

**Some Approaches in the Management of Catholic Charismatic Renewal-related  
Conflicts in Igboland  
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*Abstract*

*Conflict is an ubiquitous phenomenon. It is experienced within, among persons and groups. They are equally witnessed in religious sphere. This paper considered some approaches and their usefulness in the management of catholic charismatic related conflicts in Igboland. Arbitration, conciliation, adjudication and intervention of local authority are top among the approaches discussed. These approaches are imperative for the effective and peaceful functioning of the catholic charismatic group and therefore the church and the entire society.*

**Introduction**

The Catholic Charismatic Renewal is a group in the Catholic Church that claims to have the fullness of the Holy Spirit. Its basis, like Pentecostalism, is the primordial Pentecost experience of Acts of the Apostles Chapter two. It prides itself as the only organization or society in the Church that is not founded by any human person than the Holy Spirit. Pioneer authors on the Renewal like O'Connor (1971), Laurentin (1978), Walsh (1982), Sullivan (1982), and Suenens (1983), claim that the Renewal is a response to the prayer of Pope John the XX111 for "a new Pentecost" at the beginnings of Vatican Council 11. It actually started at the Duquesne University in the United States of America with a crop of university students who had yearned and prayed for the touch of the Holy Spirit in their lives. It had the air of Pentecostalism. It was the most surprising thing that such a phenomenon could be experienced in the Catholic Church. Synan (2001) has seen the present century as the century of the Holy Spirit with Pentecostal and charismatic renewal as the wind of the Holy Spirit blows where it wills. The mainline churches, including the most traditional of them, the Catholic Church, are not left out. In fact, Synan argues that Pentecostal and charismatic renewal are the fastest growing religious

phenomena in the world today. Achunike (2004) says, “Pentecostals now number more than a half billion people. They have out-numbered the members of all the protestant Churches put together” (p.18). For him, though the growth is phenomenal Pentecostalism lacks doctrinal consistency. Igwegbe (2007) sees Pentecostalism as a third major bloc in Christianity. The first is Catholicism followed by Protestantism. Be that as it may, the sum of the charismatic members in any single established Christian denomination is more than half the entire population of that denomination in any given place. Their numbers and the force (dynamism) with which they operate constitute both their strength and weakness that make non-members accept them or reject them. In its numbers and dynamism the Pentecostal and charismatic renewal have spread to every nook and cranny of the globe appealing, at the beginnings, to the lowly people but have cut across class, economic and educational lines. Like every human association or group the catholic charismatic renewal groups in Igboland sometimes originate, heighten and experience conflicts of different sorts. It is the aim of this paper to discuss some of the approaches employed in the management of these catholic charismatic related problems and conflicts in Igboland.

### **The Renewal in Igboland**

The Renewal came into Nigeria in 1974 through F. MacNutt, then a priest highly gifted in healing. MacNutt went to designated parts of Nigeria, including Onitsha, to formally explain the characteristic features of the Renewal and lead in prayer meeting. That was at the heels of the Nigeria-Biafra war. It made appeal to the Igbo who were beaten and battered by the war. They were confirmed in the faith that the losses in the war did not mean the end of the world. They were taught that sickness, including

*kwashiorkor*, could be healed by total abandonment to the power of God; that misfortunes were not for the children of God; that it was possible to receive the special gifts of the Holy Spirit and use them; that meaningful renewal comes through faith, fellowship, and baptism in the Holy Spirit. Most of those who attended the MacNutt introductory seminar, including Matthew Obiukwu, the then parish priest of Sacred Heart parish, Onitsha, the venue of the seminar, accepted the teachings and explanations of MacNutt and started the Renewal there. That was the beginning of the Renewal in Igboland. It has spread like wild fire to every town and village. This is understandable as Onitsha is urban and a very commercial center. People in Onitsha from various parts of Igboland made effort to take the “new thing” home. For some, it was to give them socio-religious relevance both in Onitsha and their home town. And it did.

