

**AN ANALYSIS OF EFFECTS OF DIVISIONISM IN THE PENTECOSTAL  
CHURCHES: A CASE STUDY OF CHURCH OF GOD AND CHURCH  
OF GOD OF EAST AFRICA, NEBBI DISTRICT**

**BY**

**OMAYA VINCENT**

**15/U/14428/GMAR/PE**

**A RESEARCH DISSERTATION SUBMITTED TO GRADUATE SCHOOL IN  
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD  
OF A MASTER OF ARTS IN RELIGIOUS STUDIES OF  
KYAMBOGO UNIVERSITY**

**OCTOBER, 2019**

## DECLARATION

I, Omayya Vincent hereby declare that this dissertation is my original work and it has never been submitted to any University or higher institution for any award of Master's degree.

Signature: .....

**Omayya Vincent**

Date: .....

**APPROVAL**

This is to certify that this dissertation title “*Divisionism in the Pentecostal Churches a case study of Church of God and Church of God of East Africa in Nebbi District*” was conducted under our supervision and is now ready for submission with our approval.

Supervisors:

**1. Assoc. Prof. Matovu John Baptist (PhD)**

Signature: .....

Date: .....

**2. Dr. Michael Kizito**

Signature: .....

Date: .....

## **DEDICATION**

To almighty father and my family members Mrs. Omayya Polline, Okethwengu Phinehas,  
Giramiya Nancy and Okethwengu Amos.

## ACKNOWLEDGEMENT

A scientific research of this nature is a synthesis of contributions from various resource person. I therefore, sincerely acknowledge and appreciate all those who contributed either directly or remotely to this work.

I am appreciative to the God for his hand, protection and wisdom provided during this academic endeavour. In similar breath, I am very grateful to the family members whose efforts made this work a success.

My sincere heartfelt gratitude goes to all the academic staff of Kyambogo University especially the Department of Religious Studies. I am particularly greatly indebted to Professor Matovu John Baptist, Dr. Kuloba Robert Wabyanga, Dr. Kenyi Lawrance Gowon, Dr. Batukuleddeki, Dr. Sulpicious Tumushabe and all those who offered academic foundation in phenomenology of religion, African Traditional Religion, Ethical issues, Research Methodology, African Christian Theology, German Language, Religion and Human Rights, Religion and Comparative, African Experience, Disciplines during face to face experience.

My unlimited gratitude go to especially to my Principle Supervisor Assoc. Prof. Matovu John Baptist (PhD) whose invaluable guidance enriched the outcome of this dissertation. I am equally quite appreciative to my Assistant Supervisor Dr. Michael Kizito who guided this work through constructive critique and encouragement. Special appreciation goes to the late Dr. Lawrence Kenyi Gowon who willingly proof read and offered final research advice that led to final reshaping and a submission of this dissertation. Together with this I duly recognized the significance of Senior lecturer, Head Education Department Mr. Rwothomiyo Joseph whose guidance reshaped the technical framework of this dissertation. In the same manner special

thanks goes to Ms Doris Kaije, Mr. Ankunda George for their moral support offered during this hard time.

At this juncture I would like to extend my appreciation to my class mates especially Mr. Erangu Simons for the academic support. Most importantly willingness of my field assistants Mr. Pikwo Godfrey Omach and Mr. Masendi Hennery. Together with them I thank all the respondents in their different occupation whose cooperation and contribution form part of this work. I would like also to include Pastor Onge Jowel, Opio Nelson and Muzee Neria Abayo who offered me accommodation during field research. Further thanks go to Mr. Ongom Devid, Okila John Geoffrey and Mr. Onyai Alfred for their support.

Not forgetting the following people who contributed to the success of this work in one way or another most especially Mr. Oroma Ray and Kabaragge Paul.

Special thank goes to my wife Mrs. Omay Pauline and my children Okethwengu Amose, Okethwengu Phinehas, Ajolorwoth Marcy and Giramiya Nancy for patience and support while I was pursuing this study.

My the Almighty God bless you all.

## TABLE OF CONTENTS

DECLARATION .....	ii
APPROVAL .....	iii
DEDICATION .....	iv
ACKNOWLEDGEMENT .....	v
TABLE OF CONTENTS.....	vii
LIST OF TABLES .....	xii
LIST OF ABBREVIATIONS/ ACRONYMS .....	xiii
ABSTRACT .....	xvi
CHAPTER ONE: GENERAL INTRODUCTION .....	1
1.1 General introduction .....	1
1.2 Background to the Study.....	2
1.3 Problem Statement .....	5
1.4 General Objectives.....	6
1.4.1 Specific Objectives .....	6
1.5 Research Questions .....	6
1.6 Scope of the Study .....	7
1.6.1 Geographical Scope .....	7

1.6.2 Content scope.....	7
1.7 Significance of the study.....	8
1.8 Theoretical Framework.....	9
1.9 The Conceptual Framework.....	11
1.10 Definition of terms.....	12
1.11 LITERATURE REVIEW .....	13
1.11.1 Causes of Divisionism .....	13
1.11.2 The effect of divisionism.....	25
1.11.3 Dealing with divisionism in Christian churches .....	27
1.11.4. Conclusion .....	29
1.12 METHODOLOGY .....	31
1.12.1 Study Design.....	31
1.12.2 Area of the study.....	31
1.12.3 The study population and sample size .....	32
1.12.4 Sampling Procedure.....	33
1.12.5 Source of Data.....	33
1.12.6. Data collection methods.....	33



1.12.7 Research instruments .....	34
1.12.8 Quality control .....	34
1.12.9 Data Analysis .....	35
1.12.10 Ethical Consideration.....	36
 CHAPTER TWO: CAUSES OF DIVISIONISM BETWEEN THE ADHERENTS OF CHURCH OF GOD AND CHURCH OF GOD OF EAST AFRICA .....	 37
2.1 Introduction.....	37
2.1.1. Discussion.....	38
 CHAPTER THREE: EFFECT OF DIVISIONISM BETWEEN THE ADHERENTS OF CHURCH OF GOD AND CHURCH OF GOD OF EAST AFRICA .....	 43
3.1. Introduction.....	43
3.1.1. Discussion.....	43
Summary .....	48
 CHAPTER FOUR.....	 49
STRATEGIES FOR ADDRESSING DIVISIONISM.....	49
4.1. Introduction.....	49
Summary .....	54
 CHAPTER FIVE .....	 55

SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	55
5.1 Introductions .....	55
5.2 Summary of the findings.....	55
5.3 General conclusions .....	55
5.4 Recommendations of the study.....	56
REFERENCES .....	58
APPENDIX.....	61
APPENDIX I: LIST OF RESPONDENTS.....	61
APPENDIX II: QUESTIONNAIRE.....	74
APPENDIX III: INTERVIEW GUIDE .....	77
APPENDIX IV: LIST OF CHURCHES SELECTED FOR THE STUDY .....	79
APPENDIX V: INTRODUCTORY LETTER .....	80

## LIST OF TABLES

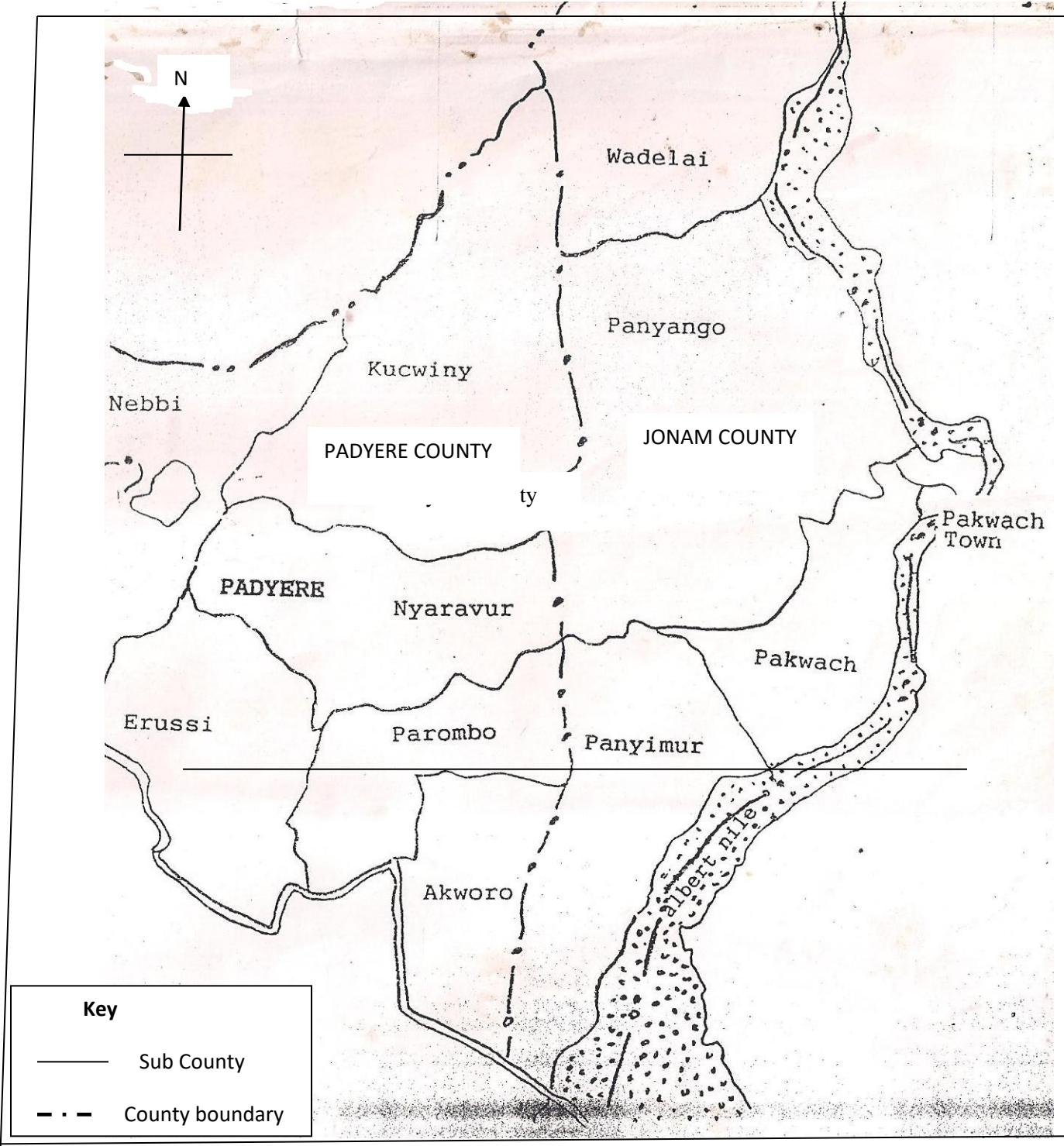
Table 1.1: Sample size .....	79
Table 2.1: Causes of divisionism between the adherents of Church of God and Church of God of East Africa .....	37
Table 3.1: The effect of divisionism between the adherents of Church of God and Church of God of East Africa .....	43
Table 4.1: Strategies for addressing divisionism between the adherents of Church of God and Church of God of East Africa. ....	49

## **LIST OF ABBREVIATIONS/ ACRONYMS**

C.O.G	Church of God
C.O.G.E.A	Church of God of East Africa
L.C.1	Local Council One
UJCC	Uganda joint Christian Council



# MAP OF NEBBI SHOWING SUB COUNTIES



Source: Social studies. Pupil's book 4. Pg. 6

## **ABSTRACT**

Overall, the study assessed the divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district. More specifically, the study examined three aspects to: find out the causes of divisionism between the adherents of Church of God and Church of God of East Africa; find out the effect of divisionism between the adherents of Church of God and Church of God of East Africa and suggest the solutions to the problems of divisionism between the adherents of Church of God and Church of God of East Africa. The study used a case study design. It used questionnaires and interviews as major tools for data collection. Specifically the study covered a total of 270 respondents from the 30 Churches taking 15 churches from Church of God and 15 churches from Church of God of East Africa. Purposive sampling method was used for Church and local leaders while random sample sampling method was used for Church members. The findings of the study revealed that: power struggle and low level of education were the cause of divisionism between the adherents of Church of God and Church of God of east Africa; hatred, divisionism and reduction in the number of followers were the major effects of divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district and forgiveness, dialogue and repentance were the major possible solution to the divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district. The study concluded that divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district was caused by power struggle, low level of education, ignorance and poverty. It recommended that the government and other relevant authorities, for example members of Uganda Joint Christian Council (UJCC), regulate the different religious faith in order to minimize such divisionism between the adherents of Church of God and Church of God of East Africa; that the two Churches to reconcile and live in harmony since all are from the same community and Christian faith and that the body that governed the different religious groups in Uganda intervene and resolve the divisionism between the adherents of Church of God and Church of God of East Africa.

## **CHAPTER ONE**

### **GENERAL INTRODUCTION**

#### **1.1 General introduction**

This chapter presents background of the study, problem statement, objectives of the study, research questions, scope of the study, significance of the study and conceptual frame work, review of related literature, methodology, research constraints and definitions of terms.

#### **Origins of Church of God**

Church of God (also known as Pentecostal Church) entered Nebbi district in 1981. It maintained this name until 1993 when the pioneer leaders were voted out. It was on this ground that the divisionism arose. Those voted out accused the Church that, they were voted out due to their poor education background. The election was according to Act 6:3 “Choose men of good reputation, they must be full of wisdom and spirit”.

In 1993, the name Church of God of East Africa was given to the church. This name was not welcome by some church members who did not want the change in the name of the Church and maintained the old name (Church of God).

In 2013, the church members collided over church properties. The case went up to higher local authority offices such as Local councils and Resident District Commissioner’s office (RDC). And it was ruled that, there is freedom of worship, therefore those who want to maintain the name Church of God should remain and those who want to be called Church of God of East Africa should move away to a new place. The church properties should be shared between the two Churches depending on the number of the people leaving the Church, (if they are few, then they will take less properties and vise-versa). This gave rise to the Church of God of East Africa



resulting into divisionism between the two Churches. It is against this background that this study was conducted to assess the divisionism between the adherents of Church of God and Church of God of east Africa in Nebbi district.

## **1.2 Background to the Study**

The study assessed the effect of divisionism in the Pentecostal Churches with a case study of Church of God and Church of God of East Africa in Nebbi district. Church of God entered Nebbi district in 1981, it maintained its name till 1993 when it was divided into two fashions.

The early 1970s Pentecostal Christianity has become a growing force across the world, especially in Latin America and in Africa. Nigeria has been the site of Pentecostalism's greatest explosion on the African continent, and the movement's extraordinary growth shows no signs of slowing. He further noted that Pentecostal activities have raised concerns in most societies and among academics. "The various manifestation of Pentecostal explosion in Africa and elsewhere in the world, have attracted the attention of scholars from different academic disciplines"<sup>1</sup>.

In Africa, the proliferation of churches is gradually becoming a social problem and this has been linked to a host of factors such as divisionism situations in these churches and to other socio-economic/political factors associated with religious freedom and poor governance. Pentecostal churches are found in all manner of questionable places like 'in cinema halls, and also in night clubs, hotels, and all such places previously demonized as abodes of sin by classical Pentecostals'. One apparently covert cause of Pentecostal church proliferation, which has not

---

<sup>1</sup> Marshall, R.. *Political Spiritualities: The Pentecostal Revolution in Nigeria*. The University of Chicago Press, USA, 2009, p.1.

been critically explored and evaluated, is the role of intra-church in Pentecostal church proliferation<sup>2</sup>.

