming game often stems from a fear of the consequences of a mistake. This might involve pointing fingers at others, denying responsibility, and excluding scapegoats. It creates tension in groups and can damage relationships, but it also harms individuals and organizations. Creating an environment of empathy, having clear roles and responsibilities, and emphasizing solutions are a few ways to help minimize the blaming game, (Gupta & Block, 2024)<sup>42</sup>.

Church leaders have unique roles when it comes to conflict resolution. Depending on the situation, the roles may look slightly different, but in general, Church leaders should be working together to protect and foster the unity of the Church. Specifically, pastors have a responsibility to teach spiritual truths around forgiveness and reconciliation, and then model these for the congregation. Elders and deacons also have a responsibility to model these, and may be asked to help provide wisdom, counsel, and guidance to those involved. Equipping Church leaders to know their roles

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<sup>41</sup> Timms, M. (2022). *Blame Culture Is Toxic. Here's How to Stop It*. <https://hbr.org/2022/02/blame-culture-is-toxic-heres-how-to-stop-it>.

<sup>42</sup> Block, S. G. (2024). *What Is the Blame Game?* <https://www.verywellmind.com/blame-game-definition-signs-impact-and-prevention-5215208>.

in conflict resolution can help your Church to be better prepared when it's needed, (Ministry Brands, 2024)<sup>43</sup>.

Conflict can become a game that one person has to win and the other has to lose. Blaming puts a person in a position of power as they are judging your actions according to their own moral standards. It strips out empathy, stops you from exercising compassion and distances you from any form of collaboration, creative problem solving or satisfying relationships. A person who is constantly blamed may feel the need to retaliate with violence, with hurtful comments or some other drastic action. The resentment that it causes can destroy intimacy and damage our self-esteem. You cannot communicate constructively when you feel like that, let alone resolve conflict, (Cassolato, Brown, & Zanardo, 2019)<sup>44</sup>.

Think about what you want from this relationship. If you are constantly examining your behavior and apologizing , explaining, justifying or generally feeling like you are not good enough, is it time to leave?, (Cassolato, Brown & Zanardo, 2019)<sup>45</sup>. Conveying empathy always helps to encourage trust building and understanding which play a key role in conflict resolution. If you find yourself blaming others, be honest about it. It may be a learned behavior. Once you recognize it,

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<sup>43</sup> Brands, M. (2024). *Navigating Conflict in Church Leadership*.  
<https://www.ministrybrands.com/blog/navigating-conflict-in-church-leadership>.

<sup>44</sup> David Cassolato, Shown Brown & Rodolpho Zanardo. (2019). *How To Stop Playing The Blame Game And Start Resolving Conflict*. <https://the-conflictpert.com/2019/08/13/how-to-stop-playing-the-blame-game>.

<sup>45</sup> David Cassolato, Shown Brown & Rodolpho Zanardo. (2019). *How To Stop Playing The Blame Game And Start Resolving Conflict*. <https://the-conflictpert.com/2019/08/13/how-to-stop-playing-the-blame-game>.

you can take steps to switch from this default response to empathy, deeper intimacy, understanding and growth. Everyone is going to mess up at some point, but blaming others for mistakes is not a healthy or responsible coping mechanism. One reason that blame is so unhealthy is that it's aggressive and attacking, (Murphy, 2015)<sup>46</sup>.

#### **2.4.4. Collaboration**

Episcopal Church of South Sudan, (ECS or ECSS ) as Church organization should adapting effective conflict resolution techniques which are vital for addressing and mitigating conflicts promptly, ensuring team cohesion. Combining collaborative practices with conflict resolution strategies strengthens team unity and fosters a positive work environment. Effective conflict resolution is an indispensable skill for leaders aiming to cultivate team harmony and drive success. Understanding and employing strategic conflict resolution techniques enables leaders to address disputes constructively, fostering a cohesive work environment where team collaboration in leadership thrives.

According to Join Collective, (2024)<sup>47</sup>, integrating collaborative leadership with effective conflict resolution is crucial for building strong, unified teams. Expect to learn about the pivotal role of collaborative leadership in team building, from strengthening team dynamics to enhancing overall performance. Christians delve into various conflict resolution techniques that empower leaders to

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<sup>46</sup> Murphy, M. (2015). *6 Words For Stopping Blame And Increasing Accountability*. <https://www.forbes.com/sites/markmurphy/2015/06/12/6-words-for-stopping-blame-and-increasing-accountability/>.

<sup>47</sup> Collective, J. T. (2024). *Building strong teams through collaborative conflict resolution and effective leadership*. <https://www.jointhecollective.com/article/building-strong-teams>.



address disputes amicably, fostering a culture of open communication and mutual respect. Additionally, the Church has strategies to seamlessly incorporate collaboration with conflict resolution, ultimately enriching team interactions and productivity. This approach helps in validating team members' feelings and perspectives, easing tensions and paving the way for a collaborative conflict resolution process. Leaders should make a conscious effort to eliminate distractions, maintain mutual Christian contact, and provide feedback that demonstrates genuine understanding and empathy.

Conflict is often seen as something negative, usually as a result of people having experienced conflict and found it to be painful and demotivating, with an unhealthy impact on the work culture and climate in Conflict doesn't have to be negative at all. It comes back to how we perceive it. We can either see it as a good thing or a bad thing – or something in between. In fact, conflict is only a difference of opinion, which is a major creative force, if seen and utilized that way. When you are working on collaborating more, which we all have to do to survive and continue to be successful in this fast-changing world, it is not just keeping up, but staying ahead and that makes collaboration of critical importance. Helpful conflict plays a role in collaboration. Collaboration doesn't just mean that we all get along 'nicely' and everything is smooth sailing. It means we need to have conflict to challenge our thinking, allow us to be creative and innovate, (Hearn, 2019)<sup>48</sup>.

## **2.5. The effects of leadership conflict on the Church members and spiritual growth in Bor Diocese**

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<sup>48</sup> Hearn, E. V. (2019). *Leadership skills: the role of conflict in collaboration*. <https://hrzone.com/leadership-skills-the-role-of-conflict-in-collaboration/>.

The types of conflict in Episcopal Church of South Sudan, Jonglei Internal Province, and Bor Diocese in particular is dynamics, but the other Churches and members understood that Churches are meant to be places of worship, fellowship, and ministry. However, conflicts can arise, and it is essential to understand the various types of conflicts that can happen in churches. Galindo, the Associate dean from Columbia Theological Seminary stated that, “types of conflicts that can occur in churches: Doctrinal conflicts, leadership conflicts; personal conflicts and resources conflicts, (Galindo, 2023)<sup>49</sup>

In summary, doctrinal conflicts occur when there is a disagreement over the interpretation of scripture or the church’s belief system. These conflicts can arise from different theological perspectives or cultural backgrounds. Doctrinal disputes can be challenging to resolve because they often involve deeply held beliefs and values. Leadership conflicts arise when there is a disagreement or dispute among church leaders or between leaders and members. These conflicts can stem from differences in leadership styles, personalities, or visions for the church. Leadership conflicts can be especially damaging to a church because they can create division and undermine the trust and unity of the congregation. Personal conflicts occur when there is a disagreement or issue between two or more individuals within the church. These conflicts can arise from misunderstandings, personality clashes, or hurt feelings. Personal conflicts can be resolved through communication and conflict resolution strategies, but if left unchecked, they can escalate and cause division within the church. Resource conflicts occur when there is a disagreement over-allocating or using church resources, such as finances or facilities.

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<sup>49</sup> Galindo, I. (2023). *Four Types of Conflicts in Churches*. Columbia: Associate Dean for Lifelong Learning at Columbia Theological Seminary, Decatur GA.

These conflicts can arise from different priorities or goals for the church. Resource conflicts can be resolved through open communication, transparency, and a shared understanding of the church's mission and values. Conflicts can arise in churches, but understanding the different challenges can help prevent and resolve them. By promoting open communication, transparency, and conflict resolution strategies, churches can navigate conflicts and maintain unity and growth within the congregation, (Galindo, 2023)<sup>50</sup>.

### **2.5.1. Thankfulness**

Thanking someone is a great way to move away from the ego. Our mind often involves chattering, like why somebody offends us, and then we plan to avenge that. Life has become a frantic race, we keep on confronting ourselves with others and as a result, we are never satisfied – our identity is lost due to confrontation and comparison others. It is the ego that causes unhappiness and worry. It makes us narrow and thus buries the doors of growth and learning. When we show our appreciation towards someone, we consider that individual more significant than ourselves; this instantly kills the ego and makes us content, (Szatkowski, 2021)<sup>51</sup>.

There are a lot of different characteristics that go into making a good leader in a challenging environment. One of these qualities is the capacity to show thankfulness, which is sometimes underestimated. A leader is not an isolated figure in the group. Leaders are members of a group,

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<sup>50</sup> Galindo, I. (2023). *Four Types of Conflicts in Churches*. Columbia: Associate Dean for Lifelong Learning at Columbia Theological Seminary, Decatur GA.

<sup>51</sup> Szatkowski, A. (2021). *The Effects of Thankfulness in leadership*. <https://nykdaily.com/2021/05/the-effects-of-thankfulness-in-leadership/>.

whether a community, a network, or a team. Appreciation is the bedrock of all good connections, making it the foundation of effective leadership which depends on those relationships. Every expression of gratitude from a leader to his or her team helps to fortify the connection between the leader and the member(s) of the team, (Breakfast Leadership, 2024)<sup>52</sup>. Acknowledging positive events is only one aspect of practicing gratitude. It's important to look for something to be grateful for, even in difficult circumstances. The cultivation of thankfulness in leadership is not a one-time activity but rather an ongoing practice that affects both the leader's thinking and actions. It is about recognizing the worth that exists in each and every individual and circumstance.

A Psalm for giving thanks for what God is. Make a joyful noise to the LORD, all the earth! Serve the LORD with gladness! Come into his presence with singing! Know that the LORD, he is God! It is he, who made us, and we are his; we are his people, and the sheep of his pasture. Enter his gates with thanksgiving, and his courts with praise! Give thanks to him; bless his name! For the LORD is good; his steadfast love endures forever, and his faithfulness to all generations, (Psa 100: 1-5). Ephesians 5:20, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." 1 Thessalonians 5:18 - "In everything give thanks: for this is the will of God in Christ Jesus concerning you." Psalms 106:1 - "Praise ye the LORD. O gives thanks unto the LORD; for he is good: for his mercy endureth forever." Colossians 3:15 - "Let the peace of Christ rule in your hearts... and be thankful." Philippians 4:6 - "Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God."

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<sup>52</sup> Leadership, B. (2024). *Gratitude: The Secret Ingredient for Successful Leadership*. <https://www.breakfastleadership.com/blog/gratitude->

### 2.5.2. Forgiveness

Leadership is a complex and multifaceted role that requires a variety of skills, including empathy, communication, and strategic thinking. One aspect of leadership that is often overlooked but essential to effective leadership is forgiveness. Forgiveness in leadership refers to the ability to let go of blame, resentment, and anger towards others who have made mistakes, caused harm, or failed to meet expectations. It involves acknowledging the wrongdoing, taking responsibility, and moving forward without holding onto negative emotions. Forgiveness is crucial in leadership because it allows leaders to create a culture of trust and psychological safety. When leaders forgive, they communicate that they care about their team members and are willing to work through difficult situations together

Forgiveness is a conscious and deliberate decision to let go of negative emotions such as anger, resentment, and blame towards someone who has caused harm, offense, or disappointment. Forgiveness does not mean forgetting, condoning, or excusing the wrong behavior, nor does it require reconciliation or trust. Rather, forgiveness is an internal process that enables individuals to release themselves from the burden of negative emotions and focus on positive outcomes. In leadership, forgiveness involves acknowledging mistakes, failures, and shortcomings in oneself and others, and responding with compassion, understanding, and empathy. Forgiveness also requires leaders to take responsibility for their emotions and behaviors and to communicate openly and honestly with their team members, (Untitled leader, 2024)<sup>53</sup>.

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<sup>53</sup> Leader, U. (2024). *The Power of Forgiveness: Why Good Leaders Hold No Blame*.  
<https://www.untitledleader.com/leadership/the-power-of-forgiveness-why-good-leaders-hold-no-blame/>.

When it comes to effective conflict resolution, the importance of forgiveness can't be overstated. That said, conquering unforgiveness is much easier said than done, especially when we're dealing with deep and meaningful relationships. One of the biggest barriers to embracing forgiveness is the fear people have about losing their edge in the relationship or future conversations. Anger and resentment have a way of making people feel as if they are more powerful or protected. This means making a conscious effort to release other people of the responsibility to acknowledge or apologize for the things they've done to offend or hurt you. For many people, this is an incredibly difficult task, as it goes against our natural human instincts, (Christian, 2024)<sup>54</sup>

Conflict within the church can be painful and uncomfortable, but it can also be an opportunity for growth and spiritual transformation. Leading with grace and forgiveness in the face of conflict within the church is not always easy, but it's essential. May we choose to lead with grace and forgiveness in the face of conflict within the church, (Hoglen, 2023)<sup>55</sup>. Extending grace means choosing to forgive even when it's difficult. It requires us to look beyond our own hurt and extend mercy to those who have wronged us. This can be particularly challenging in the midst of conflict, but it's essential for resolving the issue. Remember that forgiveness is not about letting the other person off the hook or negating the harm that was done. Instead, it's about releasing the anger and bitterness that can keep us stuck in a cycle of hurt. Ultimately, the goal of

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<sup>54</sup> Christian, K. (2024). *Mastering The Art Of Forgiveness: The Key To Conflict Resolution*. <https://www.forbes.com/sites/kwamechristian/2024/01/18/>.

<sup>55</sup> Hoglen, J. (2023). *Leading with Grace and Forgiveness in the Face of Conflict Within the Church*. <https://churchplanting.com/leading-with-grace-and-forgiveness-in-the-face-of-conflict-within-the-church/>.

conflict resolution is to restore unity within the church. This means putting aside personal agendas and working toward a shared goal of reconciliation. It may require compromise, letting go of grudges, and being willing to make sacrifices for the greater good. Remember that we are all members of the same body of Christ, and our ultimate goal should be to glorify God and edify the church.

Forgiveness both theory and practical; Pastors, Evangelists, Teachers, Prophets, Apostles, Elders, and Bishops preach forgiveness throughout their lives as theory but when it comes to practical, they failed the test continuously. McCullough, Pargament, & Thoresen, (2000)<sup>56</sup>, emphasized that research in the area of forgiveness. Part I tackles the conceptual and measurement issues. Chapters examine religious, cultural, and situational variables, highlighting the need to develop scientific notions of forgiveness that are responsive to the diversity of human experience. Forgiveness is not one area in human life but inclusively as the neurobiological origins of forgiveness, lifespan development of cognitive capacity to forgive, social psychological costs and benefits, and the personality basis of forgiveness. The third section covers applications to counseling, psychotherapy, and interventions to promote health. Curative and spiritual aspects of forgiveness are considered and guidelines are provided for studying and applying forgiveness-based strategies in clinical practice with individuals, couples and groups.

Magnuson & Enright, (2008<sup>57</sup>), explained that, it is in the ancient pages of the Hebrew Bible and the New Testament where the concept of interpersonal forgiveness first finds its shape. From the

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<sup>56</sup> McCullough, M. E., Pargament, K. I., & Thoresen, C. E. (Eds.2000). *Forgiveness: Theory, research, and practice*. The Guilford Press.