The principal occupation in Onitsha was, and still is, buying and selling. Its commercial character made anonymity very possible and easy. In such a situation, people hide under the cover of religion to pursue their own interests. Gains are calculated in monetary terms. Scheming plots in commercial ventures are equally extended to spiritual things. Again most people (traders) who embraced the Renewal at the very beginnings were not literate. As such, the interpretation of the Bible, the major instrument of the Renewal, was interpreted at the face value. And because they lived in the same yard and shared the same market with some Pentecostals who quoted the Bible copiously, they were not immediately able to draw the line between Pentecostal teachings and beliefs and Catholic teachings and beliefs, the Renewal notwithstanding. Of course some Pentecostal pastors were graduates who sought survival in the harsh postwar period through establishing their own Pentecostal churches or branches of an existing one.

Oshun (1983) had argued that Pentecostalism spread fast in Nigeria through the vehicle of the National Youth Service Corps (NYSC) because the young Pentecostal graduates carry Pentecostalism wherever they went. Obiefuna (2008) has said that the members of the National Association of Catholic Corps members (NACC) are not as aggressive as their Pentecostal counterpart, the Nigerian Christian Corps' Fellowship (NCCF) in "preaching" and spreading the gospel. These do not have serious institutional principles to hold them back. One would think that as they went, they preached to the extent they understood and to the extent what they said appealed to the religious sensibility of their audience. That might explain why some, and in fact many members of the Renewal imbibed much of Pentecostal practices like withdrawing from age grades; dissociating from others who did not belong to the Renewal (better-than-thou attitude) and seeing them as inferior Christians (including the priests); seeing traditional practices like wine carrying, title taking, masquerade, cultural dance, naming and burial ceremonies as totally against Christian teaching; believing that traditional deities were blocking their way to success in life; that they could teach themselves Christian values instead of the teaching authority of the Church; and then the attack on the sacramental character of Church. These were some of the areas – from the family to the Church and traditional society – where the members of the Renewal were associated with conflicts. And because most leaders in other urban and rural areas came from Onitsha, they equally transported these beliefs and practices to those areas.

### **Renewal-related Conflicts are from Inception**

From those initial unguided ecumenical encounters with classical Pentecostalism, the Renewal has been accused by some non-members of being suffused with Pentecostal

and protestant ideals. Examples include its emphases on baptism in the Holy Spirit and its consequent manifestation in speaking in tongues (without this baptism but not necessarily the tongue, one is not a member); on general priesthood of the faithful than the ministerial priesthood; on the word of the Bible as the “Food of Life” than the Word of the Eucharist; and on manifest gifts of the Holy Spirit especially healing, vision and prophecy. (These were important a postwar economy as they are today with the globalization of economic meltdown.) One would think that all these set the stage for the so-called “private ministries” that erupt now and again, here and there, in Igboland. And most times their visions and prophecies cause and exacerbate conflicts for their clients. Most of their visions are about death so as to put fear into the unsuspecting client to their economic gain. It was because of these that the Renewal was not accepted by many in the Church. It would appear that the problem is over. But they rear their ugly heads across the length and breadth of Igboland: in the urban areas the conflicts center around private ministries as those who believe they are more highly gifted claim possession of superior powers of the Holy Spirit and struggle for positions of leadership; and in the rural areas conflicts are located in the attack on traditional deities believed to be responsible for misfortunes in life. The Renewal is at the center. It has its internal conflicts and at the same time has inter-group conflicts with the Catholic Church and with the traditional society. The conflicts are real and need some approaches for their management and reduction.

It is with this background that this paper sets out to present some approaches in conflict management which could adequately be applied in the management of Renewal related conflicts in Igboland. Each could be applied in its merit or in combination of the

provisions of a number of approaches. Specific cases are not mentioned because this is simply a theoretical presentation of the approaches and not their application. They do not define conflicts or give their causes which would nonetheless show themselves in the application of these approaches. The choice of Igboland is because that is the culture area the writer is familiar with. The application of these approaches, however, is not culture bound. The approaches include arbitration, conciliation, adjudication, hierarchical recourse, conflict resolution committee, intervention of the local ordinary, appeal to religion/faith, and self-help and mediated mechanisms of the Igbo.