### **Understanding Divisionism in church**

Divisionism has been endemic in Christian religious institutions and the Pentecostal church, in some communities, the Pentecostal churches have a bad reputation due to incessant intra-church divisionism<sup>3</sup>.

Divisionism is a state of opposition, antagonism, discord, clash and collision. Divisionism arises when forces relevant to two or more goals were of equal strength<sup>4</sup>. Divisionism occurs when two related parties-individuals, groups, communities, or nation-states find themselves divided by perceived incompatible goals or interest or in competition for control of scarce resources<sup>5</sup>. Schlee argues that with this Avurich bridges the gap between approaches to understanding divisionism: one based on the idea of scarcity and the other related to perception and/belief. Controversies, hostilities, resentments, hatred, aggressiveness, rancor and bickering are originally tied to divisionism situations. Divisionism is often explained in terms of the interest of groups involved, since, what people are fighting for is fundamental in divisionism analysis, it is also pertinent in identifying who is fighting whom and why<sup>6</sup>. Divisionism is not new; it is as old

---

<sup>2</sup> Adeboye. 'A Church in a Cinema Hall?' *Pentecostal Appropriation of Public Space in Nigeria*. Journal of Religion in Africa, 2012, p. 145-171.

<sup>3</sup> Martins, R. D. *Church Conflicts: How Do You Settle Church Conflicts?* A Radio Bible Class Publication, USA, 1986, p.12.

<sup>4</sup> Ogunbameru, O. A. *Sociological Theory*. Penthouse Publications, Ibadan, 2008, p. 33.

<sup>5</sup> Kadende-Kaiser, R. M. and Kaiser. *Phases of Conflicts in Africa*. Journal of Asian and African Studies, 2003, p. 2-3.

<sup>6</sup> Schlee, G. *Taking Sides and Constructing Identities: Reflection on Conflict Theory*. Marx Planc Institute for Social Anthropology, Halle/Saalle, 2004, p. 76.

as the world. To Ogunbameru, the first divisionism occurred in heaven when Lucifer rebelled against God<sup>7</sup>. This rebellion has continued in various socio-religious institutions as humans in them are in constant interaction. Thus, interaction is the verge of divisionism. It is glaring that, one of the myriad intractable problems facing Uganda today is religious divisionism. Every leader once in a while finds one's self directly or indirectly in some form of divisionism.

Divisionism refers to a condition in which one identifiable group of human beings in an environment (whether tribal, ethnic, linguistic, cultural, religious, socio-economic or political among others) is engaged in conscious opposition to one or more identifiable human group(s) because these groups are pursuing what appear to be incompatible goals<sup>8</sup>. According to Kreutz, most social theorists believe that divisionism plays certain positive functions and as such not always dangerous as often assumed<sup>9</sup>. Critically however, divisionism is known to be potentially dangerous. Thus, improper handling of divisionism destroys institutions, communities, marriages, and corporations may stir up chaos. This may cause the end or downfall of great leaders as well as fragmentation of their organizations. The ability to tame hostilities depends on the type of divisionism resolution technique employed. Divisionism resolution is therefore, the systematic techniques, procedures, and strategies employed by skilled mediators and interventionist, in the quest to ameliorate, reduce, or eliminate divisionism in all human

---

<sup>7</sup> Revelation 12: 3-10

<sup>8</sup> Olabode, A. D. and Ajibade, L. T. *Environment Induced Conflict and Sustainable Development: A Case of Fulani-Farmers' Conflict in Oke-Ero LGAs, Kwara State, Nigeria*, 2010, p. 259

<sup>9</sup> Kreutz, J. *How and when armed conflicts end: providing UCDP Conflict Termination Dataset*. Journal of peace research, 2010, p. 243-250.

relationships or interactions<sup>10</sup>. Particular divisionism management strategies have their advantages and disadvantages and are more or less effective depending on the type of divisionism and the situation or context in which the divisionism occurs<sup>11</sup>. When developing strategies to resolving divisionism such as crafting and implementation of peace agreements, it is necessary to assess and respond to short, medium and long term self-interests of the parties to the divisionism. Thus, if divisionisms are not resolved promptly in marriages, churches, communities and nations, informal groups may develop to handle the situation, which may escalate the crises to the extent that the institution may be adversely affected. The result of church crisis is break-ups and proliferations which sometimes metamorphose to societal nuisance<sup>12</sup>. In view of the above facts, it is important to undertake in-depth study on divisionism in Nebbi community which was expected to provide further insight on the effects of division.

### **1.3 Problem Statement**

Religious practices and beliefs are meant to unite the followers and educate them about religious tolerance and non-discrimination. However, divisionism has led to social and religious disunity among its adherents. The Church of God started in Nebbi district way back in 1981 under one leadership until 1993 when it broke into two factions known as Church of God and Church of God of East Africa. This came after voting out church leaders who do not have the required

---

<sup>10</sup> Onyima, B.N. Conflict Resolution in Pentecostal Churches: A Case Study of Pentecostal Churches in Ibadan. An Unpublished project at the Department of Archaeology and Anthropology, University of Ibadan, 2007, p. 62.

<sup>11</sup> Brockman, J. L., Antonio, A. N., & Archana, B. *Effectiveness of a Conflict Resolution Training Program in Changing Graduate Students Style of Managing Conflict with their Faculty Advisors*. *Innov. High Educ.* 2010, p. 277–293.

<sup>12</sup> Kadende-Kaiser, R. M. and Kaiser, P. J. Phases of Conflicts in Africa. *Journal of Asian and African Studies*, 2003, p. 2-3.

academic papers resulting into breakaway, hatred, quarrel and fight over property. The newly elected educated leaders remain in the Church of God while the uneducated leaders who were voted out started the Church of God of East Africa. If this problem of divisionism is not resolved, it could affect the unity that existed in the Pentecostal Church. There is need, therefore to establish the causes, effect and possible solutions of divisionism between the adherents of the Church of God and church of God of east Africa in order to resolve the problem in Nebbi district.

#### **1.4 General Objectives**

The general objective of the study was to find out the causes and effect of divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district.

##### **1.4.1 Specific Objectives**

The specific objectives of the study were to:

1. determine out the causes of divisionism between the adherents of Church of God and Church of God of East Africa.
2. assess out the effect of divisionism between the adherents of Church of God and Church of God of East Africa.
3. analyse the strategies the church has to addressing divisionism between the adherents of Church of God and Church of God of East Africa.

#### **1.5 Research Questions**

The study was guided by the following research questions:

1. What are the causes of divisionism between the adherents of Church of God and Church of God of East Africa?

2. How does divisionism between the adherents of Church of God and Church of God of East Africa effect on community?
3. What strategies does the church have to addressing divisionism between the adherents of Church of God and Church of God of East Africa?

## **1.6 Scope of the Study**

The scope of the study includes its geographical, content and time aspects.

### **1.6.1 Geographical Scope**

The study was conducted in Nebbi district. The district is in Northern Uganda. It is bordered by Arua District to the north, Amuru District to the northeast, Nwoya District to the east, Bulisa District to the southeast, the Democratic Republic of the Congo (DRC) to the south and Zombo District to the west. Nebbi, where the district headquarters are located approximately 77 kilometres (48 mi), by road, southeast of Arua, the largest town in the sub-region. The coordinates of the district are: 02 27N, 31 15E (Latitude: 2.4500; Longitude: 31.2500) and its population is 2,091,734 people. Nebbi district was chosen because it is one of the districts with divisionism among Pentecostal Churches.

### **1.6.2 Content scope**

The study was restricted to the effects of divisionism on the adherents of Church of God and Church of God of East Africa such as power struggle, corruption and hatred. The scope also looked at the effect and possible solutions to divisionism.

### **1.6.3 Time Scope**

The study covered a time from 1981-2016. This included the time when the church started. This was adequate enough to give us the required information.

### **1.7. Limitations of the study**

As with any research there are study limitations that should be acknowledged for the benefit of future research efforts.

There was a challenge of gaining entry to the organisation targeted. The organisational leaders explained that as a policy, they expected any person aiming to conduct the research in their organisation to make an application in advance in a period of four months prior to the survey. This was not achievable since at the Faculty, introductory letters are only given after submission of the proposal for review. However, the leaders understood the researcher's explanation and allowed him to conduct the research.

Another challenge that was faced was that some respondents were not interested in answering the questionnaires since it was as if it was none of their business and some wanted to be given some money as a way of interesting them to give answers. But with the help of the church leaders, the researcher was able to explain to them how the research is not for business purposes but purely academic and they cooperated.

Money was needed to facilitate the researcher during the study. The researcher had to borrow money from relatives and friends in order to facilitate him during this research study.

Some respondents hide information from the researcher because of fear or some were expecting to be paid money for the information they are giving. The researcher presented an introductory letter to the respondents and informs them that this study is for the academic purpose and the result will be treated with the highest level of confidentiality.

### **1.7 Significance of the study**

This includes both practical and theoretical significance

### **1.7.1 Practical significance**

The study findings are expected to help government in formulating policy that can be used to regulate the different religious groups in the country. This will help in reducing the rampant divisionism among the churches.

The findings of the study are expected to help churches by outlining the factors leading the disunity among Pentecostal churches and this can act as a guide for them to follow and do the right thing.

This study is expected to guide the community in Nebbi district about the causes of disunity among Pentecostal churches and how to mitigate them in order for them to live in harmony.

### **1.7.2 Theoretical Significance**

Theoretically this study is expected to be used as a reference by other researchers who may want to conduct a similar study.

## **1.8 Theoretical Framework**

Theories and models

The psycho-cultural theory of conflict. Psycho-cultural conflict theory emphasizes the role of culture, shared, profound oppositions, the conceptualization of enemies and deep-seated dispositions about human action stemming from earliest developments<sup>13</sup>. The psychological conflict theory postulates that the behavior and beliefs of groups is based on the past where myths, the origins of different groups, the nature of their relationships and their place in the social structure are presented.

---

<sup>13</sup> M.H.Ross, Psycho-Cultural Interpretations, Theory and Peace-Making in Ethnic Conflicts, *Journal of Political Psychology*, Blackwell, Cambridge. 1995, Vol.16, No.3, pp 523-544.



Psycho-cultural conflict theory emphasizes the role of culture, shared profound “we they” oppositions, how enemies are conceptualized, the deep-seated dispositions about human actions that stems from earliest developments. According to this theory communities that feel discriminated against or deprived of satisfaction of their basic human needs on the basis of their communal identity will develop conflictual tendencies. They will strive for the physical security, political and economic participation as well as recognition and protection of their identity.

The theory recognizes the role of identity because it is important in the escalation, duration and intensity of the conflict. Identity forms an important aspect in the evolution of psychological processes that ultimately creates psycho-cultural dispositions that cause ethnic groups to enter into violent interactions.

According to the theory, practitioners and peace builders should be involved in unearthing the individual perceptions and behavior in an environment of discrimination. By so doing, it aims at altering the mind set and embracing diversity of cultural differences. Ethnic conflicts as a whole is not a linear process but dynamic which cover a long period of time escalate, explode, de-escalate, and re-escalate.

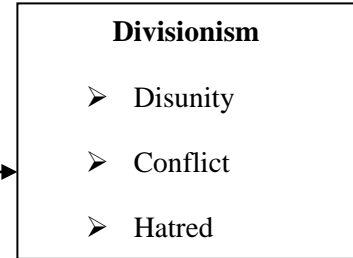
The above concepts revealed that division starts from a few member of the church and escalates to other members of the church and also to other churches. The theoretical concepts further revealed how divisionism can be minimized among the Churches like that of Church of God and Church of God of East Africa in Nebbi district.

## 1.9 The Conceptual Framework

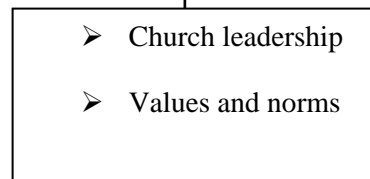
### Independent Variables



### Dependent Variables



### Intervening Variables



The conceptual framework below is diagrammatical illustration indicating factors leading to the divisionism between the adherents of Church of God and Church of God of East African in Nebbi district. These factors include education factors like academic qualifications and professional training of the Church leaders. Economic factors such as personal gain, source of livelihood and poverty. Social factors such as prestige, popularity and ignorance among others. Presence of these factors in the Church of God and Church of God of East African causes divisionism. Proper action on these factors reduces divisionism. The researcher also identified some intervening variables, which may lead to divisionism. These include; church leadership and values and norms. If these variables are not controlled, they may interfere with the results of the study.

## **1.10 Definition of terms**

**Roles** are specific tasks or duties that members are expected to complete. They are specific activities or obligations for which they are held accountable when they assume or a signed to.

**Christians** are the follower of Jesus Christ. They believe that Jesus Christ is he Messiah, sent by God.

**Churches** are public worship of God or a religious service in such a building

**Divisionism** is splitting into two or more groups.

**Divisionism** is a fight, battle, struggle, especially prolonged struggle; strive between people or groups.

**Adherents** is sticking or being faithful to.

**Assess** is to make judgment about something.

**Cause** is a person or thing that gives rise to an action, phenomenon or condition.

**Effect** refers to a physical force like a collision, an influence (bad role model or a hero) or a strong effect.

**Ethnicity** refers to culturally traits that are shared by a category of people such as language, religion, or national origin.

**Evangelism** refers to the spreading of the Christian gospel by public preaching or person witness.

**Pentecostal** refers to relating to or denominating of a number of Christian movement and individuals emphasizing baptism in the Holy Spirit, evidenced by speaking in tongue, prophecy and exorcism.

## **1.11 LITERATURE REVIEW**

The main objective of this chapter is to review related literature by different scholars who conducted similar studies on divisionism in Pentecostal churches. On the basis of literature review the chapter aims at establishing linkage between causes, effects and how problems of divisionism can be addressed.

### **1.11.1 Causes of Divisionism**

The factors which cause divisionism according to Lokko are ethnicity, tribalism, poor leadership, mediocrity, lack of accountability, exploitation of national resources by nationals and foreigners without giving back to the society what they deserved, looting of national coffers and asserts. This has led to the destruction of human life and property as well as natural resources<sup>14</sup>. He further indicates that the conflict endangers mental calmness and harmonious existence of law, order and well-being in all relationships in life which brings development and prosperity to humanity. The researcher agrees with Lokko. This thesis, however, looked more at the issue of religious conflict as the cause of divisionism in Nebbi district.

The various conflicts in Ghana include religious conflicts<sup>15</sup>. They deal with a religious conflict which has been much reported and debated. That is the one that occurred between the traditional religious authorities of the Ga Traditional state and Christian churches in several suburbs of the capital Accra. The annual ban on drumming and dancing which precedes the Homowo festival of

---

<sup>14</sup> Lokko, F.O & Lokko, C.N.M. *Choose this Day: Peace, Development, Politic, Crude Oil, service or conflicts*. Takoradi: Successful Life Guide foundation, 2012, p.78.

