

Fostering Crisis Management and Peacebuilding in Nigerian Churches

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Abstract

Original Research Article

Conflict, crisis, and dispute permeate all segments of human society. The house of God known as church where direct communication to the Lord takes place also experiences conflicts and crises. The church is known for religious assemblage where the Christian adherent participates in worship, rituals, and spiritual experiences. The sudden turn of events in Nigerian churches was due to intra and interdenominational conflict, political influence, leadership challenge, communication problems, and lack of conflict resolution strategies in the house of God. The study is a quantitative and qualitative with secondary sources of data through adequate and relevant literature materials on the subject matter were analyzed. The study recommends among others, conflict prevention and resolution strategies that will foster effective crisis management and promote peacebuilding that will create an environment that not only prevents conflicts but also actively contribute to the wellbeing and development of the church community members and peaceful coexistence of the Nigerian citizenry.

Keywords: Church, Peacebuilding, Crisis, Prevention, Development.

INTRODUCTION

Christianity as of today is noted to embody the highest number of people with respect to belief system. It embodies nothing less than 31.6 percent of the World's population, which is estimated to be 2,453,168,000 when roughly calculated (Dyvic, 2023). However, it is important to note that Christianity embodies within itself different congregations, which is fueled by different doctrines. Despite doctrinal differences the various denominations takes into cognizance the importance of church, which is regarded as point of worship for all members irrespective of any denomination. Not only to serve as a prayer center but as well as a place that allows the space for open communication with the Lord, all in order to promote the peace and unity of the church members. Looking at Nigeria being the area of concentration with respect to the study, an embodiment of several ethnics and cultures with an estimation of over 218,541,212 (NPC, 2022)

people's population, holding nothing less than 70 million people practicing Christianity with over a 100 Christian congregations holding different beliefs all interconnected to Christianity (Sasu, 2023).

The concept of a church holds profound significance across diverse cultures and religions, serving as a focal point for spiritual worship, community engagement, and the preservation of religious traditions (Smith, 2010). A church is typically a place of religious assembly and communal gathering, where adherents come together to participate in worship, rituals, and shared spiritual experiences. While the specific practices, architecture, and denominational affiliations may vary widely which is noted to be the cause of several crisis and disputes in the church as of today, the fundamental purpose of a church remains rooted in fostering a sense of connection with the divine and nurturing a supportive community of believers (CJCLDS).

Historically, churches have played pivotal roles in shaping the cultural and social landscapes of societies (McCulloch, 2003). Beyond their spiritual functions, churches have often served as centers for education, charitable activities, cultural expression and conflict management. The architectural grandeur of many churches reflects both the religious significance attributed to these spaces and the artistic and cultural values of the communities they represent (Eliade, 1959).

This study aims to explore the multifaceted nature of churches, delving into their historical evolution, and the roles they play in fostering religious identity and community cohesion (peacebuilding). By examining churches from various perspectives - historical, cultural, and religious - this paper takes into consideration, the idea of crisis management and peacebuilding in Nigerian churches with a view of making plausible suggestions that will engender peace and peaceful coexistence within the Christendom in Nigeria and beyond.

Challenges Confronting the Unity of Nigerian Churches

Nigeria, a country with diverse religious landscape, has witnessed various challenges related to peace and stability. Within the context of the Nigerian churches, there is a pressing need to address issues pertaining to crisis management and peacebuilding. The prevalence of internal conflicts, doctrinal disputes, and external pressures has highlighted the urgency for effective strategies within the church community to manage crisis and foster peace.

Despite the fundamental role that churches play in shaping the moral and social fabrics of man in any society, instances of intra-church conflicts, leadership crises, and community tensions have become increasingly evident. These challenges not only threaten the unity of the church but also have broader implications for the overall peace and stability of the nation.

Based on preliminary study carried underneath that warranted this study, it is of the specific that most Nigerian churches were confronted with either of the following challenges.

Intra and Inter-Denominational Conflicts - Conflict has been endemic in *Christian religious institutions* and the *Pentecostal church* which is a component is not left out. Martins (1986) reported that in some communities, the Pentecostal churches have a bad reputation due to incessant intra-church conflicts (Onyima, 2007).

Nigerian churches often face internal conflicts within denominations, as well as conflicts between different Christian denominations. These conflicts may arise due to doctrinal differences, leadership disputes, or competition for members, posing a significant challenge to peace within the church community.