### **Some of the Approaches in Conflict Management**

#### **Arbitration.**

In their different studies, Fulton (1989), Nwakoby (2004) and Okpaleke (2004) indicate that arbitration as a method of handling conflict is a process whereby the disputing parties agree to take their case to a third private person who is knowledgeable. This third person applies the principles of existing law or the norms agreed upon by the parties. He is expected to act in accordance with equity and in good conscience. Nwakoby points out the usefulness of arbitration in human relations: it is conducted by experts in the field of the dispute; it is fast and costs less; does not suffer the intervention of lawyers and other representatives; it can handle long complex cases; and its decisions are binding. Okpaleke's conclusion, however, is that arbitration as a conflict management outfit does not work in the Church. It is rather a means of last resort and applicable only when "there is a clear-cut legal issue involved" (p. 38). And invariably, in the present pluralistic character of Igbo society there are often conflicts associated with the Church, especially through the Renewal, that involve obvious legal issues. Cases abound of

Renewal related conflicts in Igboland for which the Church was dragged to court or went to court. The case involving the murder of Augustine Eze and Scholastica Nnolim in Nanka on 23<sup>rd</sup> February, 1993, is a classical example. In the mid 90s the Renewal organized a crusade in Obioma, Enugu State, in protest of masquerade activities in the town. That caused the burning down of the houses of the catechist of St. Theresa's parish, Eneja, and one Bridget Eze who were members of the Renewal. There are many cases like that in nearly every Catholic diocese in Igboland: there are enough cases for study in Abakaliki and Nsukka.

### **Conciliation.**

Conciliation is generally the first step taken toward resolving a conflict. Palmer and Perkins (1985) and Okpaleke (2004) argue that this process of conflict management involves a third party who has the charisma of influence on the disputing parties so as to dispose them to freely talk to each other in order to have the expected result. Okpaleke explains that it is an informal process which the third party employs in the effort to bring the disputing parties to talking terms so to arrive at some agreements by lowering tensions, improving communication, interpreting issues involved in the dispute, providing technical assistance, exploring potential solutions and bringing about negotiated settlements. Palmer and Perkins distinguish between conciliation and arbitration viewing conciliation as taking into account group or individual honour and "face" than arbitration that keeps to the letters of the law or statute of agreement between the disputing parties. In either case, dialogue and sanctions are ingrained. For them, conciliation inevitably leads to arbitration and never vice versa. Shelling (1971) finds out in his study that bargaining is a very strong factor in conciliatory processes.

Bargaining must not be equated with "haggling" which has to do with arguing about terms or prices. In the case of Renewal-related conflicts, it has to do with intensive dialogue based on meaningful disposition to understand the other party. It needs great effort to make the disputing parties interact with one another on dispassionate level. It has

the advantage of gradually reducing the anger of the disputants. It needs a firm and superior character to do this. It is doubtful if it would be beneficial to the members of the Renewal if they have internal problem resting on power struggle or claims to possession of superior powers. In that case no one accepts inferior. The disadvantage could be that it would take some time.

### **Adjudication**

Another name for adjudication is judicial settlement. It is litigation in law court. In his study of law and peace, Dickenson (1951) indicates that judicial settlement assures a larger measure of jurisdictional and procedural consistency. It also assures a somewhat more favourable climate for the progress of the law from precedent to precedent. It generally works by relying on the findings and decisions of previous court proceedings. On their part, Palmer and Perkins (1985) link adjudication to arbitration but one in which a permanent court is the arbitral tribunal. It is less impromptu than arbitration and requires permanent tribunals. It follows an established process. The Church engages in adjudication as a method of dispute settlement only in extreme cases as Okpaleke (2004) argues. This could be because adjudication follows roughly the same process as arbitration.