<sup>57</sup> Chad M. Magnuson and Robert D. Enright. (2008). *The Church as Forgiving Community: An Initial Model*. University of Wisconsin-Madison: Published in the Journal of Psychology and Theology .

story of Joseph forgiving his brothers (Gen 50) to the forgiveness demonstrated by the father in the parable of the Prodigal Son (Luke 15:11-32), the Scriptures paint a picture of forgiveness relevant not only in the divine-human relationship, but also in person-person relationships. This interpersonal nature is spelled out more explicitly in Pauline thought, where Christ's followers are urged, in their desire to pursue holy communal living, to forgive one another because they themselves had been forgiven by God through Christ (Eph 4:32; Col 3:13). The essence of a forgiving response, as seen in the biblical texts above, is the cessation of resentment and the implementation or the resumption of a beneficent response toward an offender. To forgive is not to condone, excuse, forget, or even to reconcile (see Enright, 2001; Worthington, 2005)<sup>58</sup>. To forgive is to offer mercy to someone who has acted unjustly.

### **2.5.3. Contentment of ambitious**

***Peace is not the absence of conflict; it is the ability to handle conflict by peaceful means." -***

***Ronald Reagan***

***In the Bible, Apostle Paul says in Philippians 4: 11 – 12, that, speaks of learning to be content in any situation. Contentment is linked to trusting in God's sovereignty and His plan for one life. It acknowledges that God is in control and has a purpose for everything, even in difficult times.***

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<sup>58</sup> Krejcir, D. R. (2005). *Church Leadership: The Character of Faithfulness*. Schaeffer Institute of Church Leadership, [www.churchleadership.org](http://www.churchleadership.org).



Oyelude & Fadun, (2018)<sup>59</sup>, argued that, “Conflict is a normal part of any social and organizational change. The challenge of conflict lies in how one chooses to deal with it. Conflict will likely fester only to grow into antipathy, create withdrawal or cause factional infighting within an organization. Addressed properly, conflict can lead to change, innovation, personal and professional growth, and countless other items that often end-up as missed opportunities. However, all the cited outcomes from conflict depend on leadership and how conflict is solved”.

**Ambitious Contentment** is the art of cultivating inner peace and acceptance while simultaneously pursuing bold goals and continuous improvement. It's about finding balance between being satisfied with where you are and hungry for where you can go. This paradoxical mindset is not just a nice-to-have; it's becoming increasingly crucial in our fast-paced, ever-changing business landscape, (Phoenix perform.com, 2024)<sup>60</sup>.

**Contentment** in this context isn't about settling or giving up on growth. It's about developing an unshakeable core of peace, rooted in self-awareness and radical acceptance. It's the ability to say, "No matter what challenges arise, I am equipped to handle them."

**Ambition**, on the other hand, isn't fueled by fear or ego, but by a love-based desire to make a positive impact. It's not about proving your worth or outrunning your insecurities; it's about fulfilling your purpose and potential.

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<sup>59</sup> Oyelude, O. O. & Fadun, T. A. (2018). *Situational Leadership Style in Managing Conflicts in an Organization: A Case of Nigerian Eagle Flour Mill*. International Journal of Social Sciences and Management Research Vol. 4 No. 1 2018 ISSN: 2545-5303.

<sup>60</sup> Perform.com, P. (2024). *Ambitious Contentment: The Leadership Paradox That Drives Success*. <https://www.phoenixperform.com/single-post/ambitious-contentment>.

#### **2.5.4. Christian unity**

In John (17: 20 – 23), Jesus prayed that all believers, throughout all time, would demonstrate a supernatural unity. And, He stressed that this unity would amaze the world: God’s mission (sometimes called the *missio Dei*) is that He wants to reunite with His wayward offspring. Jesus made it clear that only through His sacrifice was this reconciliation possible (John 14:6-7, Rom 3:23 – 24; 5:8; 6:23). And through the Church supports this mission in many ways, there are at least three important ways church unity contributes to reconnecting people with their heavenly Father.

Jesus wanted His church to be so loving, forgiving and united that the secular world would take notice. He desired the evidence of this amazement to not be theatrics, but to “give the godless world evidence that you’ve sent me and loved them” (John 17:23, MSG). And so, when a church is uncommonly united, this contrasts with the disunity found in most worldly organizations. It reminds the watching world that something supernatural is at work in our churches, and it models to the world the undivided nature of God.

A united congregation provides an environment where congregants can spend more time and energy focusing on the needs of those outside of the organization, rather than scrutinizing the differences of those within. I have often observed churches so focused on their internal squabbles that they miss (and usually repel) visitors and seekers who God is sending their way. But when churches become more united, they recycle more time and energy into the dire problems of those not yet reunited with their heavenly Father.

#### **2.6. The coping mechanisms used by Church members in response to Spiritual growth**

Effects of Leadership styles on Church growth and development in Episcopal Church, Bor Diocese lies on leadership conflict resolution. The congregations are in interdependent groups of Christians which constitute the physical representation of Christ on earth. That is why its pastoral leadership programs emphasize spiritual growth of every individual member, numerical growth, Church planting, and expansion. The programs also move people closer to God in order to see Christ as the cornerstone of their lives and embed the Bible in everything they do. The Bible is the foundation for teaching on coping mechanisms and life instructions. “If the story is told faithfully and accurately, it will be one of life with God in a Church for the world.” The backbone of this church is the Holy Scripture on which everything is based.

Hence, leaders have to live a life modeled on the scripture (Fackre, 1973). The congregations have a sense of belonging to the church and they believe that they are the church. They are all involved in the discipleship process, a strategy for Church growth and kingdom expansion. Everyone is accountable for changing their character to become more like Christ in faith and actions. As part of being good shepherds, all the members are serving their communities by being involved in community issues and meeting important pressing concerns. Individual local churches were established with a need to carry on the work of Christ as a local body of believers, (Nanjala Matisi, 2020)<sup>61</sup>.

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<sup>61</sup> Matisi, M. N. (2020). *Effects of Leadership Styles in Pentecostal Evangelistic Fellowship of Africa on Growth and Development*. Nairobi: International Journal of Recent Innovations in Academic Research, Kibabii University, Department of Religion, Kenya .

### 2.6.1. Kindness

*Ephesians 4:32; “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you”. Luke 6:35; “But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil”*

Kindness builds a strong foundation of trust, which is vital for effective leadership. When leaders show compassion and understanding, their team members are more likely to be open about their challenges and seek help when needed. This transparency encourages a positive work culture and promotes collaboration. Kindness generates loyalty and commitment among team members. When employees feel cared for and appreciated, they are more likely to remain dedicated to the organization’s mission and vision. This, in turn, reduces turnover and creates a stable and motivated workforce.

Kindness does not imply avoiding conflict; instead, it encourages resolving conflicts in a respectful and constructive manner. A leader who practices kindness can facilitate difficult conversations, find common ground, and maintain team harmony during challenging times. Finding the right balance between kindness and firmness is an art that requires emotional intelligence and situational awareness. Leaders must adapt their approach based on the needs of individual team members and the requirements of specific situations, (Chai, 2024)<sup>62</sup>

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<sup>62</sup> Chai, K. (2024). *Kindness in Leadership: Unravelling the Strength-Weakness Conundrum*. <https://www.kaceconsultants.com/post/kindness-in-leadership-unravelling-the-strength-weakness-conundrum>.

Kindness in leadership is not about avoiding difficult conversations or sugarcoating reality. It's about delivering those truths with care and ensuring people understand they are valued, even when tough decisions must be made. Words matter. Behaviors matter. Memories matter. Kindness during difficult times doesn't diminish accountability — it amplifies it by creating an environment where people feel encouraged and empowered to do better, (Gil Bashe, 2024)<sup>63</sup>.

Leadership is a balancing act. It requires vision, decisiveness, and most importantly, the ability to inspire and influence others. However, as my colleagues recently lamented, our institution seems to be falling back into mediocrity, a shadow of its former self, due to what they perceive as weak leadership. This tendency to criticize leaders for being tough often overlooks the fact that transformation requires higher standards and accountability. Instead of perceiving strictness as a personal attack, individuals should see it as an opportunity to grow. The discomfort of being pushed out of one's comfort zone is often the precursor to personal and professional development, (Sehwail, 2024)<sup>64</sup>

### **2.6.2. Goodness**

***Exod 33:19, “And the Lord said, “I will cause all my goodness to pass in front of you and I will proclaim my name, the Lord, in your presence, I will have mercy, and I will have compassion on whom I will have compassion”***

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<sup>63</sup> Bashe, G. (2024). “Kindness” in Leadership: Elevating People and Driving Outcomes. <https://medium.com/beingwell/kindness-in-leadership-elevating-people-and-driving-outcomes>.

<sup>64</sup> Sehwail, M. (2024). 50 Close-Ended Questions Examples (+ Free Survey Guide). <https://www.fullsession.io/blog/close-ended-question-examples/>.

Conflict in and of itself is not a problem. It is neutral—neither bad nor good. The badness or goodness of conflict all depends on how we respond to it. If we fail to make peace effectively, our relationships will suffer. Earley emphasizes that, “Most pastors leave a church because of unresolved conflict. One seasoned church consultant told me that he discovered that, regardless of the size of the church, once a pastor has seven cases of unresolved conflict, the stress of the pastorate increases to the level that he feels the need to leave. Biblical pastoral leadership requires getting along with others and helping others get along with each other. Effective pastoral leadership is often about resolving conflict and making peace, (Earley, 2014)<sup>65</sup>

Conflict can either be very destructive or very beneficial, depending on how it is handled. Every conflict we experience has great potential. When handled well, conflict can make us better people, give us stronger relationships, and glorify God. Jesus said, “Blessed are the peacemakers, for they will be called children of God. (Matt 5:9 NIV)

The path of least resistance is not the solution to relational conflicts. Some, when faced with conflict, try avoiding it entirely. Pretending that conflict does not exist, however, does not solve the situation and will ultimately only make matters worse. Others acknowledge conflict exists, but refuse to take action. This only accelerates and compounds problems (Gen 16:1–6; 1 Sam 2:22–25).

Still others try to escape conflict by ending the relationship, quitting the job, filing for divorce if it is marriage or terminate services in position if it is leadership, or changing churches (Gen 16:6–8). Their world gets smaller and smaller as they bail out of every relationship when it starts getting

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<sup>65</sup> Earley, D. (2014). *Pastoral Leadership and Conflict*.  
<https://research.lifeway.com/2014/02/05/pastoral-leadership-and-conflict/>.

difficult. The bible says, “So if you are offering your gift on the altar, and there you remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled with your brother, and then come and offer your gift”. (Matt 5:23–24).

### **2.6.3. Faithfulness**

*Gal 5:22, “But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness.” 1 John 1:9, “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness”. 1 Cor 4:2, “Now it is required that those who have been given a trust must prove faithful”.*

One example of faithfulness leading to blessing can be found in the life of Abraham. In the book of Genesis, God called Abraham to leave his homeland and go to a land that He would show him. Abraham obediently followed God’s command and became the father of the nation of Israel. Because of his faithfulness and obedience, God made a covenant with Abraham, promising to bless him and make his descendants into a great nation (Genesis 12:1-3). Abraham’s faithfulness resulted in God’s blessing, as he became the father of many nations, and his descendants inherited the Promised Land.

In the realm of contemporary leadership, faithfulness finds diverse expressions. However, paramount among them is faithfulness to God. In this way, leaders who exemplify integrity, honesty, and a wholehearted dedication to the well-being of their followers not only receive blessings but also inspire trust, cultivate collaboration, and catalyze positive transformations

within their organizations and societies. It is through their unwavering faithfulness to God that their leadership takes on its most impactful and profound dimensions, (Ron & Keller, 2023)<sup>66</sup>.

The people of Israel provide an example of unfaithfulness and the consequences that ensued. Despite God's faithfulness and countless miracles, the Israelites often turned away from Him and worshiped false gods. In the book of Judges, we see a pattern of the Israelites falling into idolatry and facing punishment as a result. For instance, in Judges 2:11-15, it is described how the Israelites abandoned the Lord and instead served the idols of the surrounding nations. Consequently, God allowed them to be oppressed and enslaved by their enemies. This cycle of unfaithfulness and punishment is repeated throughout the period of the Judges.

Leaders who are unfaithful to God will inevitably face severe personal consequences because of their unfaithfulness. Their actions erode the core of their character, leading to a loss of moral integrity and inner peace. Unfaithful leaders find themselves trapped in a web of guilt, shame, and regret, with their souls burdened by the weight of their unrighteous deeds. The consequences may extend beyond their professional lives, affecting their relationships, mental well-being, and spiritual fulfillment. Ultimately, the price of unfaithfulness to God is high, exacting a heavy toll on the individual leader's sense of purpose, authenticity, and lasting legacy, (Ron & Keller, 2023)<sup>67</sup>

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<sup>66</sup> Ron and Keller. (2023). #545: *Why Faithfulness to God is Key to Effective Leadership in Today's World*. <https://ronkelleher.com/545-why-faithfulness-to-god-is-key-to-effective-leadership-in-todays-world/>.

<sup>67</sup> Ron and Keller. (2023). #545: *Why Faithfulness to God is Key to Effective Leadership in Today's World*. <https://ronkelleher.com/545-why-faithfulness-to-god-is-key-to-effective-leadership-in-todays-world/>.



Krejcir (Krejcir, 2005)<sup>68</sup>, argues on the character of faithfulness that, “Doubt, distrust and Misplaced Anger are the opposite; losing our trust and hope that God is in control! When we do this, we will lose or miss out on seeing God come through with His promises. When we are not exercising our faith, we will be consumed with doubt and distrust-the opposite of God's call and plan for us.

Faithfulness is very difficult to have or hold on too especially applying it to our work and relationships. We tend to lose our patience with God thinking He is just a blessing machine and when we do not get what we want we leave Him because of our uncertainty. Yet, Faithfulness is the fruit that we give to God so He can change us inside and out! It is the ability to take what Christ has done in us and be a blessing to others with loyalty and trust. Faithfulness goes against modern psychology and societies thinking, as it requires us to move beyond ourselves, whereas psychology tells us to be selfness putting the "me" first, rearranging the world to our needs, which creates self-destruction and broken relationships. We have to keep the goal of faithfulness in our minds always, as it will allow God to work deeper and us to respond to His call! God has bigger things at stake that He wants you for, much more than the petty complaints we give or things we ask of Him!,

#### **2.6.4. Self – control**

*Self-Control (Prov. 16:32; 25:28; Rom 13:12-14; I Cor. 6:12; 9:25-27; Galatians 5:22-23; IThess. 5: 22; Titus 2:12; Heb. 12:2; II Pet. 1:5-7); this is allowing God to be in control of your will and heart and seeking the Spirit to enable us to do the will of God. Then we will know what not to do and guard the areas we are weak in. This will allow us to have discipline and*

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<sup>68</sup> Krejcir, D. R. (2005). *Church Leadership: The Character of Faithfulness*. Schaeffer Institute of Church Leadership, [www.churchleadership.org](http://www.churchleadership.org).

*restraint with obedience to God and others. It is not letting distractions derail or remove us from His will and plan so we will not be held back with what Christ called us to do.*

Let's talk about self-control. It's not always easy to stay cool, calm, and collected, especially when we're in the midst of challenging situations, high-capacity leadership, and shepherding a congregation. But as a ministry leader, it's important to develop this spiritual fruit of self-control so you can effectively manage difficult conversations and confrontations. We can also apply self-control to our actions by choosing to do some things while refraining from others.

But let's be honest, the hardest part of self-control can be managing our powerful negative emotions. When we lose control of our emotions, it becomes much more difficult to manage our thoughts and actions because our thinking and behaviors are primed by our emotions. So it's crucial to develop emotional self-control.