<sup>15</sup> Tsikat, D. and Seini, W. *Identities, Inequalities and Conflicts in Ghana*. CRISE Working Pepper 5. University of Oxford, Queen Elizabeth house, 2004, p.27-31.

the Ga people is the point of divisionism as several Christian Churches have refused to observe the ban and have been attacked by organised unofficial enforcers of the ban.

In his work, *Religious Conflict in Nigeria: Implications on Socio-Economic and Psychological Perception on Muslims in Igboland*, Uchedu<sup>16</sup> states that religious conflict is based on the psycho-cultural theory of conflict. The theory shows that psychological, religious, and other cultural contradictions are the basis of divisionism. In this kind of conflict, passion for the protection of one's identity, religion and culture overwhelms reason and inflames conflict behaviour. Events which threaten to remove the feeling of safety that are tied to different forms of identity usually lead to defensive reactions, which aimed at avoiding such spiritual or physical exposures. It is in the cause of such defensive and offensive reactions based on the protection of faith that religious onslaughts are carried out, which creates socio-cultural, economic and psychological implications for the adherents of the faiths involved in the conflict.

Tosu in his abridged version of his book evangelized that in 1990 there had emerged the beginnings of a gigantic split in the entire Evangelical Presbyterian (E.P.) Church<sup>17</sup>. This resulted in a sizeable section of the church, led by some pastors, breaking off to form the Evangelical Presbyterian (E.P.) Church of Ghana with headquarters in Accra. The parent church is Evangelical Presbyterian (E.P.) Church and the breakaway church had been for many years

---

<sup>16</sup> Uched, E. *Religious Conflicts in Nigeria: Implications on Socio-Economic and Psychosocial Perception of Muslim in Igbo Land*, 2010, p. 120.

<sup>17</sup> Tosu, L. *Evangelical Presbyterian Church: Anyako (Bremen Mission) 1857-2007*. Accra. E.P Publishing Press, 2007. P. 90-94.

Evangelical Presbyterian (E. P.) Church of Ghana which was renamed Global Evangelical Church in 2003, after protracted litigation about the name. He stated that the split started as a disagreement about some light doctrinal issues, especially on the move by some break-away members to introduce Pentecostal charismatic modes of worship into the church which were gaining ground throughout the country. Eventually, the disagreement developed into a dispute on whether to allow the incumbent Moderator, Dzobo to be re-elected for a third four-year term as moderator. The researcher found out whether the causes of church conflict stated by Tosu are applicable in Nebbi situation.

Awedoba in his work *Ethnographic study* argues that conflicts do not happen without cause<sup>18</sup>. The sources are many, some remote and some immediate. There are conflicts based on ideological differences, religious beliefs and practices hence making the issue doctrinal. The researcher is in agreement with Awedoba views. Church split (division) that lead to church splits are said all too common occurrence in the body of Christ. The effect of church split, regardless of the cause, can be divesting, church splits distress and dismay mature believers delusion new believers, cause have in the lives of Pastors and their families and bring reproach upon the name of Christ. But there hope, churches that split can experience healing and restoration *ebid*<sup>19</sup>.

Churches are like hospitals, full of the wounded and sick people, but in the church the sickness is sin and the wounds are those who inflict upon us and one another because of sin. One sin that cause multiple problems is a lack of forgiveness. No Christian is perfect and no pastor or elder,

---

<sup>18</sup> Awedoba, A. K. *An Ethnographic Study of Northern Ghanaian Conflicts: Towards A Sustainable Peace*. Accra: Sub-Saharan Publishers, 2009, p. 12-16.

<sup>19</sup> Ephesians 4:32, Corinthian 3:13 Christian

deacon is perfect. When all these imperfect people get together disagreements, hard feelings and misunderstanding are inevitable. If our expectations of others are too high disappointment is inevitable and can cause further feeling of heart resentment. Our response to one another should be to forgive one another in kindness and compassion<sup>20</sup>, love which covers a multitude of sins, followed by an increase commitment to serve one another Peter<sup>19</sup>. Once we are committed forgiving, loving and serving one another we will see each other's differences in a new light. But if we react to differences of opinion by taking sides and gossiping the split will widen and more harm will be done to the church members and our message to the world will be further compromised. Thus, would reduce divisionism in churches.

According to James a Church split may happen when someone seek to manipulate people and /or events for his own ends, it may be that there is pride in rule – keeping and those who do not keep the same rule are ill-treated, it may be that a pet interpretation of doctrine is emphasized and used as a litmus test for belonging to the “in” group or, it could be that one wants to wrest leadership from the pastor or elders and rallies a group of people around himself to accomplish a cop-detach, sadly, difference of opinion regarding music and worship style is also a frequent cause of division in the church *ibid*<sup>21</sup>. The above was found to be a cause of church conflict among Pentecostal churches in Nebbi district.

Ultimately the church is only as strong as its individual members when Paul admonishes the church in Rome to have decently “not in orgies an drunkenness, not in sexual immorality and

---

<sup>20</sup> Peter 4:8-11

<sup>21</sup> James: 4:1-3)

debauchery, not in dissension and jealousy Rom<sup>22</sup>. Church members are influenced daily on immoral culture, and one hour a week in church is wholly inadequate to counter the culture. Thus, these cultures can be a cause of divisionism in churches because the church is influenced by secular culture that we think, talk and act in its image instead of in the image of our head the Lord Jesus the world standard is one of self-promotion, self-esteem, and self-worship, and other people have value only insofar as they are willing to gossiping idolize us the way we idolize ourselves such an attitude always lead to dissension and jealousy. This causes members in churches to be divided because everyone is driven by his or her own motive.

The cure is found in Titus<sup>23</sup> for the erasing of God that brings salvation has appeared to all men, it teaches us to say “No” to unworldliness and worldly passions, and to his self-controlled, upright and godly lives in this present age while we wait for the blessed hope the glorious appearing of our great God and savior, Jesus Christ God’s grace shed upon those who belong to Him through faith in Christ, enable us to bring worldly passion, put away immorality and live in Godly humility consider others better than yourself Philippine<sup>24</sup>.

The apostle Paul uses the analogy of body to describe the church in ebid<sup>25</sup>. He calls the church the body of Christ. We are to be the body which does the will of the Head Jesus Christ. If everyone is the body focused on doing the will of God and on worshiping Jesus Christ in love and humility, there may be disagreement, but the disagreement will be worked out in a loving and appropriate manner.

---

<sup>22</sup> <sup>22</sup>Romans 13:13)

<sup>23</sup> Titus 2:11-13

<sup>24</sup> <sup>24</sup>Philippine 2:3



This section deals with the effect of divisionism in Pentecostal churches. The factors discussed below include: - doctrines, dressing code, church authority, finances and lack of training of leaders. Conflict according to Ayanga, is a reality in, but not limited to the Pentecostal churches in Africa. Other 18 institutions like the family and governments in and out of Africa suffer conflict too. The conflicts affect the religious and spiritual lives thus disrupting harmony in the society.

Vahakangas and Kyomo<sup>25</sup> indicate that there are numerous conflicts encountered by Pentecostal churches. Some of the factors that cause conflict include the dress code. Some Pentecostal churches emphasize the covering of the head by women who, further, should wear long dresses. This becomes their identity that distances them from their fellow Pentecostal believers. Such a group of believers operate on their own and have no relations with other churches. Divisions also occur due to the dressing codes of the clergy. While some Pentecostal pastors put on robes or other outer garments during pastoral services, others do not.

For example the Church of God does not ascribe to any dressing code. In some churches, pastors cannot preside over ceremonies without outfits designed for those occasions. In others, pastors and other members of the clergy are at liberty to wear ordinary clothes while conducting weddings or funeral services. This disparity in dressing by both lay members and clergy cause frequent arguments and counter-accusations within Pentecostal churches. Thus, leads to divisionism in churches.

---

<sup>25</sup> Vahakangas, M. and Kyomo, A.A. eds (2003). *Charismatic Renewal in Africa*. Nairobi: Acton Publishers

Some Pentecostal churches according to Harrison<sup>26</sup>, forbid women from participating in church activities like preaching or praying. They believe that it is only men who are supposed to lead in worship and preaching. The members of such churches have open disagreements with other Pentecostals who allow women believers to participate in church services. He further notes that another major doctrine which divides the Pentecostal believers is the gift of speaking in tongues. Some insist that all believers should speak in tongues, while others disagree. Those who oppose this belief argue that, all spiritual gifts are equal and are all meant to edify the body of Christ (Church). Some Pentecostal believers overemphasize on the gift of prophesy at the expense of other gifts. The gift of prophesy is used to pair up marriage partners, decide on levels of education and even personal careers. This becomes another divisive doctrine in the Pentecostal churches.

The use of anointing oil has also been identified as another major cause of conflict in Pentecostal churches. Adeyemo<sup>27</sup>, for instance argues that some Pentecostal Christians drink the anointing oil or apply it on their residential homes to protect themselves from evil. Others use it in different ways. The interpretation and application of these varying doctrines have caused many Pentecostal believers to differ leading to splits. For example some members of the Winners Chapel Church (WCC) decamped and joined other churches because they were dissatisfied by the ritualistic use of anointing oil.

---

<sup>26</sup> Harrison, W. L. (1989). *Effective Church Leadership*. Minnesota: Augsburg Minneapolis Publishers.

<sup>27</sup> Adeyemo, T. (2006). *Africa Bible Commentary*, A one volume Commentary written by 70 African scholars. Nairobi: World Alive Publishers

Sanders and Kamau<sup>28</sup> observe that the expulsion of some members, who do not follow set policies by church leadership, becomes another cause of conflicts. When such people are expelled, they usually start their own Pentecostal denominations. An example of such a church is the People`s Church in Kerugoya. The founder of this church according to Joseph Kiiru, one of the respondents, is Francis Wanderi who was initially the bishop of Christian Church International Kirinyaga diocese. Wanderi is said to have had disagreements with the Christian Church International presiding bishop over the appointment of some pastors under his jurisdiction. These disagreements led to Wanderi`s separation from Christian Church International.

Gichaga et al<sup>29</sup> observe that debate on the celebration of the Holy Communion is another divisive factor in Pentecostal churches. There are those churches that regularly observe this rite on a weekly basis (every Sunday). Some of them take a longer period, even years without partaking sacraments. As a result, this brings divisions because the attitudes attached to them are varied. He also identifies the teachings on eschatology (study of end times) as another cause of division among Pentecostal churches. Some of these churches give false eschatological teachings which make their followers to behave in unnatural ways.

In fact some Christians have died under mysterious circumstances due to such teachings. The Apostolic Faith Church is a good example where some of their members in Baringo County locked themselves for forty days of prayer and fasting. At the end of this session some of them

---

<sup>28</sup> Sanders, J. O. (1994). *Spiritual Leadership*. Chicago: Moody Press

<sup>29</sup> Gichaga, S. et al (2004). *Secondary Christian Religious Education*. Student book three, Chapter two. Nairobi: Kenya Literature Bureau

died due to starvation. Some Christians encourage others to sell their property, stop working and even commit suicide in order to get to heaven.

Gichaga et al, also observe that baptism is a major cause of conflict in Pentecostal churches. Although most Pentecostals believe in immersion, differences occur due to the controversy on whether a new believer should be baptized immediately after conversion or later. Differences also occur due to beliefs and teachings on the subject of resurrection. There are those who hold the belief that believers will resurrect in their present form when Christ returns. Others hold that all believers will be given new spiritual bodies and will become new personalities. These diversities in beliefs, doctrines and teachings create sharp differences and conflicts among Pentecostal churches. These findings guided the study to have an in-depth understanding of the teachings, beliefs and practices that may have led to conflicts in Christian Church International Kirinyaga.

Wanjau, S. N.<sup>30</sup> points that Pentecostals differ and split due to features they display. These include the use of healing symbols such as holy water and handkerchiefs, among others. Barthel, T. K. and Dable, J.,<sup>31</sup> observes that, some Pentecostal preachers encourage their followers to buy “holy water”, anointing oil and handkerchiefs for protection against evil. Other Pentecostal churches for example the Winners Chapel encourage followers to literally drink olive oil for protection. Some Pentecostal Churches such as PEFA strongly condemn such practices. This therefore, brings conflict in Pentecostal churches.

---

<sup>30</sup> Wanjau, S. N. (2014). *Pastors and Church Elders Training Manuals*. Maana Bible College. Nairobi: Kenya

<sup>31</sup> Barthel, T. K. and Dable, J. (2005). *Peacemaking Women: Biblical Hope for Resolving Conflict*. Grand Rapids Michigan: Baker Books Publishers.

Conflict and divisions according to Burges<sup>32</sup>, occur due to the powers given to the church leaders especially the pastors by the appointing authorities. In some instances, these leaders treat the churches like private property, exclusively co-owned and managed by spouses, close family members and friends. Such leaders exercise a lot of authority, in effect jeopardizing the purpose of the church organs.

Church boards and councils are relegated to simple means of legitimizing the will of the leaders. As a result, the created autocratic leaders choose leadership styles that benefit them. Those dissatisfied with the happenings are forced to quit and go to other churches or start their own. Thus, the way power is executed in some Pentecostal churches also becomes the cause of the numerous wrangles and divisions. The above observations therefore guided the researcher as indicators of some of the factors which may have caused conflict in Christian Church International Kirinyaga.

He observes that, competition among Pentecostal churches also leads to divisions and splits. He points out that, some of the Pentecostal preachers claim to have power to perform miracles. This makes the believers to move from one church to another looking for a place that may satisfy their quest for spiritual deliverance. This movement from one church to the other has left many believers confused and frustrated. Related to competition are the names given to some of these Pentecostal churches. Some preachers brand their churches with attractive names, such as “House of Harvest”, “Mountain of Fire”, “Prayer Palace”, “Miracle Centre” and “Helicopter of

---

<sup>32</sup> Burges, S. M. (Ed) (2002). *The New International Dictionary of Pentecostal Charismatic Movements*. Michigan: Zondervan Publishers.

Christ” among others. These names create curiosity among the believers and increase movement across these churches due to their pronounced publicity.

In most cases, many Christians quit their churches to join other Pentecostal churches a trend that creates animosity among them. He observes that among the many causes of church conflicts, the major one is finances. The gospel of prosperity<sup>33</sup> has become the sermon of almost every Pentecostal preacher. This has influenced the Pentecostal Christians so much that they judge whether a preacher is anointed or not, depending on his/her material resources.

Majority of such preachers insist on generous giving “seed planting” from the congregation in return for the promise of good health, bountiful harvest or income, children for the barren and immense wealth. In other words, these preachers promise miracles to desperate victims in return for giving. Since the Christian faith is not all about material wealth, desperation comes in when some of these Christians do not realize their objectives. They become disappointed and start moving from one Pentecostal church to another seeking for fulfillment. This scenario causes conflict among these churches because in the process of the movement, believers talk ill of one another especially their former pastors. At the same time, some co-pastors defect from their churches as a sign of either disapproval or greed for material things. They pick up the same approach and start their own Pentecostal churches in an attempt to get rich.