As stated in the case of arbitration, there have been and will continue to be extreme cases with regard to Renewal-related conflicts especially as core values of the Igbo are not respected. There is no doubt that modernity is eroding some Igbo cultural values but that remains “eroding”. Till those values are completely destroyed, it might not be proper for a woman member of the Renewal to talk freely and disrespectfully of masquerades in a crusade or for a male member to use the microphone piercing the air in



the dead of the night to mention the names of those he “thinks” that were specific masks. Chidi made such utterances in Agulu, Anambra State, and his house was nearly razed down. It is one of the aberrations of the Renewal that the law court is not for Christians. The stand of this paper is that people should seek redress in the court if alternative means of dispute settlement fail or even when suspected inadequate to achieve the expected result.

### **Hierarchical Recourse:**

The approach to conflict management referred to as *Hierarchical Recourse* is clearly a church – approach that has basis on Canon 1400 # 2 of the 1983 Code of Canon Law. This canon provides that disputes arising from administrative powers should be resolved administratively by going to a higher Superior or to an administrative tribunal. Scholars have argued for and against this method of conflict management as provided by the Code. Karambai (1995), discussing on structures of decision-making in the local Church argues that recourse consists of an injured party taking the conflict to an immediate higher superior to the injuring party. The reasons for this include reviewing, reversing, or amending the administrative act or decision of the subordinate. This approach to conflict resolution, for him, is a legal remedy available to any person who feels injured by an unfair and an unjust administrative act of an ecclesiastical authority, or who feels that he or she will suffer serious or minor damage if an administrative decision already taken is implemented.

Okpaleke (2004) discusses conflict prevention, management and resolution in the Church and argues in favour of hierarchical recourse explaining that the principle of recourse means that if a person is aggrieved by a decision of a parish priest, recourse

could be made to the diocesan bishop. What is clear is that recourse cannot be made to the assistant parish priest who is a subordinate to the parish priest. This has basis on the principle of law that one moves from a lower norm to a higher one and not vice versa. Depending on the administrative set up of a diocese, Okafor (2001) indicates that an aggrieved person can move from the parish priest through the dean (of the particular deanery) before going to the diocesan bishop.

The application of the principle of recourse is, however, restricted. Wrenn (2000) argues that Canon 1400 applies only to those controversies that arise from an act of administrative power. It applies to only cases that have administrative force and not to penal or contentious cases or such issues as touch on the rights or temporal goods of juridical person as often represented by a bishop.

This method sounds a perpetration of the pyramidal importance of the bishops in the Church. Again, there are many members of the Church who are not aware of this approach in solving conflicts with their pastors. Those who know might be “respectful” to take their case through the dean to the bishop. Moreover, the case may die on the rung by rung climb to the bishop. It is feared out of reach to many members of the Renewal who are possibly intimidated to submission by their parish priests. The benefit of this approach is that it will serve as check on the autocratic “I-am-here-and-you-are-there” posture of some priests and the arrogance of some members of the Renewal.

#### **Conflict Resolution Committee:**

Okpaleke (2004) made an exploratory study of Canon 1733 and concludes that it is the empowering law for Bishops’ Conferences and individual diocesan bishops and other major Superiors to set up committees of diligent men and women to look into and

resolve conflicts arising in their various areas of jurisdiction. Such committee should be composed of clerics, religious and lay people. He also affirms that the Canon “carries the danger of backfire on a diocesan bishop and his administration and of eroding the confidence on part of the faithful in church leadership” (p. 42). To avoid this, the principles with which such committee is working should be made clear to people who ought to know where to go if they have a complaint, worry, or grievance. For such a committee to have credibility, no individual or group should be prejudged a trouble maker but should always be given a fair hearing if the committee is to serve as veritable tool in conflict resolution. Members of the committee are, therefore, to free themselves of all prejudice and bias. In the case of the Renewal, if members of the committee share one view it could lead to total acceptance or total rejection. A lot of care is required in constituting such a committee.