To resolve conflicts, godly leaders must develop a righteous anger. To resolve conflicts, godly leaders must be patient and self-controlled. To resolve conflict, godly leaders must get counsel. To resolve conflict, godly leaders must practice a biblical method of confrontation. To resolve conflict, godly leaders must encourage the fear of the lord. Leaders need to move towards conflict, not away from it. This is consistent with the "inviting disagreement" counsel in God will and for church leaders; this point is particularly relevant (1 Peter 5:1–3). Modeling emotional self-control, especially in times of disagreement and conflict, can make the difference between inspiring others toward godly ways of solving Church complicated problems.

## **2.7. The role communication plays in resolving leadership conflict within the Episcopal Church**

In the context of our discussion, communication in the Church can be defined as *the use of words, actions, reactions, appearance, moods, signals, fellowship and prayers* to reveal God's work of transformation in our lives and build stronger relationships with God. It is simply stated that, the purpose of all divine communication is to unite people with God. In order to unite people to the Lord, God somehow had to communicate Himself to some men. Then, God chose to use men to whom He had communicated Himself as instruments to communicate Himself to others (2 *Timothy 2:2*). Hence, every elder, deacon, teacher, preacher, coordinator, zonal leader, Church worker, aged woman, wife, husband, father or youth is an instrument of communication in the Church. Once there is effective communication in the Church, it implies that the instrument of communication is progressively taking on the nature of God. The more he takes on the nature of God, the more united with God he becomes.

When dealing with one another, we must learn to communicate with people in a way that would be pleasing to God. We all need to learn to communicate, understand, and learn to grow with one another. We as instruments of communication must be careful not to use the mediums of communication (*words, actions, reactions, appearance, moods, signals, fellowship and prayers*) to draw attention to ourselves, our beauty, our achievements or our oratorical abilities, but to draw attention to the cross of Christ, and to Christ Himself.

In seeking spiritual maturity, it is essential that we keep the *communication line between God and ourselves open* and the *communication lines among ourselves open*. This is essential to our spiritual growth, (Charles Itseghosimhe, 2019)<sup>69</sup>

In Jonglei Internal Province, Churches are literally dividing over masks, racial policies and political positions. As a result, pastors are spending untold hours every week talking with frustrated parishioners, deflecting personal attacks and trying desperately to rebuild unity within their leadership teams and congregations, but there are still ways to resolve conflict because all of us want to be in Heaven, (God's Home) when we die. Sande, (2011)<sup>70</sup>, summarized ways of resolving serious conflict in the Church. God's peacemaking principles are relevant to every relationship and conflict in life, and here are twelve principles of resolving conflict in the Church.

### **1. Remember the Golden results.**

We all know the Golden Rule: "Do to others as you would have them do to you." But do you know the Golden Result? It's a direct corollary to the Golden Rule: "Other people will usually treat you the way you treat them." Not always, but usually because that's how God wired us. Blame others and they will usually blame you. Admit where you've been wrong, and you'll be surprised how often others do the same. Listen patiently and openly to others, and hold off on making premature judgments, and others will be inclined to do the same with you, which will open the way for understanding and increase the likelihood of agreement. So anytime you're in a conflict,

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<sup>69</sup> Itseghosimhe, C. (2019). *THE IMPORTANCE OF COMMUNICATION IN THE CHURCH*. <https://cocgrey.com/the-importance-of-communication-in-the-church/>.

<sup>70</sup> Ken Sande. (2011). *20 WAYS TO RESOLVE SERIOUS CONFLICT IN THE CHURCH*. URL Links at [www.rw360.org/resolving-church-conflict](http://www.rw360.org/resolving-church-conflict).

ask yourself, “How do I want to be treated?” Then engage others by treating them exactly the same way (Matt. 7:12). You’ll be amazed at how often this changes the course of your conflict.

## **2. Bring the Gospel into every conflict.**

When Christians are in conflict, our tendency is to resort to “the law.” We love to use God’s Word to show where we’re right and others are wrong. This approach only drives us further apart. You can show your people a better way. Instead of bringing the law to others, bring them the gospel. Remind others of the forgiveness we all have in Christ. If we are trusting in him, our sins have been paid in full. We can put off the sinful patterns of the past and put on a new character and new habits, so that we act like Christ himself (Eph. 4:22-24; Rom. 8:29).

## **3. Expose the idols that drive conflict.**

James 4:1 provides a key insight on conflict: “What causes quarrels and what causes fights among you? Is it not this that your passions are at war within you?” In many church conflicts, these passions are not inherently sinful. They are often good things we want too much. This gives rise to a downward spiral, which I often refer to as the “progression of an idol:” a good desire turns into a consuming demand that leads us to judge others and eventually punish them if they don’t give us what we want.

## **4. Guard against amygdala hijacking in yourself and others.**

The Apostle Peter’s denial of Christ is a classic example of a neurological/emotional failure that today is commonly referred to as “amygdala hijacking.” As Peter demonstrates all too painfully in Luke 22:54-62, this process typically involves sudden, intense emotions that trigger an impulsive reaction that is deeply regretted

## **5. Weave relational wisdom into your Church.**

When we get into a conflict, most of us have a tendency to go “two-dimensional.” We focus obsessively on our own righteousness and the other persons’ wrongs. Back and forth, back and forth, and the conflict gets worse. Relational wisdom, which is gospel-driven form of emotional intelligence, helps people to always view their relationships “three-dimensionally” by seeking to be God-aware, self-aware and other-aware in every relational interaction, just as Jesus taught when he commanded us to love God with all our hearts and to love our neighbors as we love ourselves (Matt. 22:37-40).

## **6. Communicate so clearly that you cannot be misunderstood.**

Many conflicts in the church are triggered or inflamed by poor communication, often by leaders themselves. We know what we intend to communicate, but we don’t take the time to carefully evaluate and adjust our words so that they cannot be misconstrued. 4 As one of my mentors once taught me, “For a leader, it’s not good enough to communicate so you can be understood. You must communicate so clearly that you cannot be misunderstood.

## **7. Don’t be misled by the three faces of fear.**

When people react to you with control, anger or withdrawal, it’s natural to become defensive and judgmental. But has that response ever helped, whether in your family or in your church? Probably not; you can break this cycle by realizing that control, anger and withdrawal are often triggered by fear. It’s how people instinctively react to protect themselves from being disappointed or hurt.

## **8. Practice the three P’s of satisfaction**

Whenever you are helping others work through a conflict, you are far more likely to see a positive outcome if you work diligently to provide them with “the Three P’s of Satisfaction,” which are: Process of satisfactions; Personal satisfactions, and product of satisfactions.

**9. Teach your people to practice charitable judgments.**

Many of the conflicts that arise in a church begin or grow worse because people assume the worst about others’ actions or motives. The best way for you to prevent this tendency is to proactively teach your congregation to practice “charitable judgments” in every area of life. Making a charitable judgment means that out of love for God, you strive to believe the best about others until you have facts to prove otherwise. In other words, if you can reasonably interpret facts in two possible ways, God calls you to embrace the positive interpretation over the negative, or at least to postpone making any judgment at all until you can acquire conclusive facts.

**10. When you Need to negotiate, PAUSE.**

Many conflicts in the church involve the negotiation of substantive issues, in Philippians 2:3-4, the Apostle Paul highlighted one of the key elements of biblical negotiating when he wrote, “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others” (see also Matt. 22:39; 1Cor. 13:5; Matt. 7:12).

**11. Be approachable to conflict.**

Conflicts in churches often begin with misunderstandings and minor differences in opinion. Unfortunately, many Christians are afraid to approach their church leaders with their concerns,

which sometimes allow those concerns to fester and grow until they finally explode into an intense conflict. One of the most effective ways to encourage church members to share their concerns before they become major problems is for church leaders to strive earnestly to make themselves “approachable.” This requires the development of a variety of relational skills, including humility, empathy, reading subtle emotional cues and attentive listening.

## **12. Deploy God’s full array of peacemaking processes.**

The Bible provides a variety of ways for Christians to resolve conflict, including overlooking minor offenses (Prov. 19:11), talking privately with the other person (Matt. 18:15), seeking advice from wise counselors (Prov. 20:18), pursuing mediation (Matt. 18:16) and submitting to binding arbitration (1 Cor. 6:1-6).

## **CHAPTER THREE**

### **Research Methodology**

#### **3.0. Introduction**



This chapter presents the research methodology that was applied in conducting the study. This involved the research design, study population, sampling procedures, Sample size and selection strategy, data process and analysis, data sources, research methods, data collection instruments, validity and reliability of research tools, ethical considerations, and limitations and problems encountered. In the views of this researcher, there were different types of qualitative research methods in an interview, focus groups, ethnographic research, content analysis, and case study of research that was usually used. Therefore, this research was designed as a case study to answer questions and investigated the impact of Leadership Conflict on Church Members and Spiritual Growth in Jonglei Internal Province, Episcopal Churches Bor Diocese.

### **3.1. Research design**

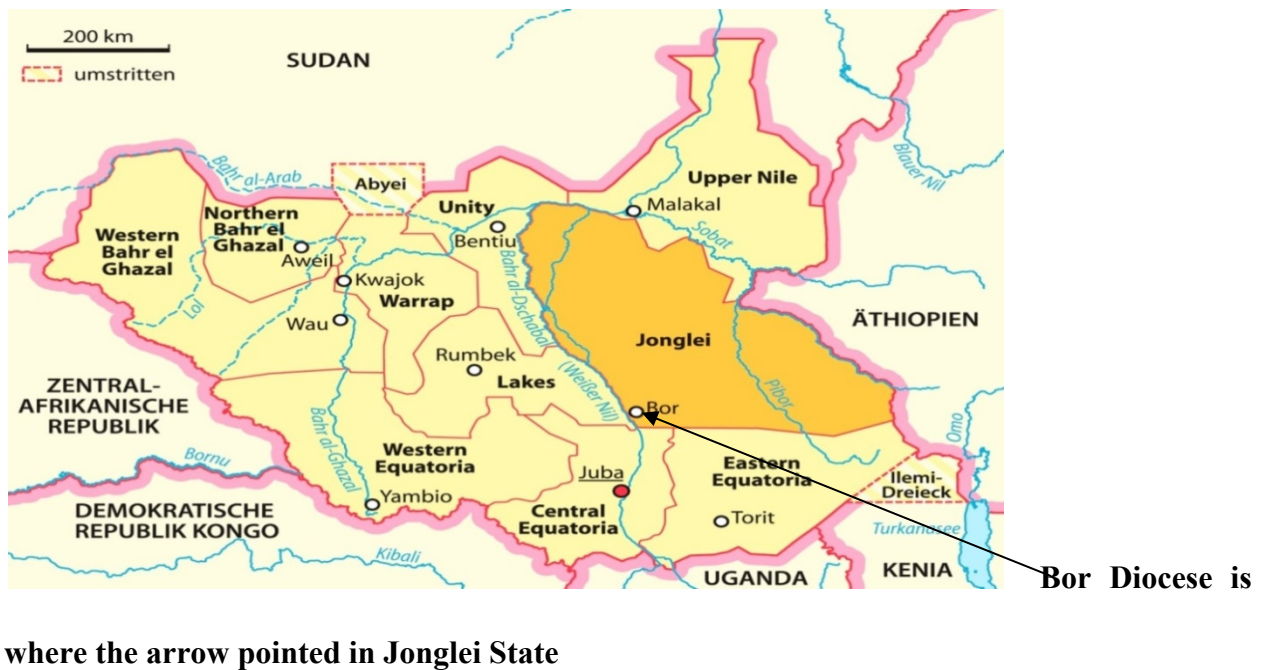
The study utilizes the survey research design to explain how the Church in Bor could be engage in conflict resolution in the country, (2020 – 2025). The research design refers to the overall strategy that you choose to integrate the different components of the study in a coherent and logical way, thereby, ensuring you will effectively address the research problem; it constitutes the blueprint for the collection, measurement, and analysis of data, (Thakur, 2021)<sup>71</sup>. The design of a study defines the study type (descriptive, correlational, semi-experimental, experimental, review, meta-analytic) and sub-type (e.g., descriptive - longitudinal case study), research

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<sup>71</sup> Thakur, H. K. (2021). *Research Design*. In book: Research Methodology in Social Sciences (A Short Manual) (pp.175)Publisher: New Delhi: Corvette.

question, hypotheses, independent and dependent variables, experimental design, and, if applicable, data collection methods and a statistical analysis plan, (Kabir, 2016)<sup>72</sup>.

At its core, research design is the blueprint or roadmap that outlines the structure and strategy of a research study. It serves as the framework within which researchers formulate their research questions, collect and analyze data, and draw meaningful conclusions of researchable conflict resolution in Jonglei Internal Province, Bor Diocese.



**Figure 1:** Source: Wikipedia [Karte\\_Südsudan\\_Jonglei.png \(1500×1133\) \(wikimedia.org\)](https://de.wikipedia.org/wiki/Karte:_Südsudan_Jonglei.png)

### 3.2. Study population

<sup>72</sup> Kabir, S. M. (2016). *RESEARCH DESIGN*. Publisher: Book Zone Publication, Chittagong-4203, Bangladesh.

This research was carried out in Jonglei State, Bor Town. The population was comprised of four hundred, (400), Christians of different leadership groups. The researcher was clustering this study into fifty, (50) ECS Church Administration, one hundred and fifty, (150), Bor Diocese Members and three hundred (300), Jonglei Internal Province beneficiaries in the Episcopal Church of South Sudan.

**Table: 3.1. Population size**

<b>Organization</b>	<b>Target groups</b>	<b>Population size</b>
Episcopal Church in Bor	ECS Church administration	50
	Bor Diocese Members	150
Beneficiaries	Jonglei Internal Province Members	300
<b>Total</b>		<b>500</b>

**Source: Episcopal Church of South Sudan in Bor, (2020)**

### **3.3. Sampling Procedure**

Sampling is a critical process in research, allowing researchers to draw conclusions about a larger population by examining a smaller, manageable subset. Sampling methods are essential for producing reliable, representative data without needing to survey an entire population. This guide covers various types of sampling methods, key techniques, and practical examples to help you select the most suitable method for your research, (Hassan, 2024)<sup>73</sup>.

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<sup>73</sup> Hassan, M. (2024). *Sampling Methods – Types, Techniques and Examples*. <https://researchmethod.net/sampling-methods/>.

Sampling is a process or technique of choosing a sub-group from a population to participate in the study; it is the process of selecting a number of individuals for a study in such a way that the individuals selected represent the large group from which they were selected (Ogula, 2005)<sup>74</sup>. There are two major sampling procedures in research. These include probability and non probability sampling, (KENPRO, 2012)<sup>75</sup>.

### 3.4. Sample size and selection strategy

The sample size was calculated using the Krejcie and Morgan descriptive (1970) for determining the sample, as this was giving a practical ratio based on the sample leadership conflict population size. According to Krejcie and Morgan Table, approximately 221 respondents were used as a sample size of the entire population (300). The researcher was clustering this population into fifty, (50) ECS Church Administration, one hundred and fifty, (150), Bor Diocese Members and three hundred, (300), Jonglei Internal Province Members women in the Episcopal Church of South Sudan.

**Table: 3.2. Proportionate stratified random sampling**

Organization	Target groups	Population	Sample size	
	ECS Church administration	50	44	Purposive sample

<sup>74</sup> Krejcir, D. R. (2005). *Church Leadership: The Character of Faithfulness*. Schaeffer Institute of Church Leadership, [www.churchleadership.org](http://www.churchleadership.org).

