

## PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: FACTORS MILITATING TRIBAL CONFLICT AND STRATEGIES TO PROMOTE TRIBAL UNITY IN THE SEVENTH-DAY ADVENTIST CHURCH IN ATLANTIC CONFERENCE, LAGOS STATE, NIGERIA

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The gravity of the adverse effects of tribal and intertribal conflict is a big threat to the unity of a nation and the churches all over the world. This trend has increased, threatening the perfect unity of the church to move forward spiritually and to increase numerically. This conflict had been on the increase and had progressed through the rank and file of the church levels, wrecking great havoc within the church and the community. Thus, this study assessed the factors militating tribal conflict (TC) and recommends strategies to promote tribal unity in the Seventh-day Adventist Church in Atlantic Conference, Lagos State, Nigeria.

This study adopted case study research design that entails the detailed and intensive analysis of a single case and a case study of single community and organization, the Seventh-day Adventist Church. Purposive sampling method and

simple random sampling was used to assign all volunteered church members (n= 135) into the study. Both qualitative and quantitative data collection methods were used through an interview guide and a validated semi-structured survey questionnaire (Cronbach's alpha =0.74) was used to obtain data from the respondents.

The result showed that more than half (51.9%) were between the age ranges of 40-59 while few (3%) were between ages 15-19. Majority (76.3%) of respondents were male. Virtually, all (98.5%) were from Nigeria. Less than half (45.9%) of the respondents were part of the Igbo ethnic group, while 42.2% were from Yoruba tribe only few (5.9%) were Hausa. The majority (85.9%) of the respondents reported tribal conflict as detrimental to the church. Slightly more than half (57.8%) of the respondents reported that tribal conflict led to fear in the church leaders over the loss of control of their congregation. Also, sixty five percent (65%) of the respondents reported that tribal conflict leads to inability to express one's opinion. From the leadership perspective, 36.3% stated that church leaders always set good examples of ethical behavior and that less than half (40%) of the leaders never showed preferential treatment. Ethics and integrity were communicated clearly and convincingly by 34.8% to avert conflict. The extent to which tribal difference affects the church was measured on a 40 point rating scale and the mean score was  $19.39 \pm 5.3$ . This inferred that 48.45% of the respondents reported that tribal differences affect the church unity. In conclusion, this study has given meaningful insight into the evil effects of tribal conflict and the need to provide strategies to combat it. It is recommended that leaders teach their members to follow the teaching of Christ and, secondly, to follow Biblical principles to "pursue peace with all *people*, and holiness, without which no one will see the Lord" (NKJV Hebrew 12:14). Furthermore, it is recommended that in the selection of leaders, emphasis be placed on the character and honest report, people

full of Holy Ghost, wisdom, good standing, (*Church Manual, 2015*; Act 6:3), great boldness in the faith which is in Christ Jesus” (1 Timothy 3:2-13; Titus 1:5-11 and 2:1, 7, 8).

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LAGOS STATE, NIGERIA

A project

presented in partial fulfillment  
of the requirements for the degree  
Master of Arts in Leadership

by

Oladapo Amos Aramide

January 2020

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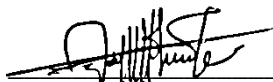
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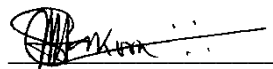
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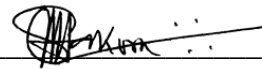
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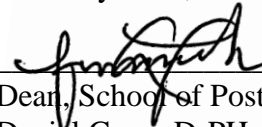
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This work is dedicated to God.

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## CHAPTER 1

### INTRODUCTION

#### **General Background to the Study**

The richness of living in diversity was God's initial intention to add beauty to His creation. Unfortunately, Satan, through men, is using it to cause division in form of Tribalism, Ethnicity and Racism. This study contrives to enable the readers to know the gravity of the adverse effects of this virus called Tribalism is a threat to the unity of churches all over the world, especially our church in Lagos city which comprises of two Conferences (Lagos Atlantic and Lagos Mainland). For the church to move forward spiritually and increase numerically, the adverse effect must be mitigated and prevented from spreading nailing it in the bud will foster unity, and this will only be achieved through strategies offer by the people through this project to promote tribal unity in our churches in Lagos. What every lover of our church should do is to support Daniel (2015) who stated that, "unless man follows God's way, never will he be able to do what he does properly. ... People seem to be failing to learn, to harmoniously stay together with fellows who are not of the same culture."