Ethnic and Regional Tensions - Nigeria is a diverse country with various ethnic groups and regional differences. Churches experience tensions and conflicts arising from these diversities, leading to a breakdown in peace. Take for instance, Igbo Anglican Church in Igando, Lagos State, this has shown a bias to other ethnic groups that were Anglican denomination. Managing these differences and promoting unity becomes crucial for sustained peacebuilding.

Political Influences - The intersection of religion and politics in Nigeria contributes to conflicts within churches. Political affiliations and influences permeate the church environment, leading to divisions among congregants. Developing strategies to mitigate the impact of external political forces on church unity is essential. The 2023 general election is of relevance as an example. When the *RCCG* established the *Directorate of Politics and Governance*, there was criticism about the established unit and so many questions arose on why the church wants to involve in partisan politics. Abati (2022) reported that *Aare Dele Momodu* describe the development as 'an invitation to *Armageddon*'.

Leadership Challenges - Leadership conflicts, including issues related to succession, authority, and decision-making, can disrupt the peace within churches. Addressing leadership challenges and promoting effective conflict resolution mechanisms are crucial for maintaining a harmonious church environment. Awojobi (2022) submitted that the early white missionaries in *CMS*, *Methodists* and the *Baptists* saw themselves as a special group of rulers and arrogated power to themselves as a result of the

support and security received from the colonial administration. The superiority complex made them to attack church leaders like *Bishop Samuel Ajayi Crowther* and flout his authority with ridicule to his administration because of being a black man (pp 6-7)

Security Concerns - Nigerian churches face security threats, ranging from internal disruptions to external attacks. Developments such as terrorist activities or communal violence can pose significant challenges to peacebuilding. Implementing robust security measures while maintaining an open and welcoming atmosphere is a delicate balance that churches need to achieve. Jesutunwase & Ojule (2023) asserted that the emergence of terrorism, *Boko-Haram* insurgency, kidnapping, and banditry have negative effects on the church as well as national development (p. 4).

Communication Breakdowns - Effective communication is vital for conflict resolution and peace building. Issues such as poor communication channels, misinformation, or a lack of transparency can contribute to misunderstandings and conflicts within the church community. Mathieu (2021) described nine obstacles to effective communication in the church. It reveals that the communication problems in the outside world equally the same problems affecting the church as well. It suggested that for there to be on mission communicating the Good News of Jesus Christ, there is need to making sure for effective communication. The nine obstacle are; Not leading through pushback, confusing mediums, seeing social media as primarily internal communication, inconsistent messaging, not staying on point with communication, poor use of physical space, lack of vision, not picking your best communicator, and lack of long term communication strategy.

Lack of Conflict Resolution Skills - Many church members and leaders do not possess adequate skills in conflict resolution. Training programs to equip individuals with the tools to address conflicts amicably can contribute to a more peaceful church environment. Harrison (2023) observed that many churches have experienced disintegration and Christian organization became a stumbling block to unbelievers as a result of leadership lack of

resolution skills. The need for Christian leaders to better equip with resolution skills in resolving organizational conflicts becomes apparent in the light of the situation.

Definition of Terms

Crisis Management: Crisis management involves the strategic planning and coordination of an organization's response to unexpected and potentially disruptive events. It aims to mitigate the impact of crises, restore normal operations, and preserve the organization's reputation.

Peace Building: Peace building is the process of promoting and establishing conditions that contribute to sustainable peace within a community, society, or organization. It involves addressing the root causes of conflict, fostering reconciliation, and creating an environment conducive to peaceful coexistence.

Nigerian Churches: Nigerian churches collectively refer to religious institutions within Nigeria that practice Christianity. These churches may include various denominations, each with its own beliefs, practices, and organizational structures.

Conflict Resolution: Conflict resolution is the process of managing and resolving disputes or disagreements between individuals, groups, or organizations. It involves finding mutually acceptable solutions to conflicts, fostering understanding, and promoting cooperation.

METHODOLOGY

The study adopted quantitative in the preliminary study and qualitative methods in which data collection consists of existing literature on crisis management and peacebuilding in Nigerian churches. These include journal articles, books, internet materials as well as other relevant literatures. A pre-study simple survey was conducted on purposively selected Christians on major crises in Nigerian churches. This simple survey brought about the specific points (challenges) in the statement of the problem.