<sup>75</sup> KENPRO. (2012). *Sampling Procedures*. <https://www.kenpro.org/sampling-procedures/>.

Episcopal Church in Bor	Bor Diocese Members	150	108	Random sample
Beneficiaries	Jonglei Internal Province members	300	169	Random sample
<b>Total</b>		<b>500</b>	<b>321</b>	

**Source: Krejcie and Morgan sample size table, (1970)**

### **3.5. Data process and analysis**

Statistical package for the social sciences (SPSS) window 22 was used to aid the process and summarized the information get from the questionnaires. The data was sorted, coded, and fed into the SPSS data analyst to generate various results. The data was analyzed for descriptive statistics that were frequencies, percentages, mean and standard deviation. Using bar, pie chart of determination, inferential statistics like correlations were used to illustrate the existence of the relationship between variables (if any), while the regression analysis was used to explain how the independent variables affect the dependent variable.

### **3.6. Data sources**

Data Collection refers to the systematic process of gathering, measuring, and analyzing information from various sources to get a complete and accurate picture of an area of interest.

Different sources of data collection include Primary Sources and Secondary Sources, (Geekforgeek, 2024)<sup>76</sup>

### **3.6.1 Primary data**

The study used primary data that was collected using questionnaire and observation these instruments are appropriate as it was helped the researcher to collect information that was directly observable as it was about feelings, motivations; attitudes, accomplishments as well as experiences of individuals. Primary data sources refer to original data collected firsthand by researchers specifically for their research purposes. These sources provide fresh and relevant information tailored to the study's objectives. Examples of primary data sources include surveys and questionnaires, direct observations, experiments, interviews, and focus groups, (Emmanuel, 2023)<sup>77</sup>.

### **3.6.2. Secondary data**

Secondary data refer to data collected by someone other than the researcher conducting the current study. Secondary data sources involve data collected by someone else for purposes other than your

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<sup>76</sup> Geek, G. (2024). *Sources of Data Collection | Primary and Secondary Sources*.  
<https://www.geeksforgeeks.org/sources-of-data-collection-primary-and-secondary-sources/>.

<sup>77</sup> Emmanuel. (2023). *Sources of Data For Research: Types & Examples*.  
<https://www.formpl.us/blog/sources-of-data-for-research-types-examples>.

specific research. Therefore, secondary data complements primary data and can provide valuable context and insights to your research, (Emmanuel, 2023<sup>78</sup>).

### **3.7. Research methods**

#### **3.7.1. Survey**

A survey was used to collect data from Heads of Sections, supervisors, and support staff. The choice of a questionnaire was on the basis that respondents can read and write and enables responding to the study questions without influence on the presence of the respondent. Survey research means collecting information about a group of people by asking them questions and analyzing the results, (McCombes, 2023)<sup>79</sup>. Busago. Longe, (2020)<sup>80</sup>, Said, surveys have been proven to be one of the most effective methods of conducting research. They help you to gather relevant data from a large audience, which helps you to arrive at a valid and objective conclusion.

#### **3.7.2. Descriptive**

Descriptive research is a cornerstone of scientific inquiry, providing a systematic approach to observing and documenting phenomena without manipulation. This method is essential for

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<sup>78</sup> Emmanuel. (2023). *Sources of Data For Research: Types & Examples*.  
<https://www.formpl.us/blog/sources-of-data-for-research-types-examples>.

<sup>79</sup> McCombes., S. (2023). *Descriptive Research | Definition, Types, Methods & Examples*.  
<https://www.scribbr.com/methodology/descriptive-research/>.

<sup>80</sup> Busago.Longe. (2024). *Reliability vs Validity in Research: Types & Examples*.  
<https://www.formpl.us/blog/research-reliability-validity>.

researchers seeking to paint a detailed picture of real-world situations, behaviors, or characteristics, (Smith, 2024)<sup>81</sup>. Descriptive research is an appropriate choice when the research aim is to identify characteristics, frequencies, trends, and categories, (McCombes, 2023)<sup>82</sup>

### **3.8. Data collection instruments**

Accurate and systematic data collection is critical to conducting scientific research, (Abwai, 2014)<sup>83</sup>. Data collection allows us to collect information that we want to collect about our study objects.

#### **3.8.1 Closed Questionnaire**

Closed-ended questions: Respondents are given the opportunity to pick from a list of established answers. Closed-ended questions are appropriate for large-scale surveys, (Sharma, 2022)<sup>84</sup>. The questionnaire was an efficient data collection method which has advantages of high complete responses within a short period. Uses of questionnaires were allowed the respondents' ample time

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<sup>81</sup> Smith, D. M. (2024). *Descriptive Research: Definition, Methods, Types & Examples*. <https://blainy.com/descriptive-research/>.

<sup>82</sup> McCombes., S. (2023). *Descriptive Research | Definition, Types, Methods & Examples*. <https://www.scribbr.com/methodology/descriptive-research/>.

<sup>83</sup> Abawi, D. K. (2014). *Data Collection Instruments (Questionnaire & Interview)*. <https://www.gfmer.ch/SRH-Course-2013/Geneva-Workshop/pdf/Data-collection-instruments-Abawi-2014.pdf>.

<sup>84</sup> Sharma, N. K. (2022). *Instruments Used in the Collection of Data in Research*. May 2022SSRN Electronic Journal.



to reflect on answers to avoid hasty responses and thus enhance the validity (accuracy) of the responses. Close-ended questions allow you to create surveys that are easy to answer for respondents. In turn, it will be easier for you to collect quantitative data and conduct statistical analysis on any particular aspect you want to study, (Sehwail, 2024)<sup>85</sup>.

### 3.9. Validity and reliability of research tools

The validity of the questionnaires established was using the content validity test. Using the ratings, the content validity indices were computed. The method of internal consistency was used to compute the reliability of the measures of the variables of the study using various questionnaire items administered to respondents. A measurement or test is valid when it correlates with the expected result. It examines the accuracy of your result, (Busago. Longe, 2024)<sup>86</sup>. When a measurement is consistent it's reliable. But of course, reliability doesn't mean your outcome will be the same, it just means it will be in the same range.

### 3.10. Ethical considerations

**Ethical considerations** in research are a set of principles that guide your research designs and practices. Scientists and researchers must always adhere to a certain code of conduct when collecting data from people. The goals of human research often include understanding real-life

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<sup>85</sup> Sehwail, M. (2024). *50 Close-Ended Questions Examples (+ Free Survey Guide)*. <https://www.fullsession.io/blog/close-ended-question-examples/>.

<sup>86</sup> Busago.Longe. (2024). *Reliability vs Validity in Research: Types & Examples*. <https://www.formpl.us/blog/research-reliability-validity>.

phenomena, studying effective treatments, investigating behaviors, and improving lives in other ways, (Bhandari, 2024)<sup>87</sup>. Ethical considerations are essential in research and professional practice, ensuring that work is conducted with integrity, respect, and responsibility. Addressing ethical concerns involves identifying and mitigating potential risks to participants, society, and the integrity of research, (Hassan, 2024)<sup>88</sup>

### **3.11. The limitations and problems encountered**

The researcher encountered the following limitations

- i. Sensitivity of information; some of the staff were reluctant to respond to some of the questions since they deal with government information. The researcher was assuring respondents of maximum confidentiality so they can provide all the required information.
- ii. Busy schedules: some key informant respondents had been busy schedules and lack of time to participate in the study. The researcher was making appointments with the respondents to meet at appropriate times for the interviews.
- iii. Unwillingness to fill the questionnaires; some respondents were unwilling to share information about their leaders, supervisors, Church mates and the service system. The

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<sup>87</sup> Bhandari., P. (2024). *Ethical Considerations in Research | Types & Examples*.  
<https://www.scribbr.com/methodology/research-ethics/>.

<sup>88</sup> Hassan, M. (2024). *Sampling Methods – Types, Techniques and Examples*.  
<https://researchmethod.net/sampling-methods/>.

researcher however was endeavoring to emphasize that it was a purely academic research and confidentiality was upheld.

- iv. Interpretation of the questions may affect the meaning as some respondents can get difficulty in interpreting the questions correctly since English was not used as the national language. However, the researcher was trying to interpret the questions for respondents where necessary.

## Chapter Four

### Presentation of findings, Analysis, and Interpretations

#### 4.0. Introduction

This chapter four discusses the response rate, Bio data, as well as (age groups, gender, residence, marital status, educational background, department of work, and religion affiliation on the leadership conflict on Church Members and Spiritual Growth in Jonglei Internal Province, Episcopal Churches Bor Diocese), Pearson correlation, factor loading, standard and deviation.

#### 4.1. The respondents' Bio data

The total of the respondents' rate was one hundred and fifty four, (321), respondents. These were the response rate of the whole target population of two hundreds, (500) whose the researcher analyzed for the first time in this study.

**Table 4.1.1. Gender of the respondents**

	<b>Gender</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid percent</b>	<b>Cumulative percent</b>
<b>Valid</b>	Male	100	31.2	31.2	31.2
	Female	112	34.9	34.9	66.0
	Mixed	109	33.9	34.0	100.0
<b>Total</b>		321	100.0	100.0	

**Source: Primary data in the field**

The results in table 4.1.1 Above indicated that at least 31.2 % were males; 34.9 % were females and 33.9 were mixed of both males and females to make up the total of 100% (percent) as a number of the gender respondents in leadership conflict analysis in Episcopal Churches, Bor Diocese. This indicated that the number of females were the majority in the Christian Ministry of Bor Diocese in Jonglei Internal Province, South Sudan. Therefore, thirty- four point nine presented females which its percentage was 34.9 % and thirty- one point two presented males which its percentage was 31.2 % and thirty – three point nine were mixed which its percentage was 33.9 % have significantly high number of females in Bor Diocese.

**Table 4.1.2 Age group of the respondents**

	Age	Frequency	percent	Valid percent	Cumulative percent
<b>Valid</b>	20 -29	77	23.9	24.0	24.0
	30 - 39	70	21.8	21.8	45.8
	40 -49	65	20.3	20.2	66.0
	50 - 59	54	16.8	16.8	82.9
	60 above	55	17.2	17.1	100.0
<b>Total</b>		321	100.0	100.0	

**Source: Primary data in the field**

The result in table 4.1.2 above indicated that 23.9% of the respondents were people from twenty to twenty-nine years, and 21.8% were other groups from thirty to thirty-nine years. In addition, 20.3% were at the age of forty to forty-nine years, while 16.8% were the total of fifty to fifty-nine years. And finally, 17.2 % was respondents aged presentation of sixty years and above. Therefore,

the total valid analyzed sum up to the total percentage of rate data which was equal to 100.0% of the respondents of the age groups.

**Table 4.1.3 Residence of the respondents**

	<b>Residences</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative percent</b>
Valid	Urban	186	57.8	57.9	57.9
	Rural	135	42.2	42.1	100.0
Total		321	100.0	100.0	

**Source: Primary data in the field**

The table according to 4.1.3 indicated that 57.8% were residence respondents of urban area in Bor town. The 42.2 % were all from the covered of Rural area. Therefore, the data covered and analyzed made up the total of 100%. It was analyzed that the residents of urban area were the biggest number among the residents of rural areas. This was a turned-out number of the Christians in Bor Diocese Episcopal Churches, Jonglei Internal Province, particularly the believers of local Churches in Langbaar, Nicgel, Marol, Lieudiet, Kongdai, Malek, Chueikeer, Anyidi, Makuach, Baidit, Jalle, Maar, Palieu, Pawual, Duk, Ayod, and Akobo. The Bor Diocese Churches have many members in urban towns that rated 57.8% positively at the table 4.1.3 as the residence of the respondents.

**Table 4.1.4. Marital status of the respondents**

	<b>Marital Status</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid percent</b>	<b>Cumulative percent</b>
Valid	Single	122	37.7	38.0	38.0
	Married	109	33.6	34.0	72.0
	Divorce	20	6.2	6.2	78.2
	Widows	30	9.3	9.3	87.5
	Widowers	40	12.3	12.5	100.0
Total		321	100.0	100.0	

Source: Primary data in the field

The table: 4.1.4. Above showed the marital status of the respondents that 37.7% of the respondents were single; 33.6% were married; and the 6.2% of the respondents divorced. According to social analysis regarding this study, 9.3 % were widows, and 12.3% widowers. The total number summed up to 100%.

Among the five groups of marital status of the respondents, single groups were most of the respondents analyzed in this study because they were composed of males and females single who double the other groups of the respondents.

Therefore, the Bor Diocese Churches, Jonglei Internal Province and its members have a good number of young people in the Church as a purpose of carrying of message of the Gospel in Greater Jonglei State which was born from the Mother Church, (Bor Diocese). Within and between Dioceses of Episcopal Church of South Sudan, Bor Diocese rated a high number of single/youths compared to other Dioceses in Episcopal Churches which was founded in this study as reason of

being a Mother church since the establishment of ECS in Malek in 104 as other Dioceses constituted from it.

Table 4.1.5. Educational background of the respondents

	<b>Education</b>	<b>Frequency</b>	<b>percent</b>	<b>Valid Percent</b>	<b>Cumulative percent</b>
<b>Valid</b>	Certificates	125	38.6	38.9	38.9
	Diplomas	98	30.2	30.5	69.5
	Degrees	53	16.4	16.5	86.0
	Masters	40	12.3	12.5	98.4
	PhD	3	.9	.9	99.4
	Others	2	.6	.6	100.0
<b>Total</b>		321	100.0	100.0	

**Source: Primary data in the field**

The result in the table 4.5 above shows that 38.6 % of the respondents were studied up to certificate level of education. The 30.2% of these respondents were holding diplomas level of education. Again, 16.4% of the respondents went to colleges/universities or attended Degrees, while 12.3 % were holding master’s degrees as level of their educational qualification. The 0.9 % of the respondents was doctorate Degrees and finally other of 0.6 % of the respondents was beyond postgraduate or extra qualifications added to the total of 100%. Within educational background of the respondents, certificates and diplomas were the top qualified founded in the figure above, which mean the Bor Diocese Churches have number of educated people who can analyzed in this study the impact of leadership conflict on Church members and Spiritual Growth in Jonglei Internal Province.



**Table 4.1.6. Departments of work of respondents**

	<b>Departments</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative percent</b>
<b>Valid</b>	Bishops	10	3.2	3.2	3.2
	Pastors	73	22.7	22.7	25.9
	Archdeacon	10	3.1	3.1	29.0
	Rulerdean	17	5.3	5.3	34.3
	Elders	48	15.0	15.0	49.2
	Deacons	62	19.3	19.3	68.5
	Evangelists	35	10.9	10.9	79.4
	Prophets	3	.9	.9	80.4
	Teachers	50	15.6	15.6	96.0
	Counsellors	13	4.0	4.0	100.0
<b>Total</b>		321	100.0	100.0	

**Source: Primary data in the field**

According to table 4.6 above presented respondents department of work where 3.2 % presented Bishops and 22.4% presented Pastors. The other percentages of 3.1% were from the Archdeacons of Bor Diocese Episcopal Churches in Jonglei Internal Province. The total of 3.1 % presents respondents of Rulerdean while 17.8 % presented elders. The total of 16.0% presented deacons, 10.7% presented respondents of evangelists, and 0.9% presented prophets. The last groups of the respondents in this study were teachers with 15.3% and finally 5.5 % presented counselors. The departments of work of the respondents regarded the roles of individuals with gifts in Bor Diocese Episcopal Church in Jonglei Internal Province, and all these gifted persons were analyzed greatly

by respondents as true agents where the Church indeed benefited for leadership conflict resolution and management.