Muturi<sup>33</sup>, point out that lack of education and theological training causes divisions in churches because when preachers are not trained, they may not be able to handle challenges that are found in their churches. This limitation has adversely affected their preaching, counseling and other general pastoral duties. He further observes that uneducated as well as untrained pastors will in

---

<sup>33</sup> Muturi, K. M. (2009). Pastors and Church Elders Training Manuals. Nairobi Pentecostal Bible College; Nairobi: Kenya.

most cases preach an impoverished gospel that lacks perspective and retards the spiritual growth of their congregation. In most cases their teachings raise queries from listeners who become dissatisfied with some of their invalid arguments. Such a situation creates tension and conflict in a church. It also makes believers to move from one Pentecostal church to another in search of fellowship and spiritual satisfaction. Such movements cause tensions which create divisions in these churches.

Chacha<sup>34</sup>, observes that, problems emerge in the churches due to the fact that some church leaders assume positions of leadership that they themselves have not either qualified or been called to undertake. It is further noted that, conflicts in churches are accelerated by refusal of the clergy to hand over power after elections. This happens quite often where the incumbent declines to step aside in transitional leadership. This finally results in two or more different camps each with a leader and a claim for legitimate leadership.

This study made a critical look at these issues in its efforts to unearth causes of conflicts in Christian Church International Kirinyaga. The factors highlighted above seem to suggest that the conflicts and subsequent split in Christian Church International Kirinyaga can be explained by the greed for material wealth and hunger for power among those who rose into leadership echelons. However, after the research was conducted in Christian Church International Kirinyaga, other factors that cause conflict in Pentecostal churches were identified.

---

<sup>34</sup> Chacha, B. (2007). *Pastors or Bastards? The Dynamics of Religion and Politics in the 2007 General Elections*. Nairobi: University of Nairobi Publishers.

### 1.11.2 The effect of divisionism

Ansre records that there was division of the Evangelical Presbyterian Church<sup>35</sup>. This had led to the closure of church buildings or disruption of church service. The effects of the crisis have caused division in some families and property loss. Mahama quoting ethnic divisionism in Northern Ghana from *Uhuru magazine* by stating that the North is finished<sup>36</sup>. He maintained that divisionism has sent us several years back. The statement is said to be the lamentation of a Dagomba during the 1994 ethnic divisionism in Northern Ghana. He again quotes what the Ya-Na said of the effect of the war that the clock of progress and development has been set back several years and our status nationally as a depressed area economically has further been worsened. He makes it clear that the consequences of war [divisionism], without doubt, are loss of life, personal injury, mental agony and loss of property, environmental degradation and a lasting acrimony between the combatants.

He says in 1994, the Nanumba gave details of their property losses in the war. 56 villages with 17,513 houses were burnt down as well as 34 Primary and Junior Secondary Schools were destroyed. One Senior Secondary School at Wulensi was vandalized. This material merely discussed the ethnic divisionism in the Northern part of Ghana. This study closed this gap by establishing the effects of divisionism in Uganda.

The other effect is that of drawing away members of the already existing churches. Since most of the new churches claim to be renewal movements by implication, their main targets are the membership of established churches. That is people who are already Christians, whom they

---

<sup>35</sup> Cor 12 and Roman 12

<sup>36</sup> Ansre, G. *The Evangelical Prebyterian Church 150 Years of Evangelization and Development 1847-1997*. Ho: E.P. Church Press, 1997, p.14-20



intend to renew. The new churches, therefore, draw away members of the established churches. He goes on to point out that economically, newer churches are able to raise more funds locally than the old churches. The researcher quite agrees with Dovlo in his assertion. The researcher used this document in the thesis to find out the situation in Nebbi district.

Conkin<sup>37</sup>, asserts that, church conflicts bring despair and hopelessness to all those affected. Some start to wander from church to church, seeking a place they can identify with. Others become disappointed and finally lose their Christian faith. This scholar further asserts that, church conflicts create mistrust between leaders and their followers. This becomes more evident when some Christians start grouping themselves into rival factions thus giving loyalty to one leader and fighting their opponents. These are some of the challenges faced in Pentecostal churches today.

Mahoney, R.<sup>38</sup> asserted that church conflicts lead to the mobility of members. People move back and forth from one church to the other seeking spiritual satisfaction and a place where they can belong. Thus, the congregation gets into a state of mobility and change. This mobility exposes Pentecostal Christians to abuse by church leaders who in most cases exploit them financially because they are desperate and are looking for identity. All this is because they are seeking for spiritual nourishment. Therefore, conflicts lead to psychological and emotional problems. *ibid*

These scholars further observe that many of these members may not know the source of the problem and often hope that such conflicts will be resolved. However, when the situation gets

---

<sup>37</sup> Conkin, P. K. (2008). *American Originals: Homemade Varieties of Christianity*. Michigan: Zondervan Publishers.

<sup>38</sup> Mahoney, R. (1993) *The Shepherds Staff*. Burbank: World Map Publishers. MC Manners (1990). *Oxford Illustrated History of Christianity; The Expansion of Christianity*. New York: Franzen Publishers

worse to the extent of splitting or closing down a church, such Christians become emotionally unstable and may not trust any other church leader again. Guided by these findings, the researcher was able to identify the effects of conflicts.

Chacha further asserts that, when Christian leaders use the church as an instrument for gaining supremacy and power at the expense of other Christian virtues, it is destructive. He asserts that, conflicts and subsequent splits or church closures discourage and put off other would be Christians. These conflicts sometimes end up being reported in the media thus giving the church negative publicity. Such situations tarnish the image of the church thus repel many people from joining the Christian faith. This affects negatively the “Great Commission” in Matthew<sup>39</sup>, where believers have been commanded to evangelize and bring many people to the Christian faith. This study has identified the effects of conflicts in the Church. It has outlined both positive and negative effects of church conflict.

### **1.11.3 Dealing with divisionism in Christian churches**

De Gruchy and Martine in their book, *Religion and the Reconstruction of Civil Society* say there is the need to develop an approach to divisionism mediation and such a perspective is reflected in Assefa’s definition: divisionism resolution and therefore peacemaking involves a restrict using of relationship, a transition from an order based on voluntarism from a relationship characterized by hierarchy to one marked by equality, participation, respect, mutual enrichment and growth<sup>40</sup>. Assefa pointed out that this restriction of human relationship is the process of reconciliation that

---

<sup>39</sup> Matthew 28:19

<sup>40</sup> De Gruchy, J.W & Martin, S. *Religion and reconstruction of Civil Society*. University of South Africa, 1994, p. 196-197.

is the one which creates a new community, a new social order. The social order is to be based on equal dignity, love, mutual respect, freedom and a radical sense of tolerance. He went on to say that one goal of divisionism mediation is to promote collective problems solving especially in strife torn communities. He reckoned that the restoration of broken relationship is incomplete if it does not affirm the human rights agenda. Assefa was of the view that Christian communities have to embark on programme of dialogue to confront those issues that have created divisionism. Such dialogue should enable these communities to refocus on alternative theological visions. In other words, churches must embark on a re-educational process designed to re-visit certain tenets of the Christian faith. This researcher looked at issues raised above and applied the relevant ones in the work.

Horowitz and Borden in their work, *Social Psychology*, record some scholars who dealt with how divisionism could be resolved<sup>41</sup>. They indicated Rubin and Brown to have said that to solve divisionism through negotiation, the parties involved in a divisionism must be ready to exchange views, clarify their positions and propose solutions.

Each side presents its demands or proposals for evaluation by the other side, which in turn presents counter demands or counter proposals. By stating one of the functions of negotiation is to get the parties to communicate. This implied that if the parties to a divisionism can just start talking, they will be able to work out a solution<sup>42</sup>. The researcher quite agrees with Rubin and Brown's assertion but disagrees to some extent with Deutsch and Krauss on the ground that communication is not a guarantee that people are ready to bury their differences. These materials

---

<sup>41</sup> Horowitz, A.I & Bordens, K.S. *Social Psychology*. London: Mayfield Publishing Company, 1995, p. 123.176.

<sup>42</sup> Horowitz, I.A. & Bordens, K.S. *Social Psychology*. London: Mayfield Publishing Company, 1995, p.401-543.

contributed greatly in enriching this work as the relevant portions were incorporated and discussed in the thesis. The work of Samwini entitled, *Muslim resurgence in Ghana since 1950* records that anytime there is religious divisionism, it would be appropriate to seek settlement through dialogue over the matter so that the distorted relationship can be straightened<sup>43</sup>. The researcher is in agreement with Samwini views of divisionism resolution. The study revealed that the situation is the same in Nebbi district.

Gedzi observed that divisionism are bound to occur where there is incompatibility of opinions, rules, or norms and others between people, groups or societies over a claim<sup>44</sup>. He added that there are many ways that disputes or divisionism can be resolved, depending on the type of the divisionism, and indicating that disputes differ in nature and scope. Conceivably, even within the same category of disputes, there may be apparent differences. It may be possible to explain these differences by acknowledging the issues and factors that can influence opposing parties. In this light, it is logical to say that one particular process of dispute resolution may not be applicable to all types of disputes.

#### **1.11.4. Conclusion**

The literature has been reviewed in relation to what other authors studied about divisionism in Pentecostal churches. The studies established the causes of divisionism, effect of divisionism and possible ways to deal with divisionism. However, these studies do not bring a clear situation as it

---

<sup>43</sup> Samwini, N.I. *The Muslim Resurgence in Ghana since 1950*. New Brunswick: Transaction Publisher, 2006, p.112-322.

<sup>44</sup> Gedzi, V.S. *Principles and Practices of Dispute Resolution in Ghana: Ewe and Akan Procedures Females' Inheritance and Property Right*: Shaker Publishing. B.V, 2009, p.29-57.

is in Pentecostal Churches in Nebbi District thus, this study bridged this gap by established the real situation in Nebbi District.

## **1.12 METHODOLOGY**

This chapter presents research methodology used in this study. Thus the main objective of the chapter is to provide an account of how data used in this study were obtained and interpreted and how the methodology was operationalized. The chapter begins by presenting the explanation of research design, the study area, study population, sampling method, sample size, data collection methods (tools), data quality control and data analyses methods.

### **1.12.1 Study Design**

Specifically, the case study was used. A case study is an empirical enquiry that investigates a divisionism within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident and it relies on multiples sources of evidence. The study used descriptive approach to explain in details the participant's responses in an accurate way for example observations and recording of the participants. In this study, the researcher described the causes, effect and the ways to deal with divisionism in Pentecostal churches. Besides the descriptive approach, a quantitative (statistical) approach has also been employed to show positive incentive in aspect of findings.

### **1.12.2 Area of the study**

The study was conducted in Nebbi district. The study was conducted in the two counties of Jonam and Padyere in Nebbi district. This was because the two churches under study; the adherents of Church of God and Church of God of East Africa are predominantly located in these counties. The study comprised of 30 churches taking at least 15 Churches from Church of God and 15 Churches from Church of God of East African as presented in table 1. This brings unity in the community.

### 1.12.3 The study population and sample size

#### 1.12.3.1 Study population

The study population included the church leaders, local leaders and the church members from Church of God and Church of God of East Africa in Nebbi district. Church leaders were selected due to conviction that they oversee the management of the Churches since they are the overall administrators. Local leaders were selected due to conviction that they always monitor and witness cases of divisionism of their areas of jurisdiction including; therefore they were aware of causes, effect of divisionism and can be relevant in providing relevant information for this study. Church members were selected due to conviction that they are the first to witness cases of divisionism in their Churches, therefore they know the conditions their churches go through. They were able to give relevant information about the study under investigation.

#### 1.12.3.2. Sample size

Using Krejcie, R.V., & Morgan, D.W., (1970) table, the sample size was 270. This included 210 church members from the thirty churches that were selected for the study, taking at least 7 members from each. 30 church leaders taking at least 1 from each church and 30 Chairpersons of local council one (LCI), taking at least 1 from each ward where the selected churches for the study are located.

**Table 1: Sample size**

Category of respondents	Sample size	Sampling technique
Church leaders	30	Purposive
Local leaders	30	Purposive
Church members	210	Simple random
<b>Total</b>	<b>270</b>	

#### **1.12.4 Sampling Procedure**

Purposive sampling method was used to select the church leaders and local leaders. This method was used for these groups because they are well versed in the subject being investigated and have the required information the study is looking for. This was done by identifying Church leaders from both Church of God and Church of God of East Africa and local leaders who were located within the study area. Simple random sampling method was used to select Church member this was done to provide an equal opportunity for the entire Church member to be selected for the study. This method was used because it gives an equal chance for all the individuals from being selected from the total population, thus eliminating being biased.

#### **1.12.5 Source of Data**

These are the means used to gather information which included both primary and secondary data.

##### **1.12.5.1. Primary data**

The researcher obtained the first hand data directly from the church members, local leaders and church leaders through questionnaires and interviews. One advantage of primary data is that it is gathered first hand on the causes of divisionism, its effect and the ways to deal with divisionism.

##### **1.12.5.2. Secondary data**

Secondary data was obtained from various records both at the churches and records of cases of divisionism at the local level council and written literatures from different libraries for examples records like list of properties destroyed during the divisionism.

#### **1.12.6. Data collection methods**

##### **1.12.6.1. Questionnaire method**

For the purpose of this study, both open ended questionnaires were used to collect data. The method was used to collect data from church members who were given the questionnaire to be



answered at their own convenient time after it was collected by the researcher upon notice of completion.

#### **1.12.6.2. Interview guide**

This study used structured interview guide. The study used the interview guide to collect data from the church leaders and local leaders. Interview method helped in the collection of more data since it allowed the interaction of both the researcher and the respondents. Interview also increased mutual understanding and co-operation between the interviewer and the interviewee and helped to collect the fresh, new and primary information as needed.

#### **1.12.7 Research instruments**

##### **1.12.7.1 Questionnaire**

The questionnaire was used to collect primary data from the respondents. Questionnaire consisted open ended questions which were administered by the researcher. The questionnaires were used to collect data from church members.

##### **1.12.7.2 Interview guides**

This method was use to collect data from the church leaders, church members and local leaders who could not sit down and answer the questions thus were used to supplement responses from the questionnaires. The interview was chosen because it allows great flexibility in the questioning process and probing for additional information through supplementary question is possible.

##### **1.12.8 Quality control**

There are no scientific principles which would guarantee a valid and reliable research instrument, but there are ways in which this can be pursued. First, the items in the research instruments were

based on prior research whenever possible. Due to this, in this study most of the questions were based on prior research. Secondly, the questionnaires were pre-tested.

#### **1.12.8.1 Pre-testing of Study Tools**

After obtaining the permission from the Nebbi district headquarters, the questionnaire were pre tested at one of the churches on five church members to ensure the reliability, ease of understanding and appropriateness. Thereafter adjustments and corrections were made to the tools after review following the pretest. Pre-test was done to ensure validity.

#### **1.12.8.2 Training of Research Assistants**

Two research assistants were recruited and trained to assist the researcher in the data collection exercise. Their roles were to seek consent from selected respondents and proceed to carry out individual interviews. Their training included going through all study tools to ensure common understanding of all questions, questioning and probing techniques to help minimize loss of the intended meaning and how to fill in the questionnaires.

#### **1.12.8.3 Field Editing of Data**

Interviewers and the interview process were supervised and monitored, respectively by the researcher. The researcher had to check for data accuracy, consistency and completeness. Anomalies that arose were corrected appropriately by contacting respondents by telephone and numbering and coding the questionnaires properly.