Theoretical Framework

In a mode to make in-depth research with respect to this study, social identity theory and

conflict transformation theory have been considered appropriate for the study.

Social Identity Theory was propounded by Henri Tajfel and John Turner in the 1970s. The theory posits that individuals derive a portion of their self-concept from their membership in social groups. The theory seeks to explain the cognitive processes and social conditions underlying intergroup behaviours, especially those related to prejudice, bias, and discrimination (McLeod, 2023). It is the interplay between personal and social identities, it aims to specify and predict the circumstances under which individuals think of themselves as individual or as group members (Ellemers, 2023). It is highly important for us to identify in which people goes a long way in telling what and how to act towards any given situation. Humans are noted to be naturally solidified with several bits of identity making human beings very complex to handle. This of course is noted to be one of those methods at which peace could be harnessed by creating some sense of commonality among people, creating a realm that explains the fact that there is a point of contact among everyone, this would not only create people but as well promote it especially when dealing with conglomerates such as churches and other point of religious worship.

Conflict Transformation Theory: Conflict Transformation Theory by John Lederach came up 2003. The conflict transformation school asserts that conflicts are always in a flux, in a constant state of change and the aim is to transform them into something socially useful and non-destructive (<https://www.egyankosh.ac.in/bitstream/123456789>). The transformation of conflict has been one of the best models used in resolving conflict over time. Having understood the fact that the Church is a place where people interact in order to serve God, it is of high importance for us to take into consideration the fact that the transformation of conflict via such channels as finding out the root cause of an issue, active listening, dialoguing, cooperative problem solving and other forms of Alternative dispute Resolution mechanisms, all in other to create and promote peace.

Crisis in Nigerian Churches

It is significance for the study to take into consideration the key issues that have led to conflict and crisis in the Nigerian Churches in the contemporary society. They are as follows:

Communication - It is important for us to note that one of the major issues that have led to conflict and crisis in the Nigerian churches of today is lack of regular communication. Communication is the actionable transfer of information from one person, group, or place to another by writing, speaking, or using a medium that provides a means of understanding (Study.com).

Effective information - Information refers to the meaningful content that is conveyed from a sender to a receiver through a communication channel. It involves the process of encoding, transmitting, and decoding messages (Capurro & Hjørland (2005). Information in communication is not just about the data being transferred; it also encompasses the significance and context of that data. Effective communication involves not only the transmission of information but also the successful reception and comprehension of that information by the intended audience. Awojobi (2014) asserted that there are cases of leadership conflict associated with poor communication and/or hoarding of information from the followers. There are situations where the church leadership fails to communicate correct information to church members. The world as a global village, every individual need to move with the current information technologies, the church as a place of worship and communication venue for the outreach of every member should be able to furnish with adequate information through the channels that makes communication easier in the present space of the globe. Misunderstandings, noise in the communication channel, and differences in interpretation can all impact the effectiveness of communication in the church. This is one of the major causes of conflict in churches today as it is noted that communication is the bus that transports information.

Leadership Issues - One of the issues that have received the attention of scholars in the 21st century is leadership. There is no doubt; leadership is a critical issue in any endeavour (Cousins, 2008: 32).

Leadership makes a great difference in every organization or group. It can be affirmed that the success and achievements of a group to a large extent will be proportional to the quality of its leadership (Kolawole, 2005: 1). This is because everything rest and falls on Leadership in any organization. People see leadership from different perspectives but all agreed that leadership connotes the ability to get things done with the assistance and cooperation of other. Awojobi (2014) submitted that some have employed diabolical means to occupy a given office, he stretched that leadership conflict has pitched one denomination against another, one pastor against another, tribe against tribe, one region against another, youths against adults and so on (p. 2). A leader is a person who has the capacity to influence others to do something they could not have done without being influenced. Leadership is concerned with the direction of the actions of the members of a group and motivates the efforts of people in specific contexts. Thus, a leader is the person who gets things done by involving others to achieve the goal of the organization. In other words, leadership is the art of motivating group of people to act towards achieving the set goals of an organization. Webster (1986) explain leadership as the ability to lead, show the way, conduct, guide and direct the course of others by going before or along with them. It is the process of influencing the activities of unorganized group and its efforts towards goal setting and achievement (Enoch, 1987: 149). Leadership is the process of guiding, directing and guarding others to achieve a desired goal (Awojobi, 2020: 36). With respect to the organizational structure of the church, it is important for us to take into consideration the fact this is one of the major triggers that had let to conflict and crisis in church today especially in churches that have large congregations. People want power and the thirst for it makes people act in one way or the other and this if not carefully tamed could pull triggers that would lead to conflict and crisis.