This study cannot be overemphasized or shifted to another day or to another time; it is now or never. When members of the church arise and talk about lack of unity in our churches as opposed to other non-Adventist Churches around, this means that something urgent must be done as early as possible. It is pertinent, therefore, to say that there is no church that is free from the problems under this study. The sad part of this is that, as a result of Tribalism, the tribes that had been working together

peacefully in the time past but suddenly found themselves in unending cat and dog race with one another thrive as a result of divide and rule method of administration of some leaders who may succumb to culturally imbued disagreement. Many of our leaders may not be endued with such knowledge of tackling simple misunderstanding that could degenerate to such fracas within the church setting. Hence there is need to bring an end to this virus through a proper investigation or study of this nature must be carried out.

### **Biblical Background of the Study**

Tribal difference is not a new phenomenon in the church of Christ. It started right from the inception of the church at the time of the apostles in the Acts of Apostles chapter 6 verse 1—where the Grecians murmured against the Hebrews because of their widows. This was what led to the election of the 7 Deacons in verse 2 of the same chapter.

**Acts 6:1** “in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.”<sup>2</sup> Then the twelve called the multitude of the disciples *unto them*, and said, “It is not reasonable that we should leave the word of God, and serve tables.”<sup>3</sup> Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.”

Another one happened in Acts 15:1- 9 that say “And certain *men* came down from Judea and taught the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”<sup>2</sup> Therefore ... Peter rose up *and* said to them: “Men *and* brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.”<sup>8</sup> So God, who

knows the heart, acknowledged them by giving them the Holy Spirit, just as *He did* to us,<sup>9</sup> and made no distinction between us and them, purifying their hearts by faith.”

Verse 19-20 James said “Therefore I judge that we should not trouble those from among the Gentiles who are turning to God” Peter after his encounter with God that he should not call gentiles “common” and that he should minister Jesus to Cornelius, he had a change of attitude regarding the gentiles that other Jewish believers hadn’t understood. Since the time of Peter’s encounter with God on this issue, the church never remained the same again but was transformed and moved forward.

Rodriguez (2013) stated that “church members and leaders should cooperate with the Holy Spirit by doing everything necessary to stay together in Christ. Unity requires a disposition to make significant efforts to achieve it and nurture it. In this process we should not seek uniformity in non-essentials because the cultural, social, and ethnic differences will not allow for this to take place.” That was exactly what happened in the council when the apostles met in Jerusalem that made James give the verdict.

Different literature and articles have been written on Tribal Differences and Unity and more importantly on unity among Christians and Muslims. In another study according to Sanou (2015) was the case of “Rwanda genocide of 1994 when church members became involved politically and sided (racially) with their tribes rather than following biblical principles (Ntakirutimana, 1994).” It was reported that protestant clergy man and his son who were involved in genocide killing in which members of Hutu killed an estimated number of 800,000 minority Tutsi. It was also noted that our church members were not exempted. A man called Elizaphan Ntakirutimana, the former head of the Seventh-day Adventist in the western Rwanda aged 78 and his son called Dr. Gerard Ntakirutimana of age 45 who worked with the church hospital were

sentenced to 10 years and 25 years imprisonment respectively for aiding and abetting genocide and shooting two people to death. Others that were fitted for the same reason included 3 Roman Catholic priests.

According to Daniel (2015) on Acts chapter 15 stated that “the passage as an account of cultural related events. It is the failure of the people of Saint Paul’s time to appreciate the approach taken by the disciples that the passage dictates to us today what to do and what not to do in abhorring cultural differences. The setting indicates how the contents are related. The characters class, tribe and gender reflect diversified practices, either sacred or secular that are the key aspects of consideration,” this may be a note-worthy pattern in the organization of churches where the members composed of multi tribes within the same church (multi tribal congregation). So many writers even suggested that racial prejudice exists more in the Christian church than outside of it. Billy (1993) states that “tragically too often in the past, evangelical Christians have turned a blind eye to racism and have been willing to stand aside while others take the lead in racial reconciliation, saying it was not their responsibility.” This was noted or seen more in Seventh-day Adventist Church in north America where there are different churches for whites only and that blacks will not be allowed to worship not to talk of even become their pastor. Lee (2000) stated that “it is still true that 11 o’clock Sabbath morning is the most segregated hour of Adventism in North America. Our church is still riddled with racism and segregation” while according to Crocombe (2007) “the Seventh-day Adventist Church in South Africa participated whole heartedly in the South African Governments’ policy of apartheid.” All these are against the doctrine of the bible handed over to us as it is written in John 15: 12, 13 and 17: 21- 23.

This is my commandment, That ye love one another, as I have loved you.