#### **1.12.9 Data Analysis**

The researcher used both quantitative and qualitative data methods of analyzing data.

### **1.12.9.1 Quantitative Data Analysis**

Quantitative data were analyzed using descriptive statistics. This method describes the basic features of the data in the study. They provided simple summaries about the sample and the measures. Together with simple graphics analysis, they form the basis of virtually every quantitative analysis of data.

### **1.12.9.2 Qualitative Data**

This is where you describe and interpret information gathered verbally for example through the interview guides. The recorded data from interview guide in conversations forms, patterns of opinions and beliefs were listed using direct quotes and paraphrasing common ideas. All data that relate to the already classified patterns were identified and expounded on. Related patterns were combined into sub-themes thus creating meaningful categories to which codes were assigned. Themes were identified by bringing together components or fragments and subthemes of ideas as well as experiences, which were seen to be meaningless when, view alone.

### **1.12.10 Ethical Consideration**

The researcher collected an introductory letter from the Department of Religious Studies, Kyambogo University. He then presented the letter to the responsible authorities at Nebbi District Local Government where he was given the permission to go ahead with the study. Before data collection, the researcher informed the respondents on the purpose of the study and its benefits. The study was conducted with the consent of the respondents; rules of research were strictly adhered to. Confidentiality and respect of the respondents was observed during the study where necessary names of the respondents were mentioned after his or her consent for example Joel Ongei, Mathias Rubanga among many others. Honesty was observed by acknowledging all the relevant sources of information.

## CHAPTER TWO

### CAUSES OF DIVISIONISM BETWEEN THE ADHERENTS OF CHURCH OF GOD AND CHURCH OF GOD OF EAST AFRICA

#### 2.1 Introduction

This chapter focuses on the causes of divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district. It included power struggle, low level of education, ignorance and poverty among others. Respondents were asked to give their views about the causes of divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district. Their responses were presented in Table 2.1.

**Table 2.1: Causes of divisionism between the adherents of Church of God and Church of God of East Africa**

Causes of divisionism	Frequency (f)	Percentage (%)
Power struggle	101	37.4
Low level of education	82	30.4
Ignorance	72	26.7
Poverty	15	5.5
<b>Total</b>	<b>270</b>	<b>100</b>

**Source: Field Data**

The findings in Table 2.1 indicates that power struggle was one of the major causes of divisionism between the adherents of Church of God and Church of God of East 101(37.4%), followed by low level of education 82(30.4%), ignorance 72(26.7%) and poverty with 15(5.5%) only.

### **2.1.1. Discussion**

The findings from the above table indicate that power struggle as indicated by most respondents as being one of the major causes of divisionism between the adherents of Church of God and Church of God of East Africa. This is because the leaders of Church of God of east Africa wanted to retain their positions in the Church when they were voted out from their positions at Church of God resulting into creation of Church of God of East Africa.

This finding is supported by the interview the research had with one of the respondents Mathias Rubanga on 1<sup>st</sup> May 2017 who stated that:

*Power struggle is one of the major causes of divisionism between the adherents of Church of God and Church of God of East Africa because the Church leaders who were voted out from their positions at Church of God never wanted to leave the office claiming that they are the ones who started the Church and therefore owned the Church. This made them to start another Church of God of east Africa when they were forced out.*

This finding is also in agreement with Tosu in his abridged version of his book evangelized that in 1990 there had emerged the beginnings of a gigantic split in the entire Evangelical Presbyterian (E.P.) Church. This resulted in a sizeable section of the church, led by some pastors, breaking off to form the Evangelical Presbyterian (E.P.) Church of Ghana with headquarters in Accra. The parent church is Evangelical Presbyterian (E.P.) Church and the breakaway church had been for many years Evangelical Presbyterian (E. P.) Church of Ghana which was renamed Global Evangelical Church in 2003, after protracted litigation about the name. He stated that the split started as a disagreement about some rather light doctrinal issues, especially on the move by some break-away members to introduce Pentecostal charismatic modes of worship into the

church which were gaining ground throughout the country. Eventually, the disagreement developed into a dispute on whether to allow the incumbent Moderator, Dzobo to be re-elected for a third four-year term as moderator.

This finding is also in line with Burges, who stated that Church division occurs due to the powers given to the church leaders especially the pastors by the appointing authorities. In some instances, these leaders treat the churches like private property, exclusively co-owned and managed by spouses, close family members and friends. Such leaders exercise a lot of authority, in effect jeopardizing the purpose of the church organs. Church boards and councils are relegated to simple means of legitimizing the will of the leaders. As a result, the created autocratic leaders choose leadership styles that benefit them. Those dissatisfied with the happenings are forced to quit and go to other churches or start their own. Thus, the way power is executed in some Pentecostal churches also becomes the cause of the numerous wrangles and divisions.

In addition to that, low level of education was also indicated as being one of the major causes of divisionism between the adherents of Church of God and Church of God of East Africa. This is because when Church of God realized that there is need to have educated leaders with clear vision for Church development, they organized an election which voted out most of their leaders who were not educated. These Church leaders who were voted out due to their low level of education decided to start Church of God of East Africa as a rival Church.

This finding is supported by the interview the researcher had with one of the Church leader from Church of God who stated that:

*The Church leaders who were voted out had low level of education and therefore could not champion the Church visions. But unfortunately when they were voted out, they decided to start Church of God of East Africa as rival Church.*

This finding is supported further by James who stated that a Church split may happen when someone seek to manipulate people and /or events for his own ends, it may be that there is pride in rule – keeping and those who do not keep the same rule are ill-treated, it may be that a pet interpretation of doctrine is emphasized and used as a litmus test for belonging to the “in” group or, it could be that one wants to wrest leadership from the pastor or elders and rallies a group of people around himself to accomplish a cop detach, sadly, difference of opinion regarding music and worship style is also a frequent cause of division in the church.

Furthermore, some respondents also mentioned ignorance as being one of the causes of divisionism between the adherents of Church of God and Church of God of East Africa. This is because the majority of former Church leaders and members who started Church of God of East Africa had little knowledge and thought that being the pioneer of the Church, they own the Church, when they were voted out they started Church of God of East Africa as a rival Church. This finding is supported by the interview the researcher had with one of the Church leaders from Church of God of East Africa who stated that:

*We breakaway from Church of God because we were the one who started it and when the Church started to perform well, they voted us out of the office and we moved and opened Church of God of east Africa.*

In addition, poverty was also indicated by some respondents as being one of the causes of divisionism between the adherents of Church of God and Church of God of East Africa. This is

because most of the Church leaders and some members were looking at the Church as a source of income given the prevailing economic situation in the area. This finding is in agreement with the interview the researcher had with one Church member from Church of God of East Africa who stated that:

*We started Church of God of East Africa because it is our source of livelihood. This were we get our food and school fees for our children.*

Interview held on 3 May 2017 with Ocayjok who said that the leaders who were voted out mismanaged church project for example those leaders mismanage the goat farm at pattern. The other church members did not benefit at all from the project. They took the church to be their source of livelihood therefore when they were voted out, they started the new church.

On the same date Ogen Mungu from the same Church Nyamucar Church of God of East Africa said that *indeed all leaders who were voted out were P.7 leavers who could not champion the church very well*, there were no clear vision for the church, many of them were illiterate and very hard to approach.

While Ocaya Victor from Alagi Church of God of East Africa state that the election was in line with bible. Quoting the book Act 6:3 *“choose men who are of good reputation, they must be full of wisdom and spirit.* In this regard those leaders who are illiterate do not qualify to lead the church because of lack of education.

While Masendi Henry interviewed on the 5/4/2017 said that *the leaders were jealous of those taking theology by extension. They closed the school removed all the T.E books from the students.* This created fear, leading to dropping the course, in regard to this the church saw that there was need to have leaders who are knowledgeable and they organize election.



Chauda Katusabe interviewed on the 5<sup>th</sup>/4/2017 told the researcher that those leaders voted out did wrong to come up with new church. Quoting the Book up 1 Corinthian 1:13 “*Christ cannot be divided in to different groups* “. In this line the study recommended that there is need for the two churches to forgive, reconcile and unite for they are all serving the same purpose that is eternity.

### **Summary**

Power struggle and low level of education were the cause of divisionism between the adherents of Church of God and Church of God of east Africa. This is because those were holding the office were not willing to leave despite their low level of education. In order to resolve this problem there is need for both parties to dialogue and reconcile by both parties accepting their mistakes and forgive one another.

## CHAPTER THREE

### EFFECT OF DIVISIONISM BETWEEN THE ADHERENTS OF CHURCH OF GOD AND CHURCH OF GOD OF EAST AFRICA

#### 3.1. Introduction

In order to established the effect of divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district, respondents were asked to give their views and their responses were presented in the Table 3.

**Table 3.1: The effect of divisionism between the adherents of Church of God and Church of God of East Africa**

<b>Effect of divisionism</b>	<b>Frequency (f)</b>	<b>Percentage (%)</b>
Loss of properties	36	13.3
Hatred	94	34.8
Quarrel	89	33.0
Reeducation in number of followers	51	18.9
<b>Total</b>	<b>270</b>	<b>100</b>

**Source: Field Data**

The findings in Table 3.1 indicate that hatred was one of the major effect of divisionism between the adherents of Church of God and Church of God of East Africa 94(34.8%), followed by quarrel 89(33.0%), reduction in number of followers 51(18.9%) and loss of properties with 36(13.3%) only.

#### 3.1.1. Discussion

Hatred was sighted by the majority of the respondents as being one of the major effects of divisionism between the adherents of Church of God and Church of God of East Africa. This is

because the two Churches leadership and members do not see and wish each other well for example one day the leader of Church of God of East Africa and Church of God collided with motorcycles and the leader of Church of God of east Africa took that of Church of God to the local leaders where the leader of Church of God was made to repair the motorcycle for that of Church of God of East Africa and pay heavy fine and yet these are Christians who should have forgiven each other. This finding is in line with Ansre records that there was division of the Evangelical Presbyterian Church. This had led to the closure of church buildings of or disruption of a church service. The effects of the crisis through which the Evangelical Presbyterian Church were for example, personal animosity which have caused division in some families and property loss.

This finding is also supported by the discussion the researcher had with Ocanda Christine on 21<sup>st</sup>/05/2017 who stated that:

*There is a very big hatred between Church of God and Church of God of East African because whenever they meet there is always quarrel and insult each other.*

Divisionism was also indicated by some of the respondents as being one of the major effects of divisionism between the adherents of Church of God and Church of God of East Africa. This because the two Churches no longer speak, worship and fellowship together.

This finding is supported by the discussion the researcher had with Okello John on the 28<sup>th</sup>/05/2017 from Church of God of East African who stated that:

*The divisionism between the two Church had reached its peak for example there was a time when the father of the leader of Church of God died, some members from Church of*

*God East Africa including their leader did not attend the burial. Instead some were wishing him dead instead of the father.*

Reduction in numbers of followers was also mentioned by some respondents as being one of the effects of divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district. This is because most Church members from Church of God of East Africa is going back to Church of God. This finding is supported by the interview the researcher had with the leader of Church of God who stated that "we are receiving many members from Church of God of East Africa who promising not to go back to Church of God of East Africa due poor leadership". This implies that as a result of divisionism many followers find themselves in different churches.

This finding is in agreement with Mahoney, R, who asserted that church conflicts lead to the mobility of members. People move back and forth from one church to the other seeking spiritual satisfaction and a place where they can belong. Thus, the congregation gets into a state of mobility and change. This mobility exposes Pentecostal Christians to abuse by church leaders who in most cases exploit them financially because they are desperate and are looking for identity. All this is because they are seeking for spiritual nourishment. Therefore, conflicts lead to psychological and emotional problems.

Many of these members may not know the source of the problem and often hope that such conflicts will be resolved. However, when the situation gets worse to the extent of splitting or closing down a church, such Christians become emotionally unstable and may not trust any other church leader again.

Loss of properties was also indicated by some respondents as being one of the effects of divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district. This is because as the two Churches split, properties were divided and in the process some properties got damage, destroyed and stolen among others. This finding is supported by the discussion the researcher had with the leader of Nyanya Church of God who stated that:

*The leader of Church of God of East Africa has stolen the drums, goats and some money from Church of God". Also the Church projects were mismanaged for the personal gain of the Church leaders and few members.*

This finding is also in agreement with Mahama quoting that “the effect of the war that the clock of progress and development has been set back several years and our status nationally as a depressed area economically has further been enhanced”. He makes it clear that the consequences of war [divisionism], without doubt, are loss of life, personal injury, mental agony and loss of property, environmental degradation and a lasting acrimony between the combatants. He says in 1994, the Nanumba gave details of their property losses in the war. 56 villages with 17,513 houses were burnt down as well as 34 Primary and Junior Secondary Schools were destroyed. One Senior Secondary School at Wulensi was vandalized. This material merely discussed the ethnic divisionism in the Northern part of Ghana. The above observations of Mahama, though not wholesale, displayed the worse scenario to a greater extent in the split between the Church of God and the church of God of East Africa.

Reduction in church members during the interview held on 6/4/2017 Othuba Eustakio said that church has reduced in church members; many members followed the Gaytanel who was the pastor to Jupazuba church of God of East Africa”. Before division the church used to be full

during Sunday service prayer and fasting and fellowship, there was also loss of properties the pastor in collaboration with treasurer took goats, chicken, drum and money went away with church properties.

Opar Chris interviewed on 5/4/2017 told the researcher that this disunity is causing problem in marriage, “I have crossed to church of God of East Africa but the wife refuses to follow me”. During Sunday my wife and the children go to church of God. This is a problem in my house, I pray that the church should re unite as it used to be so that I can be fully united in my house”. While Opio Nason the pastor Nyanya Church of God said that “my wife crossed to church of God of East Africa leaving me in the Church of God, when I try to ask her to come back to Church of God her respond is that there is nothing good in church of God because the leaders are promising her money for her livelihood”.

During interview the researcher had with Abayo Nerriah of Church of God, he said that those illiterate leaders voted out in 1993, one Sunday closed the church for the Christians. This created fear for the Christians and community. It was something not expected of a clergy men and this caused many church members to run out of the church.

On prestige and fame, during the interview with Giramia John of Pulum Supasai church of God, he said that those church leaders voted out started church of God of East Africa because to maintain their popularity and prestige. Without minding the unity that Christ advocated to his followers.

In the interview the research had with Anjelo Manano of Church of God in the 6/4/2018 who said that was due to ignorance of those leaders who were voted out, they look at the church in that the church is to unite people the leaders are to serve God with fear creating unity and peace

in the church which in turn will yield a well secured community. He continue to say said that *“love your neighbours as you love yourself because those leaders has no love for others, then they started church of God of East Africa”*.

In the interview the researcher had with church member from Otinga church of God on 30<sup>th</sup>/11/2017 who said that *“this division needed to be resolved because it has created hatred on both church and the community*. Those favouring church of God do not want to come together with members of church of God of East Africa. He continued to say that during the funeral rite of Reverend Nason Opiyo, Church of God, Reverend Ouchi Micheal of Owilo Church of God of East Africa declined to sit together with church leaders from Church of God. *“if Christian are divided and hate one another like this what is the meaning of unity and love that Christ preached?”* He asked. He continued to say that church need to repent forgive each other and reunited.