Table 4.2. **The number of years as a believer of Jesus Christ in ECS**

	<b>Number of years in Christ</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative percent</b>
<b>Valid</b>	1-20 years	100	30.8	31.2	31.2
	20- 40 years	107	32.8	33.3	64.5
	40 – 60 years	93	28.5	29.0	93.5
	60 -above	21	7.9	6.5	100.0
<b>Total</b>		321	100.0	100.0	

Source: Primary data in the field

In table 4.2 above presented the respondents of one to twenty year believers of Christ in Episcopal Church of Sudan/South Sudan with 30.8%, and then 32.8% of the respondents presented Christians of twenty to forty years in the Christ, while the respondents of 28.5% presented forty to sixty years as believers in Christ, and minority of 7.9% presented sixty years and above in the Christ Jesus because people leave the world at old age to God. Therefore, total of respondents presented for this data analysis have recorded above that maximum of the matured members are higher than the infant members. In the above figure 4.7, the numbers of years of believers in Christ of the respondents were vary from years to years and how it was analyzed with the number of years in Christ, which mean that majority of the respondents, were not new converts. The Bor Diocese as a Mother Church in Jonglei Internal Province was founded in this study that 32.8 % and 28.5% among the other groups as matured Christians that can assist leadership conflict to find the root causes of problems which devastated their faith in Christ Jesus.

**Table: 4.3. The years Episcopal Church (ECS) exists in Bor**

	<b>Years ECS exists in Bor</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative percent</b>
<b>Valid</b>	20-40 years	60	18.4	18.4	18.7
	40-60 years	74	22.7	22.7	41.7
	60-80 years	85	26.1	26.1	68.2
	90 years above	102	32.8	32.8	100.0
<b>Total</b>		321	100.0	100.0	

**Source: Primary data in the field**

According to table 4.3 above presented the respondents for the number of years an Episcopal Church existed in Bor and 18.4% said that Episcopal Church existed for twenty to forty years in Bor, and 22.7% added that the Church existed for forty to sixty years, while 26.1% say, Episcopal Church existed in Bor for sixty to eighty years, and finally, 32.8% argued that the Church existed for ninety years and above. The rates between 60 -80 years and from 80-90 years above of Episcopal Church existed in Bor as Malek was the centre of spreading the Gospel to other parts of Southern Sudan is the Headquarter Episcopal Church and, according to respondents, the years a Church existed were many since 1905 when the Church was opened by British Missionary Archibald Chaw, (Nickname Machuor in Dinka) with indigenous people in the area, and it had indicated that 32.8 % of the respondents explained 90 years above of Episcopal Church existence in Bor, Jonglei State, South Sudan. Therefore, the number of years the Church exist matter because the Church was there to teach the Gospel, and equip Christians for spiritual and social development, not conflict.

#### 4.4.The ANOVA analysis of the variables leadership conflict

Using **ANOVA**: Analysis of variance (ANOVA) is an analysis tool used in statistics that splits an observed aggregate variability found inside a data set into two parts: systematic factors and random factors. The systematic factors have a statistical influence on the given data set, while the random factors do not.

**Table 4.4.1. The ANOVA analysis for the Impact of Leadership Conflict**

<b>The Impact of Leadership conflict</b>		Sum of Squares	df	Mean Square	F	Sig
Gender of respondents	Between Groups	168.622	4	56.207	444.053	.000
	Within Groups	40.125	317	.127		
	Total	208.748	321			
Age of respondents	Between Groups	372.859	4	124.286	147.051	.000
	Within Groups	267.926	317	.845		
	Total	640.785	321			
Marital of respondents	Between Groups	58.036	4	19.345	303.765	.000
	Within Groups	20.188	317	.064		
	Total	78.224	321			
Resident of respondents	Between Groups	282.025	4	94.008	92.830	.000
	Within Groups	321.022	317	1.013		
	Total	603.047	321			
Education of respondents	Between Groups	111.677	4	37.226	25.613	.000
	Within Groups	460.722	317	1.453		
	Total	572.399	321			
Department of respondents	Between Groups	1542.180	4	514.060	128.953	.000
	Within Groups	1263.696	317	3.986		
	Total	2805.875	321			

**Source: Primary data in the field**

The result in table 4.4.1 above showed the differences between gender of respondents and how (The Leadership conflict) would influence Bor Diocese Churches as true evidence with result of (0.000). The result indicated that a statistically significant difference between age of respondents

and how (The Leadership conflict) likely would influence Jonglei Internal province Churches in South Sudan scored (0.000). In addition, it is indicated that a statistically significant difference between level of marital status of respondents and how likely (The Leadership conflict), would influence Bor Diocese Churches in South Sudan at the result of (0.000). It's also indicated that a statistically significant difference between resident of the respondents and how it was likely would influence (The Leadership conflict) at the value of (0.000).

It indicated a statistically significant difference between and within the education of the respondents and how likely (The Leadership conflict), would influence Bor Diocese Churches in South Sudan with the result of (0.000).

Furthermore, it is also showed a statistically significance difference between the levels of education of the respondents and how likely (The Leadership conflict) would influence Bor Diocese Churches in South Sudan at the value of (0.000). And finally, it is indicated a statistically significant difference between work departments of respondents and how likely (The Leadership conflict) would influence Jonglei Internal Province in South Sudan with high rate of (0.000).

Therefore, the above table 4.4.1 indicated ANOVA for the impact of Leadership conflict of all respondents aggregate of gender, age, residence, marital status, education, department of work had influenced between the groups and within the groups together watching all at (0.000) significantly.

This information showed that impact of leadership conflict significantly influenced Bor Diocese Churches in South Sudan with high rate in all columns presented in this study. The researcher has founded sum of square between groups and within the groups have slightly different with the total of selected figures from top and bottom which indicated 168.622 and 2805.875 simple aggregate of the respondents.

**Table: 4.4.2. The ANOVA analysis for the Church Members**

<b>The Church Members</b>		Sum of Squares	df	Mean Square	F	Sig
Gender of respondents	Between Groups	166.844	10	18.538	137.587	.000
	Within Groups	41.904	311	.135		
	Total	208.748	321			
Age of respondents	Between Groups	441.440	10	49.049	76.522	.000
	Within Groups	199.345	311	.641		
	Total	640.785	32			
Marital of respondents	Between Groups	70.053	10	7.784	296.241	.000
	Within Groups	8.171	311	.026		
	Total	78.224	321			
Resident of respondents	Between Groups	343.532	10	38.170	45.743	.000
	Within Groups	259.514	311	.834		
	Total	603.047	321			
Education of respondents	Between Groups	173.419	10	19.269	15.020	.000
	Within Groups	398.980	311	1.283		
	Total	572.399	321			
Department of respondents	Between Groups	352.465	10	39.163	327.694	.000
	Within Groups	37.168	311	.120		
	Total	389.632	321			

**Source: Primary data in the field**

The result in table 4.4.2 above about analysis of variance for the Church members indicated the ANOVA of statistically significant difference between gender of respondents and how effectively (Church members) would influence Bor Diocese Churches in South Sudan as evidence by the result of (0.000). In addition, it indicated that a statistically significant difference between age groups of respondents and how likely (Church members) would influence Bor Diocese Churches in South Sudan at the rate of (0.000).

In addition, it showed that a statistically significant difference between the marital statuses of the respondents and how basically (Church members) would influence Bor Diocese Churches in South Sudan with the values of (0.000). The above table also showed that a statistically significant difference between the residents of the respondents and how likely (Church members) would influence Bor Diocese Churches in South Sudan with the evidence by the result of (0.000). However, the table 4.4.2 above showed that a statistically significant great difference between the educations of the respondents and how basically (Church members) would have influence Bor Diocese Churches in South Sudan as evidence by result values of (0.000).

And lastly, it indicated a statistically significant difference between the work departments of the respondents and how likely (Church members) would have had influence Bor Diocese Churches in South Sudan at the values (0.000).

In the same study, the above table 4.4.2. Indicated ANOVA for Church members where all respondents' aggregate of the same gender, age, residence, marital status, education, department of work had influenced between the groups and within the groups as the figures indicated in the table. This information showed that Church members significantly influenced Bor Diocese Churches in South Sudan with high rate in all columns presented in this study.

The researcher has founded sum of square between groups and within the groups have slightly different with the total of selected figures from top and bottom which indicated total number of 166.844 and 389.632 simple aggregate of the respondents.

**Table: 4.4.3. The ANOVA analysis for Spiritual growth**

<b>The Spiritual growth</b>	Sum of Squares	df	Mean Square	F	Sig
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Gender of respondents	Between Groups	30.973	5	7.743	13.764	.000
	Within Groups	177.774	316	.563		
	Total	208.748	321			
Age of respondents	Between Groups	160.566	5	40.142	26.414	.000
	Within Groups	480.219	316	1.520		
	Total	640.785	321			
Marital of respondents	Between Groups	13.443	5	3.361	16.393	.000
	Within Groups	64.781	316	.205		
	Total	78.224	321			
Resident of respondents	Between Groups	83.465	5	20.866	13.486	.000
	Within Groups	488.934	316	1.547		
	Total	572.399	321			
Education of respondents	Between Groups	193.437	5	48.359	77.889	.000
	Within Groups	196.195	316	.621		
	Total	389.632	321			
Department of respondents	Between Groups	772.683	5	193.171	30.023	.000
	Within Groups	2033.192	316	6.434		
	Total	2805.875	321			

**Source: Primary data in the field**

The result in table 4.4.3 above about analysis of variance for Spiritual growth indicated the ANOVA of statistically significant difference between gender of respondents and how effectively (Spiritual growth) would influence Bor Diocese Churches in South Sudan as evidence by the result of (0.000). In addition, it indicated that a statistically significant difference between age groups of respondents and how likely (Spiritual growth) would influence Bor Diocese Churches in South Sudan at the rate of (0.000).

In addition, it showed that a statistically significant difference between the marital statuses of the respondents and how basically (Spiritual growth) would influence Bor Diocese Churches in South Sudan with the values of (0.000). The above table also showed that a statistically significant difference between the residents of the respondents and how likely (Spiritual growth) would



influence Bor Diocese Churches in South Sudan with the evidence by the result of (0.000). However, the table 4.4.3 above showed that a statistically significant great difference between the educations of the respondents and how basically (Spiritual growth) would have influence Bor Diocese Churches in South Sudan as evidence by result values of (0.000).

And lastly, it indicated a statistically significant difference between the work departments of the respondents and how likely (Spiritual growth) would have had influence Bor Diocese Churches in South Sudan at the values (0.000).

In the same study, the above table 4.4.3. Indicated ANOVA for Spiritual growth where all respondents' aggregate of the same gender, age, residence, marital status, education, department of work had influenced between the groups and within the groups as the figures indicated in the table. This information showed that Spiritual growth significantly influenced Bor Diocese Churches in South Sudan with high rate in all columns presented in this study.

The researcher has founded sum of square between groups and within the groups have slightly different with the total of selected figures from top and bottom which indicated total number of 30.973 and 2805.875 simple aggregate of the respondents.

A quite different between the ANOVA for the Impact of Leadership conflict, ANOVA for Church members and ANOVA for the Spiritual growth were sum square on the top which was 2805.875 for table 4.4.1; 389.632 for table 4.4.2, and 2805.875 for table 4.4.3

Both ANOVA for the Impact of Leadership conflict and Spiritual growth influenced Bor Diocese Churches great in all the same figures indicated above in table 4.4.1 and table 4.4.3, but Church member influenced greatly in table 4.4.2. In this study, grading for analysis and measurements of these variables were correct and accurate, because the information inserted in three variables

indicated respondents views as they presented the answered questions of the Impact of Leadership conflict on Church members and spiritual growth in Jonglei Internal Province, Episcopal Churches, and Bor Diocese.

**Table 4.5.A. Levels of leadership conflict in Episcopal Church of South Sudan**

	<b>Levels of leadership conflict</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative percent</b>
<b>Valid</b>	Intrapersonal level	40	12.5	12.5	12.5
	Interpersonal level	45	13.8	14.0	26.5
	Intragroup level	60	18.7	18.7	45.2
	Intergroup level	55	16.9	17.1	62.3
	Interorganizational level	45	13.8	14.0	76.3
	Substantive Interorganizational level	48	14.7	15.0	91.3
	Cultural Interorganizational level	28	8.6	8.7	100.0
<b>Total</b>		321	100.0	100.0	

**Source: Primary data in the field**

In table 4.5 A. Above indicated that respondents expressed their opinions on the question, “What are the level of leadership conflict within the Episcopal Church in Jonglei Internal Province? And the first group indicated that intrapersonal level/conflict as the first level of conflict with 12.5%. The first level of conflict that we can find is intrapersonal, which is used to refer to conflicts that only involve one person; being an internal dispute. **This conflict could arise from a person’s own emotions, thoughts, ideas, predispositions and/or values** so that the conflict could begin at the moment in which that person finds himself with the dilemma in which he must choose between

what he “should do” and what he “really wants to do.” When we try to resolve an intrapersonal conflict, we must keep in mind a series of premises: always follow and keep in mind our own values and analyze whether they are in line with those of the company, thoroughly review the company policy, write down the council along with a list of pros and cons associated with it at the same time as trying to look for different options that are available to resolve the conflict and, based on all this, trying to choose the best option.

The second groups of the respondents indicated that interpersonal level/conflict as the reason of the conflict with scored 13.8%. Another level of conflict that we can find would be the interpersonal one that occurs when **two or even more people in an organization have a dispute or disagreement about a certain issue** related to the work environment in which they work or how to achieve certain associated objectives. Furthermore, these types of conflicts could occur even in those cases in which one of the parties had not realized that a conflict really exists.

When trying to resolve an interpersonal conflict, you must begin by defining and analyzing the real conflict, always putting it in context to see how it has impacted each of the parties to the conflict and also how all this can influence the organization’s project. . Once all of the above has been done, different options should be sought to resolve the conflict, **offering the possibility to all those involved to give their point of view** and thus be able to find a solution that is favorable for all parties and for the organization.

The third groups of the respondents indicated that Intragroup level/conflict was the factor for leadership conflict measured with 18.7%. Intragroup conflict is another level of conflict and develops when there is a dispute or there is dissidence or opposition between two or more people who work in the same group within an organization or a company for a common objective, therefore having **a wide variety of opinions and perspectives on the matter**. The root of the

problem in this type of case is not that there is a wide variety of opinions and perspectives, but that some parts of the group do not take into account those of the others and vice versa, so that it will be more difficult to reach an agreement to reach common objectives. Another factor that often influences the development of Intragroup conflicts is the fact that there is a wide disparity between the personalities of various members of the group, which does not mean that disputes cannot be resolved and an agreement that is beneficial cannot be reached for all members of the group and, therefore, for the company and organization you work for. Intragroup conflicts, **they must be resolved starting with a debate within the team or work group** in order to analyze what is the cause of the real conflict and how the different parties involved feel about it.

According to the respondents for the fourth group indicated that intergroup level/conflict was the case of leadership conflict with 16.9%. Intergroup conflict is one of the levels of conflict and consists of a significant dispute or disagreement between different groups within a larger organization or even between those who do not have the same objectives or goals at a general level. When resolving intergroup conflicts, one could begin with a debate where each of the parties involved in the conflict present their points of view and analyze the problems that have arisen and may arise. Another exercise that could be useful is **the transfer of some of the members of each of the groups to another group that has a different point of view so that they could see a different perspective** to yours to solve the problem.