Greater love hath no man than this that a man lay down his life for his friends. And, That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

The greatest test of a genuine Christian is fulfilling John 15: verses 12 to 13 says that “This is My commandment, that you love one another as I have loved you.” John 17:21 “that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.” And in Acts 1:14 “These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.” As well as Acts 4; 32-37 “Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common.” Finally Galatians 3: 26-28 stated that “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” If church leaders and followers can revisit and emulate the lives of Jesus and His Apostles, how they lived their lives, we will discover that we are far from the mark.

### **Existing Research and Gap to be filled**

This study looked at the equitable justification of existing pattern and appearances of unity, conflict and resolution. It's being interesting to note that over the years even for centuries that the issue of tribal difference and problems resulting from them has not been neglected, for it has been studied extensively with articles and

journals written about it. Thankfully, the issue as a whole has been with the advent of civilization which brought about an expansion of moral outlook and an acceptable concept of equality. It has been discovered that there was a wide margin yet to be filled by Christians on the very issue that brought a ridge between the early Christians and the Jews, which led to appointment of the deacons. This was based on cultural differences and mosaic laws. However that is still plaguing the church, though on a smaller scale which still hinders spiritual growth and development within the church and limits evangelical outreach.

The study on tribal differences even with religion as the focal point has inadvertently been based on the differences and conflicts between Christians and Muslims, Sex, Gender Issues. and Tribes, Nations and Segregation which has led to genocide or racism that went as far as the establishment of white and black churches in North America, and genocide in some countries while, in the bible as Lukas & Christian (2010) stated, “there was doubtless a cultural factor in different ways the Torah was understood by the “Hellenist from the Diaspora, and the Aramaic-speaking followers of Jesus in Palestine in Acts 6. Just few things was said about how Paul settled the cases of tribal and racial differences in Galatians 3:26-29 (For ye are all the children of God by faith in Christ Jesus. <sup>27</sup>For as many of you as have been baptized into Christ have put on Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.), and tension between poor and rich in Corinth (social differences) and the statement of Jesus in Matthew 10: 34-37; 7: 15-23, Mark 13: 21-23

<sup>34</sup>Think not that I am come to send peace on earth: I came not to send peace, but a sword. <sup>35</sup>For I am come to set a man at variance against his father, and

the daughter against her mother, and the daughter in law against her mother in law. <sup>36</sup>And a man's foes shall be they of his own household. <sup>37</sup>He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. <sup>16</sup>Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? <sup>17</sup>Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. <sup>18</sup>A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. <sup>19</sup>Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup>Wherefore by their fruits ye shall know them. <sup>21</sup>Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup>Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup>And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. <sup>21</sup>And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: <sup>22</sup>For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. <sup>23</sup>But take ye heed: behold, I have foretold you all things.

The tribal differences in Africa, and especially in Nigeria, are due to our vast throng of various tribes in Africa; for example, with Nigeria having three major (3) tribes namely the Yoruba, Hausa and Igbo and more than three hundred different languages. In light of these situations, the church in Nigeria has suffered from tribal motivated conflicts and threats.

Yet among the Yoruba's we still have more than twenty five (25) major dialects and cultures whereby individual may not understand the language of others. The Hausas' have more than fifteen (15) different tribes but speak central Hausa language, while the Easterners who are the Ibos' have more than Three hundred (300) languages. These differences become notable in the inter marriage, inter schools, governance, social cultural believes and religion, within and outside the church. the case of tribal differences in traditional marriage between Ibo and Yoruba that may not encourage cross tribal marriage which is extremely costly at the side of Ibo before the bride could be released to the groom and the way the Ibos handle their funeral cases which leaves the widow at the mercy of the family and so also there are conflict on some basic rite in which the Yoruba tribe like taking corpse into the church as against the custom of the Ibo and other cross-tribal values which set the two major tribes in the church of Lagos at great variance need to be given great attention to.

More importantly, the urgent need for a solution to the threat of tribal differences that is posing a serious threat to the church unity, calls for serious attention. In Galatians 5:16, 17 Paul said "I say then: Walk in the Spirit, and you shall not fulfil the lust of the flesh. <sup>17</sup>For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish." It is comparative that leaders should be devoid of self. Our best model is Christ Jesus on whom the church is built and He himself is the foundation. The parable of the Good Samaritan in Luke 10: 25-36, the Sermon on the Mount, in Matthew 5: 43-48 and a certain rich farmer in Luke 12:16-20, are some of the examples we should follow if we would avoid tribal differences and be heaven focused.