Doctrinal Disputes - Differences in theological beliefs, interpretation of scriptures and doctrinal practices contribute to conflicts within churches. These disputes lead to the formation of factions or the splintering of congregations. This is the major source of conflict in Nigerian churches today. It is

important to note that the Bible which is the source of guidance to the Christians is a book written in parables and decodes from different perspective could go a long way in pulling triggers amongst churches as everyone would want to postulate the doctrine embedded in it. This of course would not only cause conflict amongst churches but also create separation amongst members. The doctrinal aspect of the Bible is not rightly decoded could create an everlasting problem over time not only to the person that believed in it, but also to the person that hear of it (Agoha, 2016).

Financial Management - Financial mismanagement, embezzlement, or lack of transparency in financial matter leads to conflicts among church members. Disputes over how funds are allocated and utilized result in mistrust and division. This is also one of the major issues that cause conflict and crisis in the church today. It is important for us to note that one of the major criteria that makes a church thrive better is finance. If the finance of the church is being mismanaged, it would not only cause conflict within the church but as well slow down the programs of the church. Based on this, it is noted to be one of the major causes of conflict and crisis in Nigerian churches (Afolabi, 2017).

Ethnic and Tribal Differences - Nigeria's diverse ethnic and tribal makeup can sometimes result in tensions within churches. Differences in cultural practices lead to misunderstandings and conflicts among the congregation most especially in the eastern region of Nigeria (Metala, 2019 p.7) . It is important for us to take into consideration the fact that one of the major cause of conflict especially in churches as it is a place where people with the same belief come together despite their points of dissimilarities either it be their cultural or ethnical differences. Based on this reason, there would always be a clash of interest especially with respect to the postulation of ideology either by the pastor or part of the congregation itself (Omoyibo, 2017).

Personal Ambitions and Competition - The one who wields the sword is the alpha of every organization. Everyone intends to be the ruler in all perspective, young and old, rich or poor. This of course would create conflict not only among the candidates intending to be leaders but as well to the followers

who support each leader of the church. However, it is important for us to take into consideration what would be ideologized will be to promote the unity and progress of the church. However, to do this, the church integrity do diminish as most intentions most times are personal ambitions. Personal intentions of leaders and competition among pastors for followership can contribute to conflict. This may involve efforts to attract members from other churches, leading to unhealthy rivalries (Igbinovia, 2015)

Crisis Management in Nigerian Churches

Crisis and conflict management in Nigerian churches is a critical aspect of ensuring the stability, unity, and effectiveness of these religious organizations. Nigeria, being a country with diverse ethnic, cultural, and religious backgrounds, often experiences conflict that manifest within the church community. Awojobi (2014) emphasized that those things that can lead to crisis in Nigerian churches are doctrinal differences, racial/regional discrimination in the community of faith, leadership incompetence, lack of proper succession plan for church leadership, love of money, and more of personality than theological or doctrinal. Here are some explicit considerations for crisis and conflict management in Nigerian churches (Oduro & Essien 2018).

Understanding Diversity: Nigeria is known for its diversity, with various ethnic groups and religious affiliations. Grace Church (2024) asserted that today, considering the America's increasingly diverse and pluralistic society, the most successful churches are those that embrace the fundamental Christian ethos of universal inclusion. It is reported that Green church in Plano, Texas has always espoused this philosophy, which makes perfect sense, considering the multicultural nature of our community. Churches in Nigeria must recognize and celebrate this diversity while promoting unity among their members. Sensitivity to cultural differences and understanding the unique challenges faced by different groups can contribute to conflict prevention.

Leadership and Communication: Effective leadership is crucial in crisis and conflict management. Church leaders should be trained in conflict resolution skills and be proactive in

addressing potential issues. Open and transparent communication is vital. Leaders should create platforms for open dialogue, ensuring that members feel heard and understood. Awojobi (2014) observed that leaderships and good communication is the key to effective church organization practice and successful group relationships (p. 7).