### **Summary**

Hatred, divisionism and reduction in the number of followers were the major effect of divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district. This is because the two Churches can no longer see and wish each other well. The study recommended repentance and forgiveness as being possible solutions to the divisionism.

## CHAPTER FOUR

### STRATEGIES FOR ADDRESSING DIVISIONISM

#### 4.1. Introduction

In order to analyse the strategies the church has in addressing divisionism between the adherents of Church of God and Church of God of East Africa, respondents were asked to give their views and their responses were presented in Table 4.1.

**Table 4.1: Strategies for addressing divisionism between the adherents of Church of God and Church of God of East Africa.**

<b>Effect of divisionism</b>	<b>Frequency (f)</b>	<b>Percentage (%)</b>
Dialogue	74	27.4
Forgiveness	103	38.2
Repentance	49	18.1
Law enforcement	44	16.3
<b>Total</b>	<b>270</b>	<b>100</b>

Source: Field Data

The findings in Table 4.1 shows that majority of the respondents suggested forgiveness as being one of major solutions to the divisionism between the adherents of Church of God and Church of God of East Africa 103(38.2%), followed by dialogue 74(27.4%), repentance 49.

#### 4.1.1. Discussion

According to the study findings 103(38.2%) of the respondents view that forgiveness was stated as being one of the major possible solutions to the divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district. This is because being Christina you



are supposed to forgive each other whenever they go wrong. This finding is supported by the Biblical teaching.” Love your enemy and do good for them”<sup>45</sup>

This finding is also supported by the discussion the researcher had with one of the respondents Atimango Kitansia on 6<sup>th</sup>/04/2017 who stated that "*The Church leadership did bad to split the church, they should have forgiven each other and work together. Even Christ on the cross said father forgive them*". Stephen prayed for his enemies "*Lord don't blame them for this sin*"

Dialogue was stated by most respondents as being one of the solutions to the divisionism between the adherents of Church of God and Church of God of east African. This is because dialogue is the best way of resolving divisionism. this finding is in agreement with De Gruchy and Martine in their book, *Religion and the Reconstruction of Civil Society* say there is the need to develop an approach to divisionism mediation and such a perspective is reflected in Assefa's definition: divisionism resolution and therefore peacemaking involves a restrict using of relationship, a transition from an order based on voluntarism from a relationship characterized by hierarchy to one marked by equality, participation, respect, mutual enrichment and growth <sup>22</sup>. Assefa pointed out that this restriction of human relationship is the process of reconciliation that is the one which creates a new community, a new social order. The social order is to be based on equal dignity, love, mutual respect, freedom and a radical sense of tolerance. He went on to say that one goal of c divisionism mediation is to promote collective problems solving especially in strife torn communities. He reckoned that the restoration of broken relationship is incomplete if it does not affirm the human rights agenda. Assefa was of the view that Christian communities have to embark on programme of dialogue to confront those issues that have created divisionism.

---

<sup>45</sup> Mathew 5: 43-48, Luke 5: 27-28, 32- 36

Such dialogue should enable these communities to refocus on alternative theological visions. In other words, churches must embark on a re-educational process designed to re-visit certain tenets of the Christian faith.

This finding is also in line with the work of Samwini entitled, *Muslim resurgence in Ghana since 1950* records that anytime there is religious divisionism, it would be appropriate to seek settlement through dialogue over the matter so that the distorted relationship can be straightened

25.

### **Ecumenism**

Ecumenism refers to effort by Christians of different church traditions to develop closer relationship and better understandings. The term also used to mean efforts toward the visible and organic unity different Christians denomination.

Ecumenism seeks to fulfill together their common citing to the glory of the one God, Father, Son and the Holy Spirit. It is a community of churches on the way to visible unity in one faith and one Eucharistic, fellowship, expressed in worship and in common life in Christ. It seeks to advance towards this unity as Jesus prayed for his followers, so that the world may believe.<sup>46</sup>

Ecumenism is therefore working so hard to reunite the broken body of Christ (the Church) the movement or tendency toward worldwide Christian unity or cooperation it is viewed as the universality of the Christian churches “Christ bestowed unity, we believe subsists in the church as some she can never lose and we hope that it will continue to increase until the end of the time”. “Christ always gives the church the gift of unity, but the church must always pray and

---

<sup>46</sup> John 17:21

work to maintain reinforce and perfect the unity that Christ will for her. The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit". Let them be one as we are one.<sup>47</sup>

So it is the role of the leaders in the church to ensure unity is maintained, kept focused on unity and avoid working for self-interest. Keep the flock of Jesus Christ "Mathew 18:10-14, Mark 9:33-37" church leaders have focus on the issues that cause church divisionism and work to avoid it.

They serve with fear of God, empathy, love patience and humility.<sup>48</sup>

This work identified the cause, effect and solution of church divisionism.

This finding is also supported by the interview the researcher had with the leader of Church of God Ongei Joel on the 5<sup>th</sup>/04/2017 who stated that "*He is ready to forgive the leader of Church of God of East African, despite paying heavy fine and repairing his motorcycle*"

Repentance was also mentioned by some respondents as being one of the possible solutions to divisionism between the adherents of Church of God and Church of God of East African. This is because the two Churches still need each and being Christian you are supposed to repent for the sin you committed. This finding is in line with the discussion the researcher had with the leader of Church of God of East Africa who stated that "*I am ready to repent for the sin I committed against the leaders and the members of Church of God in order for us to be one*".

---

<sup>47</sup> John 17:11

<sup>48</sup> John 13:1-16

This finding is also supported by John<sup>49</sup> which states that *"Father let them be one as me and you are one"*.

Church split are healed through repentance and humility. If there is disagreement the best would be for both side to repent of anything said or done in an unloving manner during the disagreement, repentance include seeking forgiveness from the party offended by another's behaviour in humility, each should accept the others apology committing to go forward in the bond of Christian love.

Baker noted that the cause of church division are many but ultimately the main reason for a church split is that someone has taken his focus off Jesus Christ and his own ends. The church is to be more organism than organization<sup>50</sup>. The apostle Paul used the analogy of body to describe the church in 1 Cor 12 and Roman 12 he calls the church the body of Christ we are to be the body which does the will of the head Jesus Christ in love and humility, if everybody is focused on doing the will of God and worshipping Jesus Christ in love an humility, there may be disagreement, it will be worked out in a loving and appropriate manner. In this regard the finding in the study proved that those church leaders who were voted out started Church of God of East Africa because they had no love for Jesus Christ. This was supported by the interview researcher had with Omika Santo on 30<sup>th</sup> /4/2017 who said that those leader had no love for one another, they were working for their interest than serving our lord Jesus Christ, if not so they would have not come up with a new church.

---

<sup>49</sup> John 17 (11-24)

<sup>50</sup> Baker (1999)

## **Summary**

Forgiveness, dialogue and repentance were the major possible solution to the divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district. This is because these are the ways through which the Churches can be reunited.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Introductions**

This chapter presents summary of the finding, conclusion and recommendations of the study which was conducted to assess the divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district.

#### **5.2 Summary of the findings**

The findings of the study revealed that Power struggle and low level of education were the major causes of divisionism between the adherents of Church of God and Church of God of east Africa. This is because those who were holding the office were not willing to leave despite their low level of education.

Hatred, divisionism and reduction in the number of followers were the major effect of divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district. This is because the two Churches can no longer see and wish each other well.

Forgiveness, dialogue and repentance were the major possible solution to the divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district. This is because these are the ways though which the Churches can be reunited.

#### **5.3 General conclusions**

From the findings of the study, it can be concluded that:

Power struggle and low level of education were the cause of divisionism between the adherents of Church of God and Church of God of east Africa. Therefore, there is need for dialogue in order to resolve the problem of divisionism.

Hatred, divisionism and reduction in the number of followers were the major effect of divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district. This calls for understanding repentance from the members of the two churches.

Forgiveness, dialogue and repentance were the major possible solution to the divisionism between the adherents of Church of God and Church of God of East Africa in Nebbi district.

#### **5.4 Recommendations of the study**

The study therefore recommended that the Church authorities/leaders, government and other relevant authorities are to regulate the different religious faith in order to minimize such divisionism between the adherents of Church of God and Church of God of East Africa.

There is need for the two Churches to embrace ecumenical approach to reconcile and live in harmony since all are from the same community and Christian faith by forgiving each other and work together.

There is need for the leaders who govern the different religious groups in Uganda to intervene and resolve the divisionism between the adherents of Church of God and Church of God of East Africa. This will be done by getting a third party to help them come to a common understanding of their differences.

There is need for the Christians in both Churches to forgive each by developing closer relationship and better understanding.

#### **5.5. Area for further study**

The researcher recommended that further studies should be undertaken to identify the causes of power struggle in Pentecostal churches and how low level of education causes in churches. Other

scholars should examine the effects of reduction in the number of followers on church services in Pentecostal churches.



## REFERENCES

- Adeboye. 'A Church in a Cinema Hall?' Pentecostal Appropriation of Public Space in Nigeria. *Journal of Religion in Africa*, 2012.
- Ansre, G. *The Evangelical Presbyterian Church 150 Years of Evangelization and Development 1847-1997*. Ho: E.P. Church Press, 1997.
- Awedoba, A. K. *An Ethnographic Study of Northern Ghanaian Conflicts: Towards A Sustainable Peace*. Accra: Sub-Saharan Publishers, 2009.
- Brockman, J. L., Antonio, A. N., & Archana, B. *Effectiveness of a Divisionism Resolution Training Program in Changing Graduate Students Style of Managing Divisionism with their Faculty Advisors*. *Innov. High Educ.* 2010.
- Dovlo. E. A Review of Meleagbe Theology Commissioned by the 50<sup>th</sup> of the Evangelical Presbyterian Church of Ghana, 2005.
- Gedzi, V.S. *Principles and Practices of Dispute Resolution in Ghana: Ewe and Akan Procedures Females' Inheritance and Property Right*: Shaker Publishing. B.V, 2009.
- Horowitz, I.A. & Bordens, K.S. *Social Psychology*. London: Mayfield Publishing Company, 1995.
- Kadende-Kaiser, R. M. and Kaiser, P. J. Phases of Divisionism in Africa. *Journal of Asian and African Studies*, 2003.
- Kadende-Kaiser, R. M. and Kaiser. *Phases of Divisionism in Africa*. *Journal of Asian and African Studies*, 2003.
- Kreutz, J. *How and when armed divisionism end: providing UCDP Divisionism Termination Dataset*. *Journal of peace research*, 2010.

- Lokko, F.O & Lokko, C. N. M. *Choose this Day: Peace, Development, Politic, Crude Oil, service or divisionism*. Takoradi: Successful Life Guide foundation, 2012.
- Mahama, I. *Ethic Divisionism in Northern Ghana*. Tamale: Cyber System, 2003.
- Marshall, R.. *Political Spiritualities: The Pentecostal Revolution in Nigeria*. The University of Chicago Press, USA, 2009.
- Martins, R. D. *Church Divisionism : How Do You Settle Church Divisionism ? A Radio Bible Class Publication*, USA, 1986.
- Nebbi District five years Development Plan, 2010/201-2014/2015.
- Ogunbameru, O. A. *Sociological Theory*. Penthouse Publications, Ibadan, 2008.
- Olabode, A. D. and Ajibade, L. T. *Environment Induced Divisionism and Sustainable Development: A Case of Fulani-Farmers' Divisionism in Oke-Ero LGAs, Kwara State, Nigeria*, 2010.
- Onyima, B.N. *Divisionism Resolution in Pentecostal Churches: A Case Study of Pentecostal Churches in Ibadan*. An Unpublished project at the Department of Archaeology and Anthropology, University of Ibadan, 2007.
- Samwini, N.I. *The Muslim Resurgence in Ghana since 1950*. New Bruswick: Transaction Publisher, 2006.
- Schlee, G. *Taking Sides and Constructing Identities: Reflection on Divisionism Theory*. Marx Planc Institute for Social Anthropology, Halle/Saalle, 2004.
- Tosu, L. *Evangelical Presbyterian Church: Anyako (Bremen Mission) 1857-2007*. Accra. E.P Publishing Press, 2007.
- Tsikat, D. and Seini, W. *Identities, Inequalities and Divisionism in Ghana*. CRISE Working Pepper University of Oxford, Queen Elizabeth house, 2004.

Uched, E. Religious Divisionism in Nigeria: Implications on Socio-Economic and Psychosocial Perception of Muslim in Igbo Land, 2010.

**APPENDIX**

**APPENDIX I: LIST OF RESPONDENTS**

**LIST OF CHURCH MEMBERS, LOCAL LEADERS AND CHURCH LEADERS**

NO	NAME	AGE	DESIGNATI ON	CHURCH	DATE
1	ABAYO ANNA	60	MEMBER	NYANYA C.O.G	6/4/2017
2	ABAYO NERRIAH	70	MEMBER	NYANYA C.O.G	6/4/2017
3	ABEDIGAMBA SAMUEL	58	MEMBER	OWILO C.O.G.E.A	1/5/2017
4	ACAN CAROLINE	29	MEMBER	OCWEDA `C.O.G.E.A	21/5/2017
5	ACAN JESCA	31	MEMBER	ATHELE C.O.G	10/4/2017
6	ACAN LUCY	61	MEMBER	ALWI C.O.G	25/4/2017
7	ACAN ROSELINE	46	MEMBER	NYAMUCAR C.O.G.E.A	3/5/2017
8	ACANDA MARY	50	MEMBER	NYARAVUR C.O.G.E.A	5/5/2017
9	ACANDA ROSE	36	MEMBER	PADILA C.O.G	7/4/2017
10	ACAYO MARY	60	MEMBER	NYARAMBE C.O.G.E.A	10/5/2017
11	ACAYO ROSE	41	MEMBER	PANGERE C.O.G	10/4/2017
12	ACAYO ROSE MARY	50	MEMBER	RERO C.O.G	21/4/2017
13	ACAYO SANTOLINA	27	MEMBER	PAMORA C.O.G.E.A	5/5/2017
14	ACAYOJOK JANET	53	MEMBER	NYAMUCAR C.O.G.E.A	3/5/2017
15	ACAYOJOK MANUELLA	33	MEMBER	NDIROSI C.O.G.E.A	15/5/2017
16	ACAYOJOK MARY	40	MEMBER	GOLI C.O.G.E.A	15/5/2017
17	ACAYOJOK WINFRED	42	MEMBER	PADEL C.O.G.E.A	21/5/2017
18	ACEN CONSOLATE	41	MEMBER	NGIRINGIRI C.O.G	8/4/2017