The fifth groups of the respondents said, Interorganizational level/conflict was the reason for leadership conflict with 13.8%. In some classifications of conflict levels we can find a fifth level, which occurs at the Interorganizational level, which consists of a dispute or conflict between two or more organizations, normally belonging to the same sector. This type of conflict arises when there is **a fundamental disagreement between two or more organizations that are involved in**

**a dispute.** To give an example, we could be talking about a conflict for ethical reasons, such as an issue such as the treatment of leaders, so that a Church or organization could enter into conflict against one another that is carrying out a series of experiments on leadership/administration.

The sixth groups of the respondents indicated that substantive Interorganizational level/conflict as the failure of leadership conflict with 14.7%, but in this case, we would be talking about a conflict arising from a series of disputes between two or more companies based on cultural desires and needs, although **These types of conflicts are quite often the result of a basic misunderstanding.**

**Table 4.5.B. Levels of leadership conflict in Episcopal Church of South Sudan**



**Source: Microsoft word window – and Primary data in the field**

In table 4.5 B: Graphic SmartArt style above presented the levels of leadership conflict in the Episcopal Church of South Sudan to understand impact of leadership conflict indicated that figure presented Intrapersonal level/conflict with 12.5%. A figure in second column indicated by respondents that interpersonal level/conflict which scored 13.8%. Again, the information in the third column presented a Intragroup level/conflict growing sense of leadership conflict with 18.7% of respondents while the information presented in the fourth column indicated leadership dysfunction of intergroup level/conflict with 16.9% to resolve conflict within premises of Episcopal Church; and Interorganizational level/conflict presented with 13.8%; the sixth column of the respondents presented substantive Interorganizational level/conflict which scored with 14.7% and finally, the last respondents presented in the seventh column showed cultural Interorganizational level/conflict in leadership conflict which indicated 8.6%.

The information above was gathered in the field, presented, interpreted, discussed, and analyzed by (IBM SPSS statistics, window 22), and presented in Graphic Smart Art Style. A Graphic

SmartArt Style was derived from Microsoft word – Excel and statement questionnaire data from the field. Therefore, a work was tested, coded, and the data was correct and accurate.

**Table 4.6. A. The cause of leadership conflict in Episcopal Church of South Sudan**

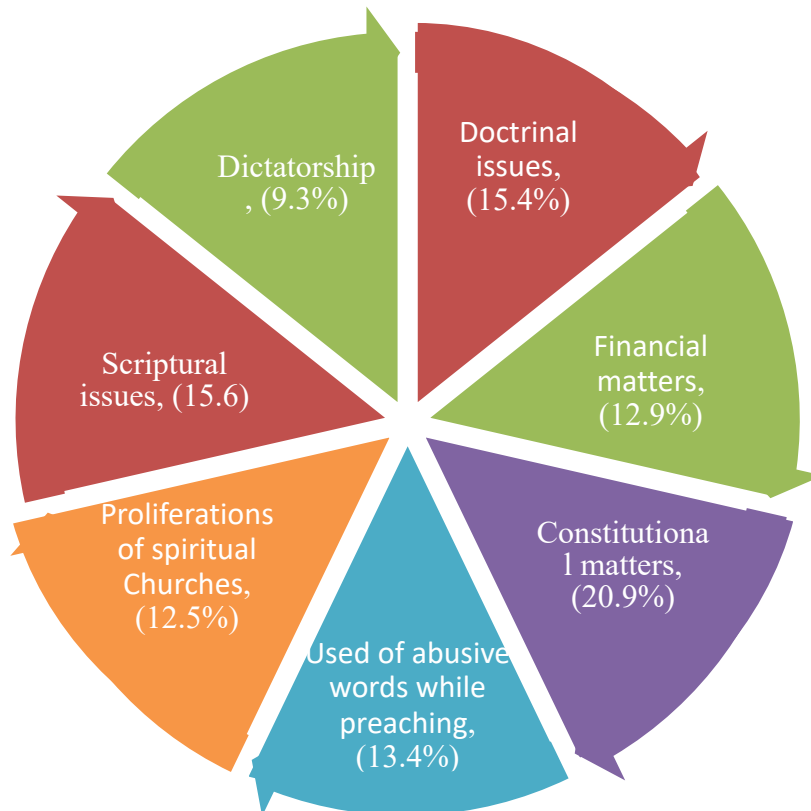
	<b>The causes of leadership conflict in Episcopal Church</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative percent</b>
<b>Valid</b>	Doctrinal issues	50	15.4	15.6	15.6
	Financial matters	42	12.9	13.1	28.7
	Constitutional matters	65	20.9	20.2	48.9
	Used of abusive words while preaching	43	13.4	13.4	62.3
	Proliferations of spiritual Churches	40	12.5	12.5	74.8
	Scriptural issues	51	15.6	15.9	90.7
	Dictatorship	30	9.3	9.3	100.0
<b>Total</b>		321	100.0	100.0	

**Source: Primary data in the field**

In table 4.6.A. above indicated the respondents on the cause of leadership conflict in Episcopal Church of South Sudan, Jonglei Internal Province, and Bor Diocese on the challenges of doctrinal issues. According to 15.4% of respondents said, the cause of leadership conflict was doctrinal issues; the 12.9% supported the first group idea that cause of leadership conflict was financial matters, while 20.9% said; the cause of leadership conflict was the constitutional matters. The other groups of the respondents indicated that used of abusive words while preaching in the Church was the cause of leadership conflict scored with 13.4%; the fifth groups of the respondents said that proliferations of spiritual Churches encouraged the cause of leadership conflict scored 12.5%.

In addition, 15.6% said, Scriptural issues was the cause of leadership conflict in Episcopal Church and finally, the respondents said spiritual dictatorship contributed to the cause leadership conflict in Episcopal Church of South Sudan scored with 9.3%.

**Table: 4.6. B. The cause of leadership conflict in Episcopal Church of South Sudan.**



**Source: Microsoft word excel – and Primary data in the field**

In table 4.6 B: The SmartArt graphic style above presented the cause of leadership conflict in Episcopal Church of South Sudan which indicated that figure in grey colour presented doctrinal issues scored with 15.4%.

A figure indicated in red color presented respondents answered welcome financial matters in the Church which scored 12.9%. Again, the information in light grey color presented focus on take



constitutional matters with 20.9% of respondents and the information presented in yellow color affirmed focus on used of abusive words while preaching which indicated 13.4%. The information of the respondents presented in blue color described the idea focus on proliferations of spiritual Churches which scored with 12.5%, while another group of the respondents in green color focus on scriptural issues which was scored with 15.6% and finally, the last group of the respondents presented in red color focus on dictatorship which scored with 9.3%

The data above was collected in the field, presented, interpreted, discussed, and analyzed by (IBM SPSS statistics, window 22), and presented in a SmartArt graphic style. A SmartArt graphic style was derived from Microsoft word – Excel and statement questionnaire data from the field. Therefore, a work was tested, coded, and the data was correct and accurate.

**Table 4.7. The effects of leadership conflict on the Church members**

	<b>The statement about effects leadership conflict</b>		<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Valid</b>	Indictment of Church members	<b>True</b>	185	57.7	57.6	57.6
		<b>False</b>	136	42.3	42.4	100.0
<b>Total</b>			321	100.0	100.0	
<b>Valid</b>	Imprisonment of some members	<b>True</b>	195	60.7	60.7	60.7
		<b>False</b>	126	39.3	39.3	100.0
<b>Total</b>			321	100.0	100.0	
<b>Valid</b>	Demotion of some Church officers or Dismissal of some members from the church	<b>True</b>	200	62.3	62.3	62.3
		<b>False</b>	121	37.7	37.7	100.0

<b>Total</b>			321	100.0	100.0	
<b>Valid</b>	Excommunicate some Church leaders from services	<b>True</b>	180	56.1	56.1	56.1
		<b>False</b>	141	43.9	43.9	100.0
<b>Total</b>			321	100.0	100.0	
<b>Valid</b>	Arrest of some Church members by government authorities	<b>True</b>	189	58.9	58.9	58.9
		<b>False</b>	132	41.1	41.1	100.0
<b>Total</b>			321	100.0	100.0	
	Underdevelopment	<b>True</b>	175	54.5	54.5	54.5
		<b>False</b>	146	45.5	45.5	100.0
<b>Total</b>			321	100.0	100.0	
	Creation of division in the Church	<b>True</b>	210	65.4	65.4	65.4
		<b>False</b>	111	34.6	34.6	100.0
<b>Total</b>			321	100.0	100.0	
	Tarnishing the image of the Church	<b>True</b>	218	67.9	67.9	67.9
		<b>False</b>	103	32.1	32.1	100.0
<b>Total</b>			321	100.0	100.0	
	Retard development	<b>True</b>	177	55.1	55.1	55.1
		<b>False</b>	144	44.9	44.9	100.0
<b>Total</b>			321	100.0	100.0	

**Source: Primary data in the field**

The 4.7 above presented ten statements about effects of leadership conflict which the respondents ticked between true and false as Christian's reaction on leadership conflict in the Church. The first statement about the "effects of leadership conflict is the "Indictment of Church members", and the

respondents arguments presented 57.7% true, and 42.3% false for first time in this study. The second statement was that the effects of leadership conflict are “Imprisonment of some members” which the respondents debated with 60.7% true and 39.3% with false.

The third statement about effects of leadership conflict was the “Demotion of some Church officers or Dismissal of some members from the Church” which the respondents presented with 62.3% true and 37.7% with false. The fourth statement about the effects of leadership conflict was “Excommunicate some Church leaders from services”, which the respondents presented greatly with 56.1% true and 43.9% with false. The argument of the respondents for the effects leadership conflict as, “an arrest of some Church members by government authorities”, presented significantly with 58.9% true and 41.1% with false.

The sixth statement about effects of leadership conflict was, “Underdevelopment” and the respondents presented their arguments with high case between 54.5% true and 45.5% was false. The statement about the effects of leadership conflict was, “Creation of division in the Church” which was significantly presented by respondents with 65.4% true and 34.6% false.

Again, seventh statement about the effects of leadership conflict was, “Tarnishing the image of the Church” which was highly presented by respondents in Episcopal Church with 67.9% true and 32.1% false. And finally, the ninth statement about the effects of leadership conflict was, “Retard development” which the respondents presented with 55.1% true and 44.9% with false.

**Table 4.7.1.: The factor analysis for leadership conflict**

<b>Variables: Leadership conflict</b>	<b>Not sure</b>	<b>disagree</b>	<b>Strongly disagree</b>	<b>Agree</b>	<b>Strongly agree</b>
Communicate early and often	<b>.967</b>				
Listen actively	<b>.924</b>				
Emotional intelligence	<b>.772</b>				
Problem solving		<b>.656</b>			
Negotiation		<b>.830</b>			
Observation		<b>.403</b>			
Self-awareness			<b>.718</b>		
Team awareness			<b>.589</b>		
Patience				<b>.964</b>	
Impartiality					<b>.970</b>
<b>Eigen value</b>	<b>6.405</b>	<b>1.390</b>	<b>.908</b>	<b>.490</b>	<b>.421</b>
<b>Variance%</b>	<b>64.049</b>	<b>13.898</b>	<b>9.081</b>	<b>4.900</b>	<b>4.206</b>
<b>Cumulative</b>	<b>64.049</b>	<b>77.947</b>	<b>87.029</b>	<b>91.928</b>	<b>100.000</b>

**Source: Primary data in the field**

The result in table 4.7.1 above indicates factor analysis report of leadership conflict and five factors were extracted as component one, (not sure) explained 64.0 % with question statement like, Communicate early and often scored 97%; Listen actively described 92% and Emotional intelligence 77% for three rows data. The second factor was followed by (disagree) with 14.0% and question statement like, “Problem solving” scored 66%; Negotiation with 83%; and Observation scored 40%.but (strongly disagree) attributes of the leadership conflict results were

explained 9.1 % with question statement like; “Self-awareness scored 72%; Team awareness scored with 59%. And lastly, (Agree) attribute explained 4.9% with question statement like; Patience scored with .96%; and Impartiality scored 97%

**Table 4.7.2: The factor analysis for Church members**

<b>Variables: Church members</b>	<b>Not sure</b>	<b>disagree</b>	<b>Strongly disagree</b>	<b>Agree</b>	<b>Strongly agree</b>
More conflict and Church fights	<b>.927</b>				
Pastors and members perceived to be hired hands	<b>.957</b>				
Pastors forget equipping the saints to do the work of ministry	<b>.953</b>				
Focus off the Great Commission and the Great Commandment.		<b>.940</b>			
Creates unhealthy alliances		<b>.957</b>			
Turns giving into dues		<b>.947</b>			
Church change its culture and values from entitlement to mission			<b>.960</b>		
Turns the Church facility into shrine			<b>.898</b>		
Church risk of conflicts and arguments emerging				<b>.938</b>	
Seeking social approval by going away from the Church					<b>.909</b>
<b>Eigen value</b>	<b>8.817</b>	<b>.496</b>	<b>.358</b>	<b>.126</b>	<b>.073</b>
<b>Variance%</b>	<b>88.168</b>	<b>4.962</b>	<b>3.577</b>	<b>1.260</b>	<b>.732</b>
<b>Cumulative</b>	<b>88.168</b>	<b>93.130</b>	<b>96.707</b>	<b>97.967</b>	<b>100.000</b>

**Source: Primary data in the field**

The result in table 4.7.2 above indicates factor analysis of leadership conflict report on Church members and five factors were extracted as component one, (not sure) explained 88.0 % with question statement like, “More conflict and Church fights” scored 93%; Pastors and members perceived to be hired hands described 96% and Pastors forget equipping the saints to do the work of ministry scored 95% in this study data. The second factor was followed by (disagree) with 5.0% and question statement like, “Focus off the Great Commission and the Great Commandment” scored 94%; Creates unhealthy alliances with 96%; and Turns giving into dues scored 95%. With (strongly disagree) attributes of Church members results were explained 3.6% with question statement like; “Church change its culture and values from entitlement to mission scored 96%; and Turns the Church facility into shrine scored with 89%. And lastly, (Agree) attribute explained 1.3% with question statement likes; Church risk of conflicts and arguments emerging scored with 94%; and seeking social approval by going away from the Church scored 91%

**Table 4.7.3: Factor analysis for Spiritual growth**

<b>Variables: Spiritual growth</b>	<b>Not sure</b>	<b>disagree</b>	<b>Strongly disagree</b>	<b>Agree</b>	<b>Strongly agree</b>
Church lacks vision and purpose	<b>.991</b>				
Church has an ineffective leadership team	<b>.755</b>				
Church is suffering from doctrinal divisions	<b>.678</b>				
Church isn't meeting members' needs		<b>.704</b>			
Church doesn't conduct much outreach		<b>.754</b>			
Church has inadequate facilities			<b>.742</b>		
Church culture is unwelcoming			<b>.762</b>		
Transforming challenges into opportunities				<b>.737</b>	
Addressing Social and Cultural Issues				<b>.753</b>	
Church congregation is aging					<b>.760</b>
<b>Eigen value</b>	<b>9.195</b>	<b>.393</b>	<b>.131</b>	<b>.042</b>	<b>.025</b>
<b>Variance%</b>	<b>93.599</b>	<b>3.996</b>	<b>1.335</b>	<b>.427</b>	<b>.258</b>
<b>Cumulative</b>	<b>93.599</b>	<b>97.595</b>	<b>98.930</b>	<b>99.357</b>	<b>100.000</b>