Conflict Resolution Training: Church leaders and members should undergo conflict resolution training. This includes learning how to identify potential conflicts, addressing issues at their early stages, and using effective communication to resolve disputes. PLA in its efforts to build a sacred realm of religious communities sees the essence of strong leadership as the backbone that upholds the values, guides the faithful, and nurtures spiritual growth. This made the academy to providing comprehensive church conflict resolution training that allows church administrators to develop extensive knowledge into the core aspects of effective ministry guidance and community nurturing (PLA, 2024).

Mediation and Counselling: Baker (2017) asserts that mediation can be used to stabilize crisis relationship and deal with the big issues that have caused division. Engaging in mediation not only gives hope but also brings about long term counseling issues to become open and resolved. Establishing a mediation team within the church can be beneficial. Trained individuals can intervene in conflict, facilitating discussions and helping parties find common ground. Pastoral counselling services should be available to support members dealing with personal or relational issues

Crisis Response Plan: BM (2024) observed that the church has the responsibilities for nurturing people's spiritual lives. In any exigencies, it must be responsible through the leadership for protecting their physical lives. The church should create a team to draw the plan for various emergency situations like communication, evacuation, first aid emergency supplies. The church should also have response plan for interim threat like fire or bomb threat. Churches should develop a comprehensive crisis response plan that outlines procedures for handling various types of crises, including internal conflicts, external threats, or natural disasters. Regular drills and training sessions can help ensure that the response plan is

well understood and can be implemented effectively when needed.

Community Engagement: Engaging with the local community can foster positive relationships and prevent potential conflicts. Dunnell (2024) reported that community engagement is a huge need and opportunity for the local church to grow. Findings revealed that churches are viewed as pillars in their towns. They were mostly located at the center of towns, and at the fore front for the establishment of other social amenities like hospital, schools, and homeless shelters. Churches can initiate community development projects, outreach programs, and participate in interfaith dialogue to promote understanding.

Conflict Prevention Strategies: Proactive measures, such as conflict prevention workshops, can be implemented. These workshops may focus on building positive relationships, promoting tolerance, and addressing potential sources of conflict before they escalate. Vanco (2024) submitted that conflict in churches can occur between churchgoers, staff members, or the leader and someone else. There should be understanding on how to manage these conflicts without been aggravated for the church to be a peaceful and safe place for worship.

Spiritual Guidance: RTB (2022) explained SG as a confidential meeting with an experienced guide that assists individuals listening to God's voice in one's daily life. This journey is believed to be of higher form of power and connection to something far larger than oneself. SG has elements. Which include open-mindedness, trust, higher intelligence, practice, perspectives, awe and appreciation, and hope. Incorporating spiritual guidance into conflict resolution processes can provide a foundation for forgiveness, reconciliation, and healing. Emphasizing biblical principles of love, forgiveness, and humility can contribute to resolving conflicts in a constructive manner.

Legal Compliance: Churches must operate within the legal framework of the country. Understanding and adhering to relevant laws can prevent legal disputes and contribute to a positive relationship with governmental authorities. CoP (2024) observed that as house of worship, the congregation should be aware of the rules and work together to put in place

the right policies and procedures that would avoid or at least minimize the chance of the congregation finding itself in the wrong end of the law.

Regular Evaluation: Periodic assessment of conflict management strategies is essential. Church leadership should evaluate the effectiveness of implemented measures, making adjustments as needed to address emerging challenges. Church Fuel (2024) emphasized on five specific areas that need to be evaluated for the church to get bigger and better. These include the church service, staff performance, regular programs and ministries, sermons and special events.

Peacebuilding in Nigeria Churches

The concept of peace is a very delicate approach with respect to enforcing its mechanisms in a country like Nigeria having in mind the multiple culture embodied in it. Peacebuilding in Nigerian churches is a multifaceted process that involves various strategies aimed at fostering harmony, reconciliation, and unity within the religious community and the larger society. Nigerian churches play and should continue to play significant role in peacebuilding due to their influence, outreach, and the integral part they hold in the lives of many Nigerians (Asaju, 2023). Here are some explicit aspects of peacebuilding expected in Nigerian churches:

Doctrinal Emphasis on Peace

Most Nigerian churches if not all emphasizes teachings that promote peace, forgiveness, and reconciliation. Biblical passages related to peace and harmony is frequently highlighted during sermons and religious gatherings, shaping the worldview of church members (Agoha, 2016).