19	ACENGI NANCY	46	MEMBER	NDIROSI C.O.G.E.A	15/5/2017
20	ACIBU JANET	39	MEMBER	PANGERE C.O.G	21/43/2017
21	ACIRO JANET	41	MEMBER	PAMORA UPPER C.O.G	6/4/2017
22	ACIRUCAN BETTY	60	MEMBER	ANGAL C.O.G.E.A	24/5/2017
23	ACORA ATHANASI	61	PASTOR	AROKA C.O.G	10/4/2017
24	ADOKORACH JESCA	35	MEMBER	PAMORA UPPER C.O.G	6/4/2017
25	ADONGIBOTH MARY	61	MEMBER	KIVUJE C.O.G	25/4/2017
26	AFOYOMUNGU CHRISTINE	40	MEMBER	ATHELE C.O.G	10/4/2017
27	AFOYOMUNGU EMILLY	46	MEMBER	KIVUJE C.O.G	25/4/2017
28	AGENO MUNGU CHARLES	43	PASTOR	ATHELE C.O.G	10/4/2017
29	AGENORWOTH JOHN	26	MEMBER	ATHELE C.O.G	10/4/2017
30	AGENORWOTH JOHN	36	MEMBER	PADEL C.O.G.E.A	21/5/2017
31	AJAROVA JAMES	42	PASTOR	KIVUJE C.O.G	25/4/2017
32	AJOLO RWOTH WILFRED	36	MEMBER	PAROMBO ALALA C.O.G	5/4/2017
33	AJOLORWOTH MARY	37	MEMBER	NGIRINGIRI C.O.G	8/4/2017
34	AJOLORWOTH MAVIS	36	MEMBER	ALAGI C. O. G. E.A	3/5/2017
35	AJOLORWOTH MERCY	29	MEMBER	ATHELE C.O.G	10/4/2017
36	AKELLO FRANCIKA	36	MEMBER	PADEL C.O.G.E.A	21/5/2017
37	AKELLO JOSEPHINE	36	MEMBER	NYANYA C.O.G	6/4/2017
38	AKELLO ROSE	29	MEMBER	NYARAMBE C.O.G.E.A	10/5/2017
39	AKENDA JOHN	36	MEMBER	PADILA C.O.G	7/4/2017
40	AKUMU CAROLINE	41	MEMBER	ALAGI C. O. G. E.A	3/5/2017
41	AKUMU CAROLINE	60	MEMBER	PAMORA C.O.G.E.A	5/5/2017

42	AKUMU CHRISTINE	36	MEMBER	ALWI C.O.G	25/4/2017
43	AKUMU EMMANUELLA	26	MEMBER	PADILA C.O.G	7/4/2017
44	AKUMU JACINTA	41	MEMBER	NYANYA C.O.G	6/4/2017
45	AKUMU JOAN	39	MEMBER	NDIROSI C.O.G.E.A	15/5/2017
46	AKUMU ROSE MARY	36	MEMBER	ANGAL C.O.G.E.A	24/5/2017
47	AKWIYACWINY MARY	43	MEMBER	NYAMUCAR C.O.G.E.A	3/5/2017
48	AKWIYACWINY ROSELINE	52	MEMBER	GOLI C.O.G.E.A	15/5/2017
49	AMAROMUNGU SARAH	40	MEMBER	NYARAMBE C.O.G.E.A	10/5/2017
50	AMARORWOTH SANTA	26	MEMBER	NGIRINGIRI C.O.G	8/4/2017
51	AMIYA CHARITY	39	MEMBER	ALAGI C. O. G. E.A	3/5/2017
52	AMIYA CHRISTINE	40	MEMBER	ALAGI C. O. G. E.A	3/5/2017
53	AMIYA ROSELINE	46	MEMBER	OCWEDA C.O.G.E.A	21/5/2017
54	AMIYA SHARON	29	MEMBER	PATEN C.O.G.E.A	28/5/2017
55	ANEFUA SANTO	19	MEMBER	OMOYO LOWER C.O.G.E.A	21/5/2017
56	ANENO JANET	39	MEMBER	NEBBI TOWN C.O.G	6/4/2017
57	ANGEYANGO EMILLY	43	MEMBER	PAMAKA C.O.G.E.A	10/5/2017
58	ANGEYANGO JACKLINE	32	MEMBER	PAMORA C.O.G.E.A	5/5/2017
59	ANGEYANGO ROSE	42	MEMBER	GOLI C.O.G.E.A	15/5/2017
60	ANGOM JESCA	53	MEMBER	NEBBI TOWN C.O.G	6/4/2017
61	ANIRWOTH PASKA	35	MEMBER	PAMORA UPPER C.O.G	6/4/2017
62	ANJELO MANANO	51	PASTOR	PACAKA C.O.G	7/4/2017
63	APIO JANET	66	MEMBER	ALWI C.O.G	25/4/2017
64	APIO LUCY	36	MEMBER	ANGAL C.O.G.E.A	24/5/2017

65	APIO MAUREEN	36	MEMBER	KIVUJE C.O.G	25/4/2017
66	APIO NANCY	36	MEMBER	ATHELE C.O.G	10/4/2017
67	ARINGI PATRICK	36	MEMBER	RERO C.O.G	21/4/2017
68	ATIMANGO JOSEPHINE	25	MEMBER	OMOYO LOWER C.O.G.E.A	21/5/2017
69	ATIMANGO KITANSIA	50	MEMBER	PAMORA UPPER C.O.G	6/4/2017
70	ATIMANGO SANTA MARY	31	MEMBER	JUPAZUBA C.O.G.E.A	1/5/2017
71	ATIMNIMUNGU MARY	36	MEMBER	RERO C.O.G	21/4/2017
72	ATIMNIRWOTH ROSE	39	MEMBER	OCWEDA C.O.G.E.A	21/5/2017
73	ATYERO JULIETA	51	PASTOR	GOLI C.O.G.E.A	15/5/2017
74	ATYERONIMUNGU JOHN	61	MEMBER	PANGERE C.O.G	21/43/2017
75	ATYERONIMUNGU MARY	31	MEMBER	NGIRINGIRI C.O.G	8/4/2017
76	AWEKO WILLIAM	50	MEMBER	NYARAVUR C.O.G.E.A	5/5/2017
77	AYIYORWOTH MOREEN	36	MEMBER	PACAKA C.O.G	7/4/2017
78	AYIYORWOTH PROCY	35	MEMBER	OTINGA C.O.G	30/4/2017
79	AYOMI RWOTH JANET	45	MEMBER	NYANYA C.O.G	6/4/2017
80	AYOMI RWOTH JESCA	36	MEMBER	PAROMBO ALALA C.O.G	5/4/2017
81	AYOMIRWOTH FLORENCE	40	MEMBER	PACAKA C.O.G	7/4/2017
82	AYOMIRWOTH ROSE	36	MEMBER	JUPAZUBA C.O.G.E.A	1/5/2017
83	AYOMM RWOTH ANNA	35	MEMBER	PULUM JUPASOI C.O.G	5/4/2017
84	BECENDI WILSON	29	MEMBER	OMOYO LOWER C.O.G.E.A	21/5/2017
85	BERIWU CONSOLATE	50	MEMBER	PANGERE C.O.G	21/43/2017
86	BERIWU CONSOLATE	31	MEMBER	JUPAZUBA C.O.G.E.A	1/5/2017
87	BERIWU CONSOLATE	62	MEMBER	PATEN C.O.G.E.A	28/5/2017

88	BIDONG CICILIA	40	MEMBER	PAMORA C.O.G.E.A	5/5/2017
89	BIDONG SANTOS	30	PASTOR	OMOYO LOWER C.O.G.E.A	21/5/2017
90	BINEN WINNIE	22	MEMBER	OMOYO LOWER C.O.G.E.A	21/5/2017
91	BOTH ONEN MUKURU	54	MEMBER	NYARAVUR C.O.G.E.A	5/5/2017
92	CAN UNENI AYOMIRWOTH	36	MEMBER	PAMORA C.O.G.E.A	5/5/2017
93	CANFUA JACKLINE	36	MEMBER	OMOYO LOWER C.O.G.E.A	21/5/2017
94	CHAUDA KATUSABE	40	MEMBER	PAROMBO ALALA C.O.G	5/4/2017
95	CWINYA AI JAMES	62	MEMBER	NDIROSI C.O.G.E.A	15/5/2017
96	FANIRWOTH CONSOLATE	31	MEMBER	ATHELE C.O.G	10/4/2017
97	GAITANO OKETHI	51	MEMBER	OWILO C.O.G.E.A	1/5/2017
98	GAITANO OCIBA	53	PASTOR	JUPAZUBA C.O.G.E.A	1/5/2017
99	GAITANO OKELLO	40	MEMBER	OMOYO LOWER C.O.G.E.A	21/5/2017
100	GIRAMIA JOHN	36	MEMBER	PULUM JUPASOI C.O.G	5/4/2017
101	GIRAMIA SUZAN	53	MEMBER	PAROMBO ALALA C.O.G	5/4/2017
102	JACAN VICTOR	51	MEMBER	NYARAMBE C.O.G.E.A	10/5/2017
103	JACAN WILFRED	31	MEMBER	ALWI C.O.G	25/4/2017
104	JAKISA CHARLES	26	MEMBER	PACAKA C.O.G	7/4/2017
105	JAKISA JAMES	46	MEMBER	KIVUJE C.O.G	25/4/2017
106	JAKOMA FRANCIS	36	MEMBER	ATHELE C.O.G	10/4/2017
107	JAKUMA CHRISPO	31	MEMBER	OWILO C.O.G.E.A	1/5/2017
108	JAKUMA JEREMY	63	MEMBER	KIVUJE C.O.G	25/4/2017
109	JAKUMA VICENT	37	MEMBER	PADILA C.O.G	7/4/2017
110	JAKUNA WALTER	36	MEMBER	PADEL C.O.G.E.A	21/5/2017



111	JAKWEYO CHRISTOPHER	35	MEMBER	ANGAL C.O.G.E.A	24/5/2017
112	JAMIRU VINCENT	46	MEMBER	NEBBI TOWN C.O.G	6/4/2017
113	JANET ONOBA	42	MEMBER	PAMAKA C.O.G.E.A	10/5/2017
114	JAWOTH VINCENT	25	MEMBER	ALWI C.O.G	25/4/2017
115	JUMARYEK CHARLES	36	MEMBER	PATEN C.O.G.E.A	28/5/2017
116	KERUMU SIMON	46	MEMBER	NYARAVUR C.O.G.E.A	5/5/2017
117	KITAHIBWA RONALD	40	PASTOR	OCWEDA C.O.G.E.A	21/5/2017
118	KOMAKECH JERRY	36	MEMBER	OMOYO LOWER C.O.G.E.A	21/5/2017
119	KOMAKECH VICTOR	40	MEMBER	PATEN C.O.G.E.A	28/5/2017
120	KUMAGUM SSKO	46	PASTOR	PADEL C.O.G.E.A	21/5/2017
121	MANANO SANTOLINA	49	MEMBER	OTINGA C.O.G	30/4/2017
122	MARGRET OWEKA	60	MEMBER	NYARAVUR C.O.G.E.A	5/5/2017
123	MASAGO RWOTH DAGLAS	52	MEMBER	PULUM JUPASOI C.O.G	5/4/2017
124	MASENDI HENRY	59	MEMBER	PAROMBO ALALA C.O.G	5/4/2017
125	MATHIAS RUBANGA	61	MEMBER	OWILO C.O.G.E.A	1/5/2017
126	MUGISAIWU MARY	49	MEMBER	KIVUJE C.O.G	25/4/2017
127	MUGISHA JOHN	42	MEMBER	ATHELE C.O.G	10/4/2017
128	MUNGU ACEL MOLA	41	MEMBER	OWILO C.O.G.E.A	1/5/2017
129	MUNGURONGO STEPHEN	36	PASTOR	NYARAMBE C.O.G.E.A	10/5/2017
130	NYAMUNGU CHRISTINE	39	MEMBER	NDIROSI C.O.G.E.A	15/5/2017
131	OCAIJOK JAMESON	40	MEMBER	NDIROSI C.O.G.E.A	15/5/2017
132	OCAKA SANTO	53	MEMBER	NYARAMBE C.O.G.E.A	10/5/2017
133	OCAKOWUN EMMY	46	MEMBER	ANGAL C.O.G.E.A	24/5/2017

134	OCAKUWUN SANTOO	36	MEMBER	NDIROSI C.O.G.E.A	15/5/2017
135	OCAMUGIU WALTER	58	MEMBER	GOLI C.O.G.E.A	15/5/2017
136	OCANDA CHRISTINO	51	MEMBER	OCWEDA C.O.G.E.A	21/5/2017
137	OAYA VICTOR	36	MEMBER	ALAGI C. O. G. E.A	3/5/2017
138	OAYIJOK INNOCENT	50	MEMBER	PANGERE C.O.G	21/43/2017
139	OAYJOK PASTORE	40	PASTOR	NYAMUCAR C.O.G.E.A	3/5/2017
140	OCORABARWOTH VALENTE	59	MEMBER	PACAKA C.O.G	7/4/2017
141	OCUNGI RWOTH JERREMY	46	MEMBER	PULUM JUPASOI C.O.G	5/4/2017
142	OCUNGIRWOTH CHARLES	26	MEMBER	PADEL C.O.G.E.A	21/5/2017
143	OCUNGIRWOTH JOEL	49	PASTOR	PANGERE C.O.G	21/43/2017
144	ODAR RONALD	41	PASTOR	PAMORA UPPER C.O.G	6/4/2017
145	ODONGO JOHN	50	MEMBER	PAROMBO ALALA C.O.G	5/4/2017
146	OFOYIMUNGU DENIS	39	MEMBER	PACAKA C.O.G	7/4/2017
147	OFOYIMUNGU JOHN	36	MEMBER	NGIRINGIRI C.O.G	8/4/2017
148	OGEN ALOKA JOHN	36	MEMBER	OCWEDA C.O.G.E.A	21/5/2017
149	OGEN CHRISPO	36	MEMBER	PAMAKA C.O.G.E.A	10/5/2017
150	OGENIMUNGU CHARLES	63	MEMBER	OCWEDA C.O.G.E.A	21/5/2017
151	OGENMUNGU JUSTINE	31	MEMBER	NYAMUCAR C.O.G.E.A	3/5/2017
152	OKADHA SILVIO	46	MEMBER	PAMORA UPPER C.O.G	6/4/2017
153	OKELLO CHARLES	46	MEMBER	NEBBI TOWN C.O.G	6/4/2017
154	OKELLO JOHN	36	MEMBER	PACAKA C.O.G	7/4/2017
155	OKELLO JOHN	34	MEMBER	ALAGI C. O. G. E.A	3/5/2017
156	OKELLO JOHN	50	PASTOR	PATEN C.O.G.E.A	28/5/2017