On that note, Coriden (1986) observes that the establishment of Conflict Resolution Committees is highly rewarding. Referring to this fact, Okpaleke (2004) completes that “it is rewarding when committed and respected members of the Catholic community who have some breath of live experience and some human relations and communication skills do the job” (p. 43). Other expected qualities include maturity of character, good listening skills, visible common sense, and a feel for fairness, and ability to discern and articulate true meanings. Perry (1989) advises the diocesan bishop to always make use of committees in handling conflicts in his diocese. It is unfortunate that most Catholic dioceses in Igboland set up such committees only when there is problem between the parish priest and the parishioners and not when there is problem within or among the religious sodalities in the parish. It is possible that the bishops trust that the

parish priests should be able to handle those ones. But from time to time there are obvious cases of open conflicts within religious groups in the Church. Standard conflict resolution committees are considered very important for any church.

### **Intervention of the Local Ordinary:**

Again, Okpaleke (2004) expounds that the Christian bishop was, from the early days of the Church, looked upon as a vital figure for a free, quick and uncorrupt settlement of cases. He was empowered by the emergent structure of the Church “to impose a settlement, by arbitration, on consenting parties”. Today, the story has not changed. The bishop is expected to intervene in “all administrative disputes and conflicts of rights which arise within the range of his jurisdiction” (p. 43). He may settle a case either by his decision (authority) or by formal decrees. In a pluralistic society like the modern Igbo, however, it would appear that both the authority and formal decrees of the bishops are not fully respected.

The diocesan bishop may not handle every case. Perry (1989), therefore, recommends that the diocesan bishop intervenes only rarely in his diocesan administrative conflicts and delegates other cases to appointed officers. The bishop should also not pride himself that he knows it all. He should accept that most conflicts “are best handled with the consistency and jurisprudence that established procedures can offer” (p. 67). One would think there would be administrative suicide if a bishop ever tells himself he knows it all. Some members of the leadership of the Renewal who are found to be of sound mind could officially be empowered to settle Renewal-related conflicts in various dioceses especially as they arise within the Renewal itself.

### **Appeal to Religion and Faith.**

A clearly religious dimension in contemporary approaches to conflict resolution was introduced by Oyeshola (2005). Interestingly, he presented this from the Catholic Christian perspective using the sacraments of reconciliation and the Eucharist. Oyeshola propounds that Christians live in societies and are affected by whatever happens there. The conflicts associated with politico-economic and socio-cultural environment equally affect them.

For Oyeshola (2005), conflict is not only of physical dimension. Just like humans themselves, it has spiritual dimension. And since contemporary approaches to conflict resolution have failed to give permanent solution to conflict situations, attention must be turned to the spiritual. To do this, three steps are recommended: recognition of individual's role in alienating God; confession and repentance of misdeeds and request for forgiveness, and having the disposition to turn away from the misdeeds and rectify them if possible. Through this process the person gets reconciled with God, him/herself, the neighbourhood, and, more importantly, with nature as one cannot be reconciled with God while living a disrespectful and abusive relationship with God's creation.

The paradigm propounded by Oyeshola (2005) is a theological analysis of reconciliation. As a conflict handling mechanism, it has the following core elements:

- (i) honest acknowledgment of the harm/injury each party has inflicted on the other;
- (ii) sincere regrets and remorse for the injury done;
- (iii) readiness to apologize for one's role in inflicting the injury;
- (iv) readiness of the conflicting parties to 'let go' of the anger and bitterness caused by the conflict and the injury;
- (v) commitment by the offender not to repeat the injury;
- (vi) sincere effort to redress past grievances that caused the conflict and compensate the damage

caused to the extent possible; [and] entering into a new mutually enriching relationship. (p. 197).