**Source: Primary data in the field**

The result in table 4.7.3 above indicates factor analysis report of spiritual growth and five factors were extracted as component one, (not sure) explained 94.0 % with question statement like, **Church lacks vision and purpose** scored 99%; **Church has an ineffective leadership team** described 76% and **Church is suffering from doctrinal divisions** 68%. The second factor was followed by (disagree) with 4.0% and question statement like, **“Church isn't meeting members' needs”** scored 70%; **Church doesn't conduct much outreach** scored 75%; and **Church has**

**inadequate facilities** scored 74%. With (strongly disagree) attribute of the impact of leadership conflict results were explained 1.3 % with question statement like; **“Church culture is unwelcoming** scored 76%; Transforming challenges into opportunities scored with 74%. And lastly, (Agree) attribute explained .43% with question statement like; Addressing Social and Cultural Issues” scored with .75%; and **Church congregation is aging** scored 76%

**Table 4.8: Role of communication on resolution of leadership conflict in ECS**

<b>Role of communication on resolution of leadership conflict</b>	<b>Not sure</b>	<b>disagree</b>	<b>Strongly disagree</b>	<b>Agree</b>	<b>Strongly agree</b>
Peace	<b>.805</b>				
Dialogue	<b>.855</b>				
Negotiation	<b>.820</b>				
Support harmony in Churches		<b>.769</b>			
Reconciliation		<b>.907</b>			
Forgiveness			<b>.899</b>		
Corporation			<b>.865</b>		
Third – party intervention				<b>.869</b>	
Power restoration				<b>.984</b>	
Court settlement					<b>.994</b>
<b>Eigen value</b>	<b>5.358</b>	<b>1.465</b>	<b>.162</b>	<b>.098</b>	<b>.041</b>
<b>Variance%</b>	<b>74.660</b>	<b>20.418</b>	<b>2.262</b>	<b>1.359</b>	<b>.567</b>
<b>Cumulative</b>	<b>74.660</b>	<b>95.078</b>	<b>97.340</b>	<b>98.699</b>	<b>100.000</b>

**Source: Primary data in the field**



The result in table 4.8 above indicates factor analysis report on the role of communication on the resolution of leadership conflict and five factors were extracted as component one, (not sure) explained 75.0 % with question statement like, “Peace” scored 81%; “Dialogue” described 86% and “Negotiation” scored with 82% for three rows data. The second factor was followed by (disagree) with 20.4% and question statement like, “Support harmony in Churches” scored 77%; “Reconciliation” with 91%. But (strongly disagree) attributes of the role of communication on the resolution of leadership conflict results were explained 2.3 % with question statement like; “Forgiveness” scored 90%; “Corporation” scored with 87%. And lastly, (Agree) attribute explained 1.4% with question statement like; “Third – party intervention” Patience scored with scored 87%; “Power restoration” scored with 98%, and “Court settlement” scored with 99%.

#### **4.9. Qualitative/quantitative Survey Questionnaire Tool**

The qualitative survey for questionnaire tool was an instrument for getting data in the field. Quantitative survey questions are defined as objective questions used to gain detailed insights from respondents about a Survey research topic. The answers received for these quantitative survey questions are analyzed and a research report was generated on the basis of this data. It was supported by Survey Money, (1999)<sup>89</sup>, that **“a questionnaire is a research tool that gathers quantitative or qualitative information from respondents through a series of questions or prompts.** Questionnaires are used within surveys to collect data from respondents, making them a component of the broader survey process”.

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<sup>89</sup> SurveyMoney. (1999). *What is a questionnaire? Definition, examples, and uses.*  
<https://www.surveymonkey.com/mp/what-is-a-questionnaire/>.

Quantitative data refers to information that can be quantified, in other words, it can be counted or measured, and given a numerical value. Quantitative research is expressed in numbers and graphs and is typically used to establish general facts about a topic, (Mahmutovic, 2022)<sup>90</sup>. Qualitative survey questions tend to be open-ended and aim to gather contextual information about particular sets of data, often focused on the “why” or “how” reasoning behind a respondent’s answer, (Survey Platform, 2021)<sup>91</sup>. A survey is a method of gathering information from a select sample of people. Responses can be used to gain insights and data that enable drawing conclusions about a subject. The sample size of a survey represents a larger population and there are two different types of research: qualitative and quantitative.. A survey can be qualitative or quantitative. If you create a questionnaire with answer options using a scale then it is quantitative. If you have questions that require detailed responses then it is qualitative. Mixed-method surveys involve both, (Survey Planet, 2019)<sup>92</sup>.

Conducting a survey or conflict assessment tool in ECS at the beginning or at last of a conflict can be powerful in various ways.

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<sup>90</sup> Mahmutovic, J. (2022). *Are Surveys Quantitative or Qualitative?*  
<https://www.surveylegend.com/types-of-surveys/quantitative-vs-qualitative/>.

<sup>91</sup> Platform, P. S. (2021). *Quantitative vs Qualitative survey questions.*  
<https://resources.pollfish.com/market-research/the-difference-between-quantitative-and-qualitative-research/>.

<sup>92</sup> SurveyPlanet. (2019). *When are surveys qualitative or quantitative research: Learn the difference!*  
<https://blog.surveyplanet.com/what-is-a-survey-and-what-types-of-surveys-are-qualitative-vs-quantitative>.

1. It can give leadership or outsiders conflict management professionals a clear picture of what is happening in certain situation.
2. It establishes a baseline to measure against to see if things have improved throughout a process.
3. It allows participants to share their perspective anonymously and independently, which supports more honest communication.
4. It demonstrates the range of perspectives.
5. The very act of completing the assessment or survey may help the participants gain more clarity about their own perspectives.

The following are samples of surveys and questionnaires that are helpful for social/political Church levels, or organizations as they navigate inter- and intra- Church - organizational conflict. These surveys and assessment tools represent the work of many conflict professionals whose collective experience is broad and deep, but the current researcher recognizes that our experiences cannot and do not encompass the diverse cultures of those who use them in the Church culture or communities cultures. We recommend customization of these tools and other resources in order to meet the needs and interests of the Church as groups, or individuals, organizations.

#### **4.9.1. Leadership conflict**

Leadership conflict in the church is tough. It is scary, disordering, discomfoting, disintegrating, disorienting, confusing, and damaging, and every Church experiences it. Jesus spoke of false prophets who would come in among the disciples, (Matt 7: 15 – 20). Likewise, Paul warned the Ephesians elders that wolves would rise from among them and would not spare the flocks, (Act 20: 29 – 30). The researcher surveyed does not conclude that everybody who fights in the Church is a false prophet or a false teacher, but the influence of fighting is from the devil. Confronting

such threats necessarily involves conflict. Then there are the less sinister, but still frequently destructive Apostle Paul- and - Barnabas type of conflict disagreements. Satan uses these chances to harm Churches, but Pastors need to be vigilant to do all they can to avoid leadership conflict, and they can also need to respond wisely to leadership conflict when it comes. Leadership conflict is the clash of personal preferences among the Church staff in planning, scheduling, and executing the work of the church. It also occurs when the congregation expresses dissatisfaction with the conduct or proposed programs of the church staff and, conversely, when the staff criticizes the membership.

In summary, the respondents answered that Episcopal Church must focus of this work is building effective leadership in the church to be able to respond to conflict arising from change. Human nature resists change and holds on to what is familiar. Effective leadership involves being equipped to introduce change in the community of faith even if this change will give rise to conflict. The challenge for church leaders is to harness the energy of conflict in order to carry a faith community through the rough waters of change. This challenge requires courage, perseverance, and great wisdom. Hess, (2017)<sup>93</sup> added that leaders should preach God's word faithfully, pray fervently, love your people, mediate on Matthew 5 and Romans 12, remember, you are a bad person, embrace suffering, don't throw away the playbook, be quick to grant forgiveness, and be thankful.

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<sup>93</sup> Hess, P. (2017). *Nine Lessons for Pastors Facing Leadership Conflict*. Williamsburg, Virginia.: <https://www.9marks.org/article/nine-lessons-for-pastors-facing-leadership-conflict/>.

The second group of respondents said, Church system of government influences the type of leadership conflict. Miller (1978)<sup>94</sup> observes that a church's governmental system influences the type of conflict that may happen, as well as how such conflict could be managed. The three basic forms of church government are the Episcopal system, Congregational system, and Presbyterian system. In the Episcopal system, church government primarily resides in the office of the bishop. Such denominations include the Roman Catholic, Methodist, Lutheran, and Anglican churches. The Congregational system is more democratic; the congregation determines the policy, officers, and practices of the church. Among the adherents of this system are the Baptists, fundamentalists, and evangelical Congregationalists. The Presbyterian system is more like a republican or representative democracy. In this system, each local church is represented at the Presbytery meetings. The ministers of the local churches and their lay elders are usually the representatives.

Miller (1978)<sup>95</sup> adds that there are two major aspects of an organization that have considerable influence on the type of conflict that may occur in it: the governmental system and the structure of the organization. These attributes explain several means by which leadership conflicts can occur in the Churches; it is a desire to become a leader, "do or die," regardless of the conditions.

Leadership conflict is one of the most destructive types of conflict that can occur within a church.

This is because leadership in the church is revered, sometimes even deified, and there are often

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<sup>94</sup> Afolabi, O. O. (2021). *Why Leadership Conflict Exists in the Church: The Structural Conflict Theory Perspective*. <https://jacl.andrews.edu/why-leadership-conflict-exists-in-the-church-the-structural-conflict-theory-perspective/Updates> by Afolabi

<sup>95</sup> Afolabi, O. O. (2021). *Why Leadership Conflict Exists in the Church: The Structural Conflict Theory Perspective*. <https://jacl.andrews.edu/why-leadership-conflict-exists-in-the-church-the-structural-conflict-theory-perspective/update> by Afolabi

huge remunerations and allowances. Owing to these implicit and explicit factors, adherents fight for the post of leadership because of what is attached to the position, (Afolabi, 2021)<sup>96</sup>.

#### **4.9.2. Church members**

Church members must bring spiritual changes in the lives of Episcopal Church members in Jonglei Internal Province. In some Churches, influential members derive their authority from being the founding members of the Church or major financial contributors of the Church. Such roles often cause individuals who are not Church officers to view themselves as the sole decision-makers in the Church affairs even when leaders try to follow biblical guidelines to resolve Church conflict.

The other groups of the respondents said, ‘As church members struggle to reconcile the need to change over time with their desire to hold onto traditions they love, conflict is a natural result. Pascoe added that for Church members, “compromise or exercise mutual submission, conflict occurs wherever you have a group of thinking, motivated people, (Pascoe, 2001)<sup>97</sup>. Even if we ultimately have to lead the congregation to use its authority to remove unrepentant opponents from Church membership, we can do so without animosity, (Hess, 2017)<sup>98</sup>.

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<sup>96</sup> Afolabi, O. O. (2021). *Why Leadership Conflict Exists in the Church: The Structural Conflict Theory Perspective*. <https://jacl.andrews.edu/why-leadership-conflict-exists-in-the-church-the-structural-conflict-theory-perspective/>.

<sup>97</sup> Pascoe, R. (2001). 3. *Church Relationships: Managing Church Conflict*. <https://bible.org/seriespage/3-church-relationships-managing-church-conflict>.

<sup>98</sup> Hess, P. (2017). *Nine Lessons for Pastors Facing Leadership Conflict*. Williamsburg, Virginia.: <https://www.9marks.org/article/nine-lessons-for-pastors-facing-leadership-conflict/>.

The third group of respondents described, “Church members or the whole Church as spiritual umbrella in society; this is because the Church is perceived as the spiritual umbrella of the society, and its leaders are held in high esteem, sometimes over the political leadership. Hence, the morale of the adherents will become low and the respect given to the Church will diminish in the society when the leadership of the Church conflicts. Additionally, Church leadership conflict has led to litigation, schism, and secession from the mother church. Therefore, the structural arrangement of the Church, coupled with the egoistic desire of Church office holders, breeds leadership conflict, (Afolabi, 2021)<sup>99</sup>.

The other group of respondents said, “Through conflict resolution, emotional rifts are mended, bestowing peace not just to the congregation but also to the individual soul. Emotional completeness flourishes post-resolution. In the divine realm of ministry, conflict resolution stands as a harmonious confluence of hearts uniting in faith. It celebrates the shared principles of love and faith, underscoring the commitment to emotional and spiritual well-being. Conflict resolution is not a mere tool; it's the very essence of the mission – a haven where souls unite, evolve, and resonate with the harmonious rhythms of unity, (Cloud Team, 2024)<sup>100</sup>

### **4.9.3. Spiritual growth**

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<sup>99</sup> Afolabi, O. O. (2021). *Why Leadership Conflict Exists in the Church: The Structural Conflict Theory Perspective*. <https://jacl.andrews.edu/why-leadership-conflict-exists-in-the-church-the-structural-conflict-theory-perspective/>.

<sup>100</sup> Tools, T. (2024). *A Guided Approach to Christian Conflict Resolution*. <https://get.tithe.ly/blog/guided-approach-to-christian-conflict-resolution>.

The respondents said, “Church growth must bring spiritual changes in the lives of Bor Episcopalians in Jonglei Internal Province. Conflict, both internal and external, plays a significant role in the spiritual growth of believers. Throughout the Bible, conflict is depicted as a catalyst for spiritual development, testing faith, and refining character, (Subtopics, 2024)<sup>101</sup>. Conflict resolution is not merely about settling differences; it's a pathway to spiritual enrichment. Through this process, the church community imbibes lessons of forgiveness, empathy, and the beauty of peaceful coexistence.

The second group of the respondents described that conflict diverts Church from mission field and some of the Church members backslide from faith. A conflict also diverts the focus of Church members from the fields of harvest to discovering who is on whose side. In the harvest field, the energy that the Church is needed for ministry, missions, and witnessing is siphoned from the body and spent on forming spiritual battle lines. Communication breaks down and critical decisions are made in secret, causing mistrust and alienation. The unity of the fellowship is broken into factions of “us” and “them” and prevents anyone from inviting a lost person to a ministry event or Bible study. Morale plummets with staff members and lay leaders as evangelistic events are canceled or poorly attended. The hope of impacting the community with the gospel in the future fades as word of the fight begins to seep into the community. It is hard to save a drowning man if everyone

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<sup>101</sup> Subtopics, J. t. (2024). *The Role of Conflict in Spiritual Growth*.  
[https://biblehub.com/topical/t/the\\_role\\_of\\_conflict\\_in\\_spiritual\\_growth.htm#](https://biblehub.com/topical/t/the_role_of_conflict_in_spiritual_growth.htm#).



holding a life preserver is arguing so loudly they cannot hear his cry, (Hammond & Wilkes, 2009)<sup>102</sup>.

The last group of the respondents added that, “Biblical Examples of Conflict Leading to Growth in Old Testament; Jacob's Wrestling with God: One of the most profound examples of conflict leading to spiritual growth is found in the account of Jacob. In Gen 32: 24 – 30, Jacob wrestles with a divine being until daybreak. This physical and spiritual struggle results in Jacob receiving a new name, Israel, which means "Jacob struggles with God." This encounter marks a turning point in Jacob's life, symbolizing his transformation and deeper reliance on God.

In New Testament Teachings on Conflict and Growth; Persecution of the Early Church: The early Christians faced significant external conflict in the form of persecution, (Acts 8: 1 – 4), describes how persecution led to the scattering of believers, which in turn spread the gospel message. This external conflict resulted in the growth of the church and the strengthening of believers' faith. Therefore, by addressing conflicts directly, seeking reconciliation through humility and grace, and involving wise counsel when necessary, churches can foster a community of love, unity, and peace with God and man.