## **Statement of the Problem**

Church is to her members as hospital to the unhealthy, but unfortunately, opposite is the case. It is common to see that small issues may be escalated by individual during business matters and election because somebody from his/her tribe or ethnic group is not elected. When it comes to doctrinal and policy matters, it is common to see some Elders still using church policy of 1960 and still be upholding it to execute judgement and stand on it vehemently. In case of disciplinary action is to be taken place someone who has not been attending meeting or even church program for long will surface in business meeting in order to pervert the course of judgement. Other areas of sharp differences are in the areas of marriage bride price, ceremonies and funeral activities. Other groups are frowning with Ibo ethnic group for exorbitantly high bride price and the way people struggle to acquire illegitimately properties of the demised person neglecting the immediate family—the wife and the children of the demised. Many quarrel on some couples that are still together, while both of them are still very strong especially in their youthful ages may lose their property to another person. Most especially the property of someone's at the demise of her husband becomes his brother property because she has no male child. Also, some may be forced to drink the bathe water or water coming from the body of the deceased during washing in order to detect whether it is the wife that perpetrated the evil acts of killing her husband acts that led to the death of her husband and her obedience to drink and survive is a proof of her innocence. The effect of this is that people from other part of the country are discouraged to come to church where a day will not pass without having quarrel and misunderstanding to settle.

It is important to know that though there are troubles in many of the cosmopolitan churches still there are some that are reasonable enough even though it

is not devoid of few challenges. Such examples as it is common to see that an elder can just lock the door of the church over a small misunderstanding and declare that there will not be church today. During election Pastor can be rough-handle if not beaten. When it comes to doctrinal and policy matters it is common to see some Elders still using church policy of 1960 and still be upholding it to execute judgement and stand on them vehemently. The effect of this is that people from other parts of the country are discouraged to come to church where a day will not pass without having a quarrel and misunderstanding to settle, though it seems quite possible for peaceful coexistence or co- fellowshiping of multi-cultural/ethnic groups can be achieved. The leader should learn from the Apostles of old who after they received Holy Ghost removed the spirit of rivalry from themselves and took upon themselves the Spirit of humility. It is when they stop divide and rule system in order to maneuver themselves to the top and start be in one accord that the baptismal of Holy Ghost happened to them and the victims over all odds was sure to the extent that could beat his chest that ‘the gospel ... was preached to every creature.’ Therefore if all the leaders can allow the Holy Spirit to use them like the Apostles of old and not thinking to use unchristian means in order to remain in power through manipulating different nationalities or ethnic groups there will be natural increase in membership, spirituality and other areas of life of the church. Hence the purpose of this research was to empirically assess the impact and describe possible means to resolve tribal conflict in the church.

### **Research Questions**

Tribal differences are that which occur as a result of a group with common character and established socially accepted practice with a strong feeling of loyalty or bonds that result to positive attitude towards his group as against others’ with superiority complex, strong hatred and discrimination and elimination (Nwaegbo,

2005). To develop this study the following research questions were used. The research questions were:

1. What is the level of awareness of members about tribal conflict?
2. To what extent do tribal differences manifest in the church?
3. What are the reported effects of the tribal differences on unity in the church?
4. What strategies can be put in place to reduce tribal differences/friction?

### **Objective of the Study**

The main objective of the study was to assess factors influencing tribal conflict and strategies to promote tribal unity in the Seventh-day Adventist Church in Atlantic Conference, Lagos State, Nigeria. The specific objectives are to:

1. Determine the level of awareness of members about tribal conflict.
2. Determine the extent in which tribal differences manifest in the church.
3. Assess the reported effects of the tribal differences on unity in the church.
4. Document the strategies that can be put in place to reduce tribal differences/friction.

### **Significance of the Study**

The study of the Bible from Old Testament to New Testament shows that there were many conflicts recorded there for us to know that where two or more are living together in the community differences that will result to conflict must surely occur because where there is crowd there will be conflict or crime that was why Paul said in Romans 15: 4 “For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.”

This study is set out for us to know how deadly the tribal conflict is as a result of cultural differences, Christian practices or different interpretation of church polices as obtained in a particular places and are used or try to up hold them as doctrines/ teachings in another location with different culture, different Biblical and church police understandings as if they are still operating in their former areas, therefore, there is no doubt conflict must occur. The example of this could be found in the Acts of Apostles chapter 15: 1, 2, 7, 10, 11 that says "And certain *men* came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." <sup>2</sup>Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. ... <sup>7</sup>And when there had been much dispute, Peter rose up *and* said to them: "Men *and* brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. ... <sup>10</sup>Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? <sup>11</sup>But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they."