Oyeshola (2005) sees this process as the contribution of faith to conflict resolution. His paradigm would have been wonderful for members of the Renewal and the Church if all would *sincerely* accept their mistakes, confess accordingly and are ready to make amends and actually engage in making the amends. It is, however, not generally the case as people struggle for scarce resources of life. And since there is no way one would concretely measure sincere remorse, sincere confession and sincere effort at amendment, people live more in suspicion than in trust especially in depressed economies as experienced in post war Igboland. The paradigm is at best, therefore, an appeal to conscience since devoid of threats of coercive elements of implementation like physical sanctions

Lee (1964) is, therefore, correct in indicating that the application of reason alone is not enough to resolve conflicts; reason is, always to some degree, a servant of interest. For him, conflict is an inevitable prerequisite of social solidarity and cannot be erased from the human situation regardless of purity of heart or religious purity. Based on this, it is simplistic and presumptuous to hold that religious bodies, especially the Catholic Church and the Renewal within it, are the solution to human problems. If anything, they are part of the problems. Lee has hypothesized that contrary to popular misconceptions, conflict is no stranger in the household of faith. Taking Christian religion for illustration he says the Christian Scripture is replete with statements that create conflict (Mt. 10:34). In terms of conflict resolution, Lee reveals that the Church is not familiar with the route of dialogue.

### **Self-help and Mediated Mechanisms of the Igbo:**

This section points out that there are in-built mechanisms of conflict management within Igbo culture which could also be applied in some of the cases of Renewal-related conflicts. It is “some cases” because there are some that the Renewal would not accept because it already condemns the traditional institutions upon which they rest. There are equally others that follow the process of traditional religion. In that case, members of the Renewal, and in fact the Church, would argue that such are anti – Christian faith.

Eboh (1997) made an informative study of the methods of settling disputes among the Igbo of Nigeria. Her findings indicate that when conflict sets in within Igbo society those involved would take steps to achieve their ends by means of some procedure acceptable in the society. This means that there are norms guiding conflicts and there are norms guiding settlement of conflicts. There are two major techniques of handling conflicts in Igbo society each of which has four major procedures. The techniques are *Self-help* and *Mediated* mechanisms. The procedures in self-help include (i) **Lumping-it**, whereby the party or parties involved bear grudges and put up with the undesirable. In that case, there is no formal or informal complaint though the parties involved know they are not the best of friends or even the other party might not know there is problem. It is, in the main, intra-personal conflict that is settled only when the person has annoyed himself/herself the much wanted. (ii) **Avoidance**, whereby the parties boycott each other or one party boycotts the environment. It could be looked at as a defeatist approach to conflict. This is the kind of thing that happens when a member of the Renewal leaves a prayer group or the Church simply because he or she had problem with some other person or the priest in Church. Those who leave the Renewal to join classical

Pentecostalism or establish their own “churches” belong to this class. (iii) **Giving of *ogu*** (a symbol of stern warning in the form of a stick, stone or simply word of mouth), whereby an aggrieved party gives a formal warning to the other party which warning purports his innocence and exoneration should the complainant resort to violence in case of repeat. This is very effective when the complainant is more powerful and influential. It can happen within the Renewal if there is covert struggle for leadership position or one feels overshadowed by the other in a particular ministry, say, praise and worship ministry that by its character showcases people. (iv) **Coercion**, in which case one presses one’s claim by oneself and by force. This is a case of intimidation that can cause the conflict to escalate than reduce. Ebo reports that this sort of self-help mechanism never solves the problem, but only helps to aggravate the conflict. The aggrieved party then takes his case to the village members for mediation.

On the side of mediated procedural modes, Eboh (1997) enumerates the following: **Negotiation**: here settlement is attempted by a neutral party other than the contesting ones; **Direct Mediation**, whereby the antagonists sort themselves out without the intervention of a third party; **Village Mediation Process**, whereby the village elders including Umunna (male members of a kindred), Umuada (natural female members of a kindred), and the age grades engage themselves in settling a case; and **Non-human Arbitration**, whereby resort is made to divination or oath taking or ordeal; it is referring to the supernatural when every other technique and procedure of settling the conflict has failed. It has to be borne in mind that many members of the Renewal do not belong to Umunna, Umuada, or age grade; as the provisions of this process do not apply to such. On the other hand, members of the Renewal would not traditional divination but would



accept “visions and prophecies” as if their contents are not virtually the same. Worse still, they do not accept oath taking even on the Bible. Reference to the supernatural like the masquerade is equally ruled out. Isichei (1976) who did a commendable work on the history of the Igbo people holds secret societies in high esteem as valuable instruments of social control, including conflict management. That, too, is not workable with the members of the Renewal even in Igboland.