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<sup>102</sup> Thomas Hammond and Steve Wilkes. (2009). *The Impact Of Church Conflict On Church Growth*. <https://www.apostolic.edu/the-impact-of-church-conflict-on-church-growth/>.

## **Chapter five**

### **Introduction, Summary, Conclusion, and recommendation**

#### **5.0. Introduction**

This Chapter five summarized the major draw of introduction, summary, conclusion and recommendations of the research study. The research findings were outlined in response to specific objectives of the study meanwhile recommendations also have been done to incorporate with the Episcopal Church in Jonglei Internal Province, and Christians of Bor Diocese local Churches gained Church ministries were conducted with overall aims of improving impact of leadership conflict in Bor Diocese Churches, and more on this research. Chapter five dealt with research conclusion and recommendations on basis of research objectives in line with findings to strengthen Episcopal Church roles, leadership conflict functions, and operations for the ministry the Episcopal Church in South Sudan.

#### **5.1. Summary**

In summary, this study was set to assess the level of leadership conflict within the Episcopal Church in Jonglei Internal Province. Purpose of the study is to examine the impact of leadership conflict on Church members and spiritual growth in Jonglei Internal Province, Episcopal Church Bor Diocese. To examine the effects of leadership conflict on the Church members and spiritual growth Bor Diocese; to identify the coping mechanisms used by Church members in response to spiritual growth ; and to explore the role of communication in resolving leadership conflict within the Church. This research assists Church pastors, Bishops, teachers and Christians, youths and community to thematic areas in these include the Impact of leadership conflict on the Church

members and Spiritual Growth in Jonglei Internal Province, Episcopal Church, Diocese of Bor; the views of the Christians on the issue of leadership and conflict in the Church, and the ways of improving peace in Bor Churches.

The research design, study population, sampling procedures, Sample size and selection strategy, data process and analysis, data sources, research methods, data collection instruments, validity and reliability of research tools, ethical considerations, and limitations and problems encountered. Based on the findings, the reports says, impact of leadership conflict had great implications on the spiritual growth as the response rate, Bio data, as well as (age groups, gender, residence, marital status, educational background, department of work, and religion affiliation on the leadership conflict on Church Members and Spiritual Growth in Jonglei Internal Province, Episcopal Churches Bor Diocese), Pearson correlation, factor loading, standard and deviation.

Therefore, to follow Christ, you must work hard to resolve conflicts in the Church, and be a peacemaker, (Matt 5:9). The disciples must remain and stay close to Jesus by abiding in His word daily that is the meaning of true love, forgiveness, merciful, peace, and unity. Yet conflict resolution and management is the very mandate of the Churches to train people with right image of God and increased Churches with the population of God's fearers' societies.

## **5.2. Conclusion**

In conclusion, analyzing different leadership styles and their impact on leadership conflict resolution reveals that each style has distinct characteristics and effects on resolving conflicts whereby Episcopal Church, Jonglei Internal Province and Bor Diocese in Particular may focus on continual learning can lead to more effective conflict resolution strategies in the future

While some styles, such as autocratic and transactional, may result in more rigid and controlled leadership conflict resolution approaches, and others like democratic and transformational leadership styles tend to promote collaboration and open communication among groups, and individual with the Church and outside the Church. Such leadership styles make leadership conflict easier to resolve it quickly.

It is important for leaders to adapt their leadership style to the specific conflict situation and consider the potential positive and negative consequences of their chosen approaches; otherwise what will be the benefit of leadership conflict without negotiation?

### **5.3. Recommendations**

These recommendations that convinced enhance an individual's ability to be an effective leader. Leadership conflict in Jonglei Internal Province and Bor Diocese as the Head Quarter is not condemned nor appreciated because conflict is part of human life which must be resolve when it's occurred followed by appreciations. These principles are based on the concept of "leading in place" as recently popularized by Wergin and Shapiro. Shapiro (2005), and updated by Watt, (2008)<sup>103</sup>.

The current researcher recommended that, "Leadership" is an action, not a title, and it is the ability to lead that can be found in any person, so all persons are leaders; it is a matter of chance and a

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<sup>103</sup> Watt, W. M. (2008). *Department Chair Online Resource Center 10 Recommendations Toward Effective Leadership* . [https://www2.acenet.edu/resources/chairs/docs/Watt\\_Leadership.pdf](https://www2.acenet.edu/resources/chairs/docs/Watt_Leadership.pdf).

time to lead. And each of us must claim our authority to lead at the right time and in a right place, and it becomes wrong leadership when we claim it at a wrong time.

### **5.3.1. The level of leadership conflict within the Episcopal Church**

Churches are meant to be places of worship, fellowship, and ministry. However, conflicts can arise, and it is essential to understand the various types of conflicts that can happen in churches. When conflicts arise, it can escalate into different types or levels inside the Churches. Galindo, the Associate Professor in Columbia Theological Seminary summarized that leadership conflict developed into doctrinal conflicts, leadership conflicts, personal conflicts, and resources conflict, (Galindo, 2023)<sup>104</sup>.

The researcher recommended that, let us remember Golden Rule: We all know the Golden Rule: “Do to others as you would have them do to you.” But do you know the Golden Result? It’s a direct corollary to the Golden Rule: “Other people will usually treat you the way you treat them.” Not always, but usually, because that is how God wired us.

We resolve conflict through biblical perspective: (embrace reconciliation through Christ; pursue peace actively; avoid disputes; practice confession, and forgiveness; and strive to unity). Colossians 1:20: And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. Ephesians

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<sup>104</sup> Galindo, I. (2023). *Four Types of Conflicts in Churches*. Columbia: Associate Dean for Lifelong Learning at Columbia Theological Seminary, Decatur GA.

2:16: And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

### **5.3.2. The effects of leadership conflict on the Church members**

Church splits, rivalry and disappointment of members were found as impacts of Church leadership conflict. Innumerable publications have exposed multifarious negative effects of ecclesial conflicts, such as dividing the parties involved, splitting Churches and creating space for dubious and cultist opportunists to take up leadership positions at the expense of gullible believers. While this happens, focusing on the negative consequences of conflict prolongs the hurt and pain, while delaying healing, closure, peace and development, (Tagwirei,2024)<sup>105</sup>. Therefore, the recommendation is that, avoiding conflict does not solve it, but delays solving problems. Arguably, some problems can grow big, difficult and in worst extremes, impossible to deal with when remedies are delayed.

### **5.3.3. The coping mechanisms used by Church members in response to Spiritual growth**

The coping mechanisms, we know the church, like any organization, is not immune to conflict and disagreement. Regretfully, church members practice many unhealthy methods for dealing with conflicts, grievances and disagreements. These include but are not limited to, parking lot and

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<sup>105</sup> Tagwirei, K. (2024). *Reconciling the pain with gain of Church leadership conflict in Zimbabwe*. <https://theologiaviatorum.org/index.php/tv/article/view/268/669>.

hallway meetings, complaining to others, hearsay gossip, passive aggressive behavior, verbal personal attacks, withdrawal and isolation.

We deal with conflict on a daily basis, and as Christians, we know that forgiveness of those who have wronged us is a key element of our faith. But what happens when the local church is facing issues that need to be handled by leadership? How exactly should conflict in the church be dealt with? (LEE, 2024)<sup>106</sup> How should Christians resolve conflict within the local church? The answer is found in Matthew 18:15-17 where Jesus perfectly lays out what to do and how to deal with conflict in the Church. He instructs to first go to the person you have a conflict with alone and if they do not listen, return with one or two witnesses. If they still refuse to listen and repent, go to church leaders. If this still does not change their hearts and leads them to repent, they are to be treated as a heathen/pagan until they do.

Therefore, the recommendation to Matt 18:15-17, when Church conflict remained unresolved, it has two options only: Decide session and develop your administration apart from the previous organization or Church name; second, or decide to reconcile and open new chapter for unity, and forgiveness.

#### **5.4. Role communication plays in resolving leadership conflict**

The application of specific communication tools and approaches can make the difference in conflict resolution. Mediation, negotiation and facilitation are essential methods that require a high

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<sup>106</sup> Lee, A. (2024). *How to (Biblically) Resolve Conflict in the Local Church*.  
<https://justdisciple.com/church-conflict-resolution/>.

degree of communicative competence. The ability to communicate with empathy, clarity and assertiveness can transform a conflict into an opportunity for growth and collaboration. It is crucial to recognize that communication in conflict resolution is not only limited to face to face interactions.

Written communication, artistic expression and other forms of language also play a crucial role in understanding and resolving conflicts. The multidimensional nature of communication offers a wide range of tools to address different conflicting situations effectively.

The role of communication in conflict resolution is intertwined with dispute resolution in different contexts, including interpersonal relationships, workplace dynamism, community conflicts and international challenges. While approaches and techniques may vary according to context, the importance of effective communication is universal, (Dubois, 2023)<sup>107</sup>.

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<sup>107</sup> Dubois, F. (2023). *The Role of Communication in Conflict Resolution*.  
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**Appendix I: Questionnaire guide.**

**Beneficiaries of Bor Pentecostal Church in Langbaar**

**Dear Sir/Madam,**

I'm David Matiop Gai, a student of Divinity at Christian Life Teaching: A College of the Bible, USA, doing research on the **“The Impact of Leadership Conflict on Church Members and Spiritual Growth in Jonglei Internal Province, Episcopal Churches Bor Diocese”**. The research objectives shall focus on the growth of Christian ministry to assess the level of leadership conflict within the Episcopal Church in Jonglei Internal Province; to examine the effects of leadership conflict on the Church members and spiritual growth Bor Diocese; to identify the coping mechanisms used by Church members in response to spiritual growth; and to explore the role of communication in resolving leadership conflict within the Church. This study is aiming of the fulfillment for the requirement for the award of a Doctorate Degree of Divinity but not for other outside issues. Therefore, be honest as data will be handle in there as much as confidentiality as possible.

I look forward for your positive responses.

Thank you,

.....

David Matiop Gai

► Introduction

► Tick in an appropriate box

► Fill in the spaces

► Optional

## **PART A: Bibliography or socio demographic**

### **Appendix II: Questionnaire guide.**

#### **Basic data**

1. Name: (Optional) .....

2. Gender

Male  Female  Mix

3. Ages:

20-29 years  30-39 years  40-49 years  50-59 years  60 year

4. Residence

Urban  Rural

5. Marital status:

Single  Married  Divorce  Widow  Widower

6. Educational Level

Certificate  Diploma  Bachelor  Masters  PhD  others

7. Department of work

Pastors  Bishops  Elders  Deacons  Counselors  Evangelists  
 Prophets  Teachers

**SECTION B: Specific information**

**PART B: What are the levels of leadership conflict within the Episcopal Church in Jonglei Internal Province?**

**Appendix III: Questionnaire guide.**

1. How many years have you been a believer in Jesus Christ?

(a) 1-20 yrs  (b) 20-40 yrs  (c) 40- 60 yrs  (d) above 60 yrs

2. How many years have Episcopal Church exist in Bor?

(a) 20-40 years,  (b) 40- 60 yrs,  (c) 60 -80 yrs.  (d) Above 90 yrs.

3. Mention levels of leadership conflict in Episcopal Church of South Sudan

.....

.....

.....

.....

The cause of leadership conflict in Episcopal Church of South Sudan

1.	Doctrinal issues
2.	Financial matters
3.	Constitutional matters

4	Used of abusive words while preaching
5	Proliferations of spiritual Churches
6	Undue stay in office by leaders
7	Dictatorship

**PART C: What are the effects of leadership conflict on the Church members and spiritual growth Bor Diocese?**

**Appendix IV: Questionnaire guide.**

The following statements in the table below are descriptions about the impact of leadership conflict, tick in the table where the statement is true or false about impact of leadership conflict on Church Members and Spiritual Growth in Jonglei Internal Province, Episcopal Churches Diocese of Bor.

No	Statements about the effects of leadership conflict	True	False
1	Indictment of Church members		
2	Imprisonment of some members		
3	Dismissal of some members from the church		
4	Demotion of some church officers		
5	Excommunicate some church leaders from services		
6	Arrest of some church members by government authorities		
7	Underdevelopment		
8	Creation of division in the Church		

9	Tarnishing the image of the Church		
10	Retard development		

**PART D: What are the coping mechanisms effects used by Church members in response to Spiritual growth?**

**Appendix V: Questionnaire guide.**

**1. Not sure, 2. Disagree, 3. Strongly disagree, 4. Agree, 5. Strongly agree.**

S/N	Coping mechanisms effects	Not sure	disagree	disagree	Strongly	Agree	agree	Strongly
1	Split in the Church							
2	Creation of enmity between churches							
3	Loss of Church members							
4	Shame and embarrassment to the Churches							
5	Seizure of the chapels / mission house							
6	Destruction of properties							
7	Loss of reputation							

8	Kindly indicate any other effects that have not been mentioned					
9	Division among Churches					
10	Leadership disability in the Church					

**PART E: What role does communication plays in resolving leadership conflict within the Episcopal Church?**

**Appendix VI: Questionnaire guide.**

**1. Not sure, 2. Disagree, 3. Strongly disagree, 4. Agree, 5. Strongly agree**

S/N	Role of communication on resolution of conflict	Not sure	disagree	Strongly disagree	Agree	Strongly agree
1	Peace					
2	Dialogue					
3	Negotiation					
4	Support women in Churches					
5	Reconciliation					
6	Forgiveness					
7	Corporation					
8	Third – party intervention					



9	Power restoration					
10	Court settlement					

**Appendix IV: South Sudan Map**

A map of the Republic of South Sudan Showing Bor Capital City, Jonglei state



**Jonglei Capital, Bor County,**

**Jonglei State**

Source: Google map of the Republic of South Sudan, Bor County, Jonglei state where the study was carried out is marked with an arrow,(geographicguide.com, 2011)

**CLT Graduation Photos, (2015, & 2019)**



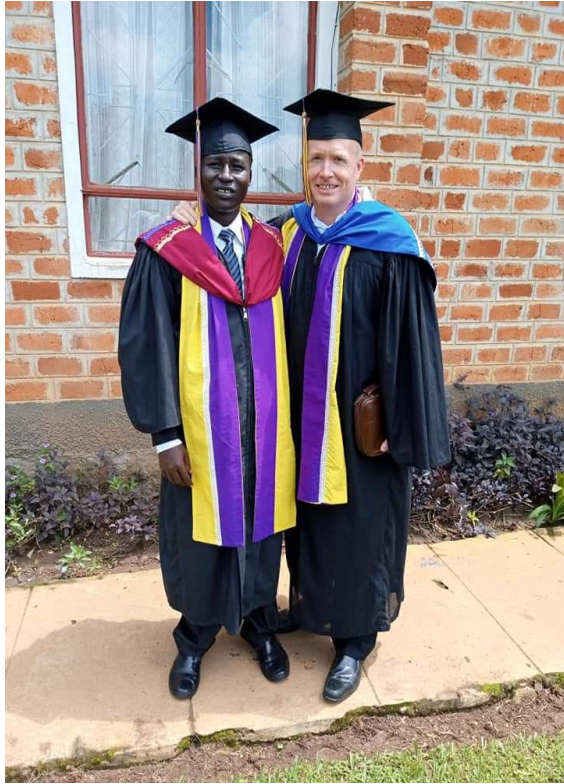


Figure 1. Photo in CLT in 2018 & 2019

### CLT Library in Bungoma, Kenya



### Postgraduate class in Bungoma, Kenya





Figure 2. CLT Bungoma, Kenya in 2019