157	OKELLO JOHNSTONE	39	PASTOR	NDIROSI C.O.G.E.A	15/5/2017
158	OKELLO KALO	27	MEMBER	GOLI C.O.G.E.A	15/5/2017
159	OKELLO SANTO	33	MEMBER	JUPAZUBA C.O.G.E.A	1/5/2017
160	OKELLO WILLIAM	46	PASTOR	NYARAVUR C.O.G.E.A	5/5/2017
161	OKELLOWANGE BENSON	43	MEMBER	ANGAL C.O.G.E.A	24/5/2017
162	OKEMA BENEDICT	49	PASTOR	ALAGI C. O. G. E.A	3/5/2017
163	OKEMA JOHNSTON	36	MEMBER	PADEL C.O.G.E.A	21/5/2017
164	OKETHI GEOFREY	60	MEMBER	PULUM JUPASOI C.O.G	5/4/2017
165	OKETHI JOHN	46	MEMBER	PANGERE C.O.G	21/43/2017
166	OKIMUNGU JOHNSTON	21	MEMBER	NYAMUCAR C.O.G.E.A	3/5/2017
167	OKUMU CHARLES	39	MEMBER	NEBBI TOWN C.O.G	6/4/2017
168	OKUMU COLINE	39	PASTOR	OTINGA C.O.G	30/4/2017
169	OKUMU INNOCENT	52	PASTOR	RERO C.O.G	21/4/2017
170	OKUMU JACINTO	36	MEMBER	NYARAMBE C.O.G.E.A	10/5/2017
171	OKUMU JOHN BOSCO	46	MEMBER	JUPAZUBA C.O.G.E.A	1/5/2017
172	OKUMU JOHNSTON	36	MEMBER	ANGAL C.O.G.E.A	24/5/2017
173	OKUMU JUSTINE	55	MEMBER	PAMORA C.O.G.E.A	5/5/2017
174	OKUMU KENNEDY	36	PASTOR	NEBBI TOWN C.O.G	6/4/2017
175	OKUMU VICTOR	38	MEMBER	PACAKA C.O.G	7/4/2017
176	OKUNI JOHN	61	MEMBER	NYAMUCAR C.O.G.E.A	3/5/2017
177	OKUNJOK GREFHINE	56	MEMBER	NYAMUCAR C.O.G.E.A	3/5/2017
178	OKURA JOHN	40	MEMBER	OTINGA C.O.G	30/4/2017
179	OKURA WILSON	62	MEMBER	PAMORA C.O.G.E.A	5/5/2017

180	OKURAMANANO THOMAS	52	PASTOR	ALWI C.O.G	25/4/2017
181	OKURBOTH JEREMY	25	MEMBER	KIVUJE C.O.G	25/4/2017
182	OKURBOTH KIZITO	26	MEMBER	ATHELE C.O.G	10/4/2017
183	OKURMU JOHNSTON	42	PASTOR	NGIRINGIRI C.O.G	8/4/2017
184	OKURUBOTH RONALD	37	MEMBER	NYARAMBE C.O.G.E.A	10/5/2017
185	OKURUMU VINCENT	37	MEMBER	ALAGI C. O. G. E.A	3/5/2017
186	OLUM DENIS	52	MEMBER	PADILA C.O.G	7/4/2017
187	OMIKA SANTO	40	MEMBER	OTINGA C.O.G	30/4/2017
188	OMIYA VINCENT	56	MEMBER	PAMAKA C.O.G.E.A	10/5/2017
189	OMIYA WILLIAM	51	MEMBER	PATEN C.O.G.E.A	28/5/2017
190	OMUNGA CHRISTINE	50	MEMBER	GOLI C.O.G.E.A	15/5/2017
191	ONDORO GEOFFREY	40	PASTOR	ANGAL C.O.G.E.A	21/5/2017
192	ONEGA ZACHARIA	60	MEMBER	OTINGA C.O.G	30/4/2017
193	ONGAN VICTOR	55	MEMBER	NEBBI TOWN C.O.G	6/4/2017
194	ONGEI JOEL	56	PASTOR	PAROMBO ALALA C.O.G	5/4/2017
195	ONGERA CHRISANTO	41	MEMBER	PAMAKA C.O.G.E.A	10/5/2017
196	ONGERA WILFRED	36	MEMBER	RERO C.O.G	21/4/2017
197	ONoba COLLIN	46	PASTOR	PAMAKA C.O.G.E.A	10/5/2017
198	OPAR CHARLES	40	MEMBER	PAROMBO ALALA C.O.G	5/4/2017
199	OPAR CHRIS	46	MEMBER	PULUM JUPASOI C.O.G	5/4/2017
200	OPAR YANI	37	MEMBER	PULUM JUPASOI C.O.G	5/4/2017
201	OPIO JACKSON	42	MEMBER	NGIRINGIRI C.O.G	8/4/2017
202	OPIO NASON	65	PASTOR	NYANYA C.O.G	6/4/2017

203	OPIO YOAKINO	66	MEMBER	PAMAKA C.O.G.E.A	10/5/2017
204	OPOICEN JEREMY	36	MEMBER	NGIRINGIRI C.O.G	8/4/2017
205	OPOKA JANET	39	MEMBER	PAMORA UPPER C.O.G	6/4/2017
206	OPONJURU PACIFIC	40	MEMBER	PAMORA UPPER C.O.G	6/4/2017
207	ORYEK VICTOR	42	MEMBER	OCWEDA C.O.G.E.A	21/5/2017
208	OTHORA CHARLES	46	MEMBER	ALWI C.O.G	25/4/2017
209	OTHORA WILFRED	49	MEMBER	NYARAVUR C.O.G.E.A	5/5/2017
210	OTHUBA EUSTAKIO	70	MEMBER	NYANYA C.O.G	6/4/2017
211	OTIMGIU JIMMY	41	MEMBER	RERO C.O.G	21/4/2017
212	OTIMUNIMUNGU JAMES	36	MEMBER	GOLI C.O.G.E.A	15/5/2017
213	OUCHI MICHAEL	49	PASTOR	OWILO C.O.G.E.A	1/5/2017
214	OWACHI ELVIRA	61	MEMBER	OWILO C.O.G.E.A	1/5/2017
215	OWACHI RONALD	41	MEMBER	RERO C.O.G	21/4/2017
216	OWACHIGIU SSKO	41	MEMBER	JUPAZUBA C.O.G.E.A	1/5/2017
217	OWEKMENO JOHN	36	MEMBER	OTINGA C.O.G	30/4/2017
218	OYOMA COLLIN	41	MEMBER	NEBBI TOWN C.O.G	6/4/2017
219	OYOMA SANTO	51	MEMBER	PANGERE C.O.G	21/4/2017
220	OZELE JJINO	60	PASTOR	PULUM JUPASOI C.O.G	5/4/2017
221	PAUL ONGOM	60	MEMBER	OWILO C.O.G.E.A	1/5/2017
222	PIFUA POLINE	40	MEMBER	PAMORA UPPER C.O.G	6/4/2017
223	PIMER AMOS	46	PASTOR	PAMORA C.O.G.E.A	5/5/2017
224	PIMER COLLIN	42	MEMBER	ALWI C.O.G	25/4/2017
225	PIMER JOAN	33	MEMBER	JUPAZUBA C.O.G.E.A	1/5/2017

226	PIMER MARGRET	41	MEMBER	NYANYA C.O.G	6/4/2017
227	PIMERE FOSTA	25	MEMBER	ATHELE C.O.G	10/4/2017
228	PIRWOTH JOHN BOSCO	46	MEMBER	PAMAKA C.O.G.E.A	10/5/2017
229	TANSILA ATHANASI	53	MEMBER	ATHELE C.O.G	10/4/2017
230	THOKUYUI JAMES	50	MEMBER	PADILA C.O.G	7/4/2017
231	THUANIPOL JEREMY	36	MEMBER	ATHELE C.O.G	10/4/2017
232	TUWANIPOLO WILFRED	36	PASTOR	PADILA C.O.G	7/4/2017
233	UKURMWU COMFORT	36	MEMBER	PADILA C.O.G	7/4/2017
234	UWECHI BAPTIST	39	MEMBER	OTINGA C.O.G	30/4/2017
235	WABINENO SANTOLINA	56	MEMBER	NYARAVUR C.O.G.E.A	5/5/2017
236	WABINENORWOTH WALTER	30	MEMBER	ATHELE C.O.G	10/4/2017
237	WANIRWOTH ROSE	41	MEMBER	RERO C.O.G	21/4/2017
238	WANIRWOTH SANTO	33	MEMBER	PADEL C.O.G.E.A	21/5/2017
239	WAWELO EMMANUEL	52	MEMBER	PATEN C.O.G.E.A	28/5/2017
240	YONIRWOTH VINCENT	36	MEMBER	ATHELE C.O.G	10/4/2017

**LIST OF LOCAL COUNCIL ONE**

	<b>NAME</b>	<b>AGE</b>	<b>VILLAGE</b>	<b>DATE</b>
241	ACAYERAC JACKY	40	KIVUJE	25.4.2017
242	CANIFUA WILBERTO	47	GOLI CENTRAL	15.5.2018
243	JACAN PHILLIP	53	PATEN	28.5.2018
244	JACAN WILLIAM	43	ALWI	25.4.2017
245	JAKUMA SILIVIO	52	NZIRINZIRI	8.4.2017
246	JUNENARACH SUNDAY	46	NYANYA	6.4.2017
247	JUNERAC SANTO	33	GIRA	28.5.2018
248	LWATUNG CORBERT	26	PANGERE	21.4.2017
249	LWATUNG SIMON	28	AJOK	30.5.2018
250	MUNGUKENDE JOHN	28	ANGAL EAST	24.5.2018
251	OBIMA KARLO	26	RAJOM	7.4.2017
252	Ocaya VICKY	27	ALAGI	3.5.2018
253	ODUBUGIU CWINYAI	26	AWA	1.5.2017
254	OKELLO STEPHEN	49	ALAGI	28.5.2018
255	OKENDE JOSEPHAT	29	RERO	21.4.2017
256	OKENDE JEREMY	40	JUPASOI	5.4.2017
257	OKUMA VICTOR	23	OTINGA	30.4.2017
258	OKUMU JOSEPH	25	NDROSI	15.5.2018
259	OKURBOTH SUNDAY	29	OCWEDA	21.5.2018
260	OKURMWU CHARLES	27	ATHELE	10.4.2017
261	OKWEDA SUNDAY	36	ALLALA	5.4.2017

262	ONEGA CHARLES	22	NYAMUCAR	3.5.2018
263	ONENARAC BAPTIST	40	NYARAVUR CENTRAL	5.5.2018
264	ONZERU COLBERT	47	NEBBI CENTRAL	6.4.2017
265	ONZERU COLBERT	43	OMOYO LOWER	21.5.2018
266	OPAR DABIANO	50	ANDIKANDI	6.4.2017
267	ORYEMA VINCENT	43	JUPAZUBA	1.5.2018
268	UTIMGIU VICTOR	33	PAMAKA	10.5.2018
269	WATHUM EDIMON	36	PADILA	7.4.2017
270	WILEMBE JOICY	32	PAMORA	5.5.2018



## APPENDIX II: QUESTIONNAIRE

### SAMPLE QUESTIONS

Dear respondents, I am Omayya Vincent, a student of Kyambogo University. I am conducting a research on the role of churches towards divisionism among the Christian churches in Nebbi district as part of the requirements for the award of a Masters Degree in Religious Studies. I am requesting you to participate in this study by answering the questions provided. The information given will be used for academic purpose only and will be treated with highest level of confidentiality.

Date.....church .....

#### **Instruction:**

*Please tick the option(s) in the box or write the appropriate answer in the space provided.*

#### **Part A: Respondents Demographic information**

1. Please state your religion?

(1) Protestant  (2) Catholic  (3) Muslim  (4) Other (Specify).....

2. Please describe your current residence at home.

(1) Urban  (2) Rural

3. What family type do you belong?

(1) Monogamous  (2) Polygamous  (3) Extended family  (4) Other (Specify).....

4. What is your education level?

(1) Uneducated  (2) Primary  (3) Secondary  (4) Tertiary

**Part B: causes of conflicts**

6 (a) What do you think are the causes of conflicts between the adherents of Church of God and Church of Good of East Africa?

.....  
.....  
.....  
.....

(b) In your view, do you think the conflict is being handled well? Yes  No

(c) Give reason (s) for your answer in 6(b) above?

.....  
.....  
.....

**Part C: The effect of conflicts**

8. What do you think are the effect of conflict between the adherents of Church of God and Church of God of East Africa?

.....  
.....  
.....  
.....

**Part D: Possible solutions to conflicts**

**8.** What do you think can be done to solve the conflicts between the adherents of Church of God and Church of God of East Africa?

.....

.....

.....

.....

*Thanks for your cooperation.*

### APPENDIX III: INTERVIEW GUIDE

Dear respondents, I am Omayya Vincent, a student of Kyambogo University. I am conducting a research on the roles of churches towards divisionism among the Christian churches in Nebbi district as part of the requirements for the award of a Masters Degree in religious Studies. I am requesting you to participate in this study by answering the questions provided. The information given will be used for academic purpose only and will be treated with highest level of confidentiality.

ID	Questions	You asked for
1	Demographic characteristics of respondents	<ul style="list-style-type: none"> <li>• Sex</li> <li>• Education level</li> <li>• Religion</li> <li>• Family types</li> </ul>
2	Causes of conflicts	<ul style="list-style-type: none"> <li>• Greed for properties</li> <li>• Struggle for leadership</li> <li>• Lack of education</li> <li>• Lack of accountability</li> <li>• Disagreement</li> <li>• Economic gain</li> <li>• Identities and inequality</li> <li>Ethnicity</li> </ul>
3	The effect of conflict	<ul style="list-style-type: none"> <li>• Quarrel</li> <li>• Hatred</li> </ul>

		<ul style="list-style-type: none"><li>• Fight</li><li>• Separation</li><li>• Loss of properties</li></ul>
4	Possible solutions to the problems	<ul style="list-style-type: none"><li>• Dialogue</li><li>• Negotiation</li><li>• Forgiveness and repentance</li><li>• Court of law</li></ul>

*Thanks for your cooperation*

**APPENDIX IV: LIST OF CHURCHES SELECTED FOR THE STUDY**

<b>ID</b>	<b>Name of Church of God</b>		<b>Name of Church of God of East Africa</b>
1	Parombo Alala Church of God	16	Owilo Church of God of East Africa
2	Pamora Upper Church of God	17	Jopazuba Church of God of East Africa
3	Nebbi Ton Church of God	18	Nyaucar Church of God of East Africa
4	Pacaka Church of God	19	Alagi Church of God of East Africa
5	Nyanya Church of God	20	Pamora Lower Church of God of East Africa
6	Ngirigiri Church of God	21	Nyaravur Church of God of East Africa
7	Ngabi Church of God	22	Nyaraber Church of God of East Africa
8	Pulum Jupaso Church of God	23	Pamaka Church of God of East Africa
9	Athele Church of God	24	Goli Church of God of East Africa
10	Aroka Church of God	25	Drosi Church of God of East Africa
11	Pangere Church of God	26	Omoyo Lower Church of God of East Africa
12	Orero Church of God	27	Padel Church of God of East Africa
13	Kivuje Church of God	28	Ocweda Church of God of East Africa
14	Otinga Church of God	29	Angal Church of God of East Africa
15	Alwi Church of God	30	Padel Church of God of East Africa

## APPENDIX V: INTRODUCTORY LETTER



### DEPARTMENT OF RELIGIOUS STUDIES

---

April 8, 2017

Dear Sir /Madam,

**RE: EDUCATIONAL RESEARCH**

The bearer of this letter **MR. OMAVA VINCENT /REG NO. 15/U/14428/GMAR/PE** is a student of Kyambogo University pursuing a Masters degree in Religious Studies.

His topic is: **DIVISIONISM IN THE PENTECOSTAL CHURCHES: THE CASE STUDY OF CHURCH OF GOD AND CHURCH OF GOD OF EAST AFRICA IN NEBBI DISTRICT.**

You are therefore requested to assist him with data collection.

Yours Sincerely,

Kuloba-Wabyanga Robert, PhD  
HEAD OF DEPARTMENT