Oyeshola (2005) equally examined the conflict resolution approaches in colonial and post colonial African states (including Igboland) and concludes that most Africans settle their disputes their own ways. They prefer customary court to civil courts because of cost and trust. Their religious sensibility is equally respected in the customary courts as religious and ritual beliefs and practices are put into consideration in judgments generally aimed at peacefully reconciling the contestants. For them, a winner – loser judgment makes for only a temporary settlement. Outside the customary court, Oyeshola argues, disputants take their cases to the elders (in the family, village, town) and neighbourhood mediators they have confidence in to resolve their conflict with dispatch. They do that because those elders and trusted neighbours would listen to them in the local language, and within the setting of familiar standard of behaviour. Of special interest is his presentation of the terms of reconciliation which range from warnings to simple fines (for minor cases) to ostracism (for abominable cases). In all these, the utmost aim of the mediators is restoration of peace; just like the paramount objective of the traditional judicial system is the restoration of harmony. Sometimes kola nuts and local gin or palm wine are demanded of disputants for ritual purposes. Kola nuts are broken and shared

among all present as a sign of covenantal seal of the reconciliation. The palm wine used in libation reinforces the terms of the reconciliation.

These techniques of settling conflicts are still very much in use in contemporary Igbo society. The members of the Renewal, however, find it difficult to adapt to them as they judge them anti-Christianity. Sometimes, too, some of the techniques are used against them by the insistence of other disputants that the clearly Igbo traditional religious process be followed.

### **Conclusion**

The conflict management approaches presented in this paper are not mutually exclusive. Some could be used together while others are not applicable in the case of the Renewal. Outside adjudication and, by inference, arbitration, every other form of conflict management presented here belongs to alternative dispute resolution process. They are employed outside the court. They are cheaper and save time. The essence of all the approaches is to have relative peace. Peace builds on justice. For disputants to have peace, it is expected their human relations rest on justice. Chiefe (2009) sees this disposition as in democratic rule, “an ideal way of life that stresses equality, liberty, individual rights, tolerance, freedom of discussion and compromise” (p. 52). Neither the members of the Renewal nor the Church or traditional society should, therefore, see themselves as superior to others in conflict as to block discussion. Superiority does not mean rectitude. And it is not always the more powerful that win in a conflict.

Igbo (2003) has revealed that though conflict is a social phenomenon involving humans, it could be said that in the management of conflicts the more powerful person or group will take the upper hand because of the influence of power, it is not always the case. In his study of social change, he indicates that in conflict management things may

turn the unexpected since there are other kinds of connections and power-base that may at times prove very strategic in influencing the direction of conflict resolution. These connections could be tribal or professional. On his part, Zartman (1991) concludes that the method of prevention and reduction of conflict would rest on the analytical artifice of the number of parties involved: unilateral methods of conflict prevention, bilateral methods of negotiating the management and solution of violent conflicts, trilateral methods of mediation, and multilateral methods of institutionalized conflict reduction. For him, acceptance of the approach of conflict management and the persons involved in the approach is therefore important for the acceptance of the terms of resolution/management by the conflicting parties.

Conflict is part and parcel of human existence. It can never be completely resolved. That is why this paper has not dwelt on conflict resolution but on conflict management. With the dynamism of the Renewal, conflicts associated with it will not end in the very near future. The effort here has been to present some of the approaches in managing Renewal-related conflicts indicating some of their strengths and weaknesses. It is hoped that students of Pentecostal and charismatic studies would apply them in specific cases for the management of conflicts often associated with Pentecostal wave in the present century. The nature of the conflict would, no doubt, indicate the possible approaches for its management. Specific studies could be carried out in specific cases in Igboland and/or any other culture area in Nigeria.

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