Conflict Resolution Mechanisms

Churches in Nigeria should typically establish conflict resolution mechanisms to address internal disputes among members. This may involve pastoral counseling, mediation, or the formation of reconciliation committees to promote dialogue and understanding. Venco (2024) advocates one on one mediation as well as group mediation if the conflict is between more than two people.

Peace Education

Churches in Nigeria incorporate peace education into their religious teachings. This involves educating members about the importance of peaceful coexistence, tolerance, and respect for diversity, fostering a culture of understanding and acceptance. “Blessed are the peacemakers, for they will be called children of God” (Mathew 5:9). This call not only to the disciples but all the brethren of Jesus Christ

Advocacy for Social Justice

Marsden (2024) observed that justice is significant because we cannot build a decent, livable society without it. He agreed that a healthy environment requires justice as one of its fundamental building blocks. He narrated that perfect justice is an attribute of God, who will see all evil punished and all good rewarded. Human beings, made in God’s image and likeness, have an innate instinct and desires for justice. Some churches actively advocate for social justice and address issues that may lead to conflicts. This can include speaking out against corruption, inequality, and human rights abuses and other nefarious activities that might rear its ugly head within the confine of the church.

Prayer for Peace

Regular prayers for peace, both within the church and in the nation as a whole, are common in Nigerian churches. Prayer sessions often focus on seeking divine intervention for peace and stability in the face of various challenges. Hostetler (2024) submitted that when it comes to soothing the unrest in oneself, one’s group and the world over, there are many prayer verses in the Bible. However, there are numerous prayers for peace. For instance, John 14:27; Ephesians 4:3; James 3:18 and so on.

Youth Empowerment Programs

Recognizing the potential vulnerability of the youth to radicalization and conflict, some churches in Nigeria implement programs that empower young people economically and socially, providing alternatives to violence and extremism both in the church and larger society (Agoha, 2016).

RECOMMENDATIONS

Peace building and crisis management are crucial aspects of maintaining stability and harmony within any community, including Nigerian churches. Addressing these issues requires a holistic approach that combines proactive measures, conflict resolution strategies, and community engagement. The study recommends the followings for peace building and crisis management in Nigerian churches.

Conflict Prevention and Resolution Training: The church should conduct regular training programs for church leaders, members, and staff on conflict prevention, resolution, and effective communication skills. The church should equip church leaders with the tools to identify potential conflicts early and address them before they escalate.

Establishment of Peace Committee: The church should establish committees that will be dedicated to peace building and crisis management. Ensure representation from various demographics within the congregation to promote inclusivity. The church should empower the committee to mediate disputes, facilitate dialogue, and implement conflict resolution strategies.

Promotion of Interdenominational/Association Dialogue: The church should encourage interdenominational dialogue to foster understanding and collaboration between different religious groups in the church community. The church establishes platform for open discussions, joint projects, and shared church community initiatives to build bridges and reduce tensions amongst its people or adherent.

Church Community Engagement Programs: The church implement community outreach programs that address the needs of the local population. This can include educational initiatives, healthcare services, and economic empowerment projects. By actively participating in church community development, churches can build positive relationships and contribute to overall stability of the Christendom.

Crisis Communication Plans: The church through the peacebuilding and other relevant committees develop and regularly update crisis communication plans that outline procedures for disseminating

information during times of crisis within the church. The church should ensure that the congregation is informed promptly and accurately, and that channels for feedback and dialogue are established.

Legal and Ethical Guidelines: There should be establishment of clear ethical guidelines for the behaviour of church leaders, members, and staff. The church should familiarize the congregation with legal and ethical standards to prevent actions that could lead to internal conflicts or harm the church's reputation.

Pastoral Counselling Services: The church through counseling unit should provide pastoral counselling services for individuals and families facing personal crises. The church should address personal issues that can contribute to overall harmony within the church community. In order to nip in the bud the

personal issue that can later degenerate to public issue within the church.

CONCLUSION

In conclusion, the effective crisis management and the promotion of peacebuilding within Nigerian churches require a multi-faceted and proactive approach. By implementing these recommendations, churches will conveniently create an environment that not only prevents conflicts but also actively contributes to the well-being and development of the church community. It is crucial for church leaders to lead by example, fostering a culture of understanding, tolerance, and cooperation. Through these efforts, Nigerian churches can play a significant role in promoting peace and stability, serve as beacons of hope, unity, and peaceful coexistence in Nigerian Churches and the nation in general.

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