The finding from this study should inform the reader of this project to always exercise patience in judging people as regards their responses to any occurrences in order to see what informs him to act the way he acted without that wrong judgement will be passed. In the book of Matthew. 7: 1- 4, it says that "Judge not, that you be not judged. <sup>2</sup>For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. <sup>3</sup>And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? <sup>4</sup>Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank *is* in your



own eye? This study would help any sincere leader in any organization especially in our church to navigate well in any troublesome ocean of multicultural or multinational gatherings.

### **Scope and Limitation of the Study**

The scope of this study was to assess the factors militating tribal conflict (tc) and strategies to promote Tribal Unity in the Seventh-day Adventist Church in Atlantic Conference, Lagos State, Nigeria. Hence, the project was limited to the Lagos state where two financially mighty Conferences of Seventh-day Adventist Church was located in the Southwestern part of Nigeria. The conferences are: Lagos Atlantic and Lagos Mainland Conferences.

These conferences, especial Lagos Atlantic, are in a mega and cosmopolitan city with different cultures and nationalities. The city, though full of struggle before people can make ends meet, is still peaceful and devoid of terrorism and religion violence. It is the economic nerve of the country. This explains the reason for influx of people like flood into Lagos city from every part of the world including Nigeria most especially from the Eastern part of Nigeria especially such as Ngwua people of Abia State in Nigeria, of which 85% of this group are members of Seventh-day Adventist Church and majority of them came to Lagos to look for greener pasture. Tribal conflicts may not be equivocally eradicated, hence this study.

It is important to know that the study is limited to the above mentioned state and cannot be used to decide what is happening in other conferences in any part of the country because of the mono- cultural nature of the churches in their areas neither can it be used to settle international conflict.

## Operational Definition of Terms

This section defines the important terms that were used throughout this study.

**Tribal unity:** this is a state of absence of discrimination which is as a result of being one complete whole.

**Conflict:** Conflict according to Longman dictionary is war, battle, struggle, disagreement or quarrel between two or more people or group of people caused by: negative perception, inappropriate language either orally or bodily, marginalization, misapplication disregard of law, order and due process and insubordination . While Webster dictionary define it as a clash of feelings or interests to be at variance.

**Interpersonal conflict:** it refers to a conflict between two individual.

**Intrapersonal conflict:** this occurs within an individual. It is psychological and therefore takes place in the person's mind involving individual thoughts, values, principles and emotions.

**Intragroup conflict:** this is the type of conflict that happens among individual within a team.

**Intergroup conflict** occurs when a misunderstanding arises among different committees or departments within an organization or church.

**Tribalism:** is that which occur as a result of a group with common character and established socially accepted practice with a strong feeling of loyalty or bonds that result to positive attitude towards his group as against others' with superiority complex, strong hatred and discrimination

**Ethnicity: (ethnic)** - associate with or belonging to a particular race or group of people who have a culture that is different from cultures of a country.

**Racism:** a belief that race is the primary determinant of human traits and capacity and that radical differences produce an inherent superiority of a particular race.

**Demographic:** this is dynamic balance of a population especially with regard to density and capacity for expansion or decline.

**Paraclete:** someone who helps you to feel less worried serving as your comforter, Advocate or walking alongside of you as a companion.

**Frequency:** the number of times that a periodic function repeats the same sequence of value during a unit variation of independent variable.

**Respondent:** a person who gives a response or answer to question that is asked especially as part of a survey.

## CHAPTER 2

### REVIEW OF LITERATURE

This section of the project reviewed related studies and literatures relevant to the research study. The research reveals how deadly tribalism has affected various organizations and the way different leaders in various organizations both in circular and in our church have used it to their advantages. The followings are various reviewed relevant literatures to the research study.

#### **Conflicts**

Conflict according to Longman dictionary is war, battle, struggle, disagreement or quarrel between two or more people or group of people on ideas or beliefs. While Webster dictionary define as a clash of feelings or interests to be at variance. All conflicts result to antagonistic state and they are caused by negative perception, inappropriate language either orally or bodily, marginalization, misapplication of church manual/policy, disregard of law, order and due process, insubordination and disregard for the Holy Spirit, unchristian leadership, activism, extremism fanaticism and sin. Conflicts are caused by personal and interpersonal miss-over, miss-giving, miss-conception, miss-idealism and miss-interpreted ideology. Other culprit's situations are incorrect knowledge and miss-information, negative drives that are miss-motivated and miss-directed or miss-guided prompting behaviour.

Hence this study using communication theoretical model looked into the various types of conflict, their sources, variances and vagrancies, pattern of built up

and how it can be used positively. There are four types of conflict and they are as follows:

### **Interpersonal Conflict**

It refers to a conflict between two individual. People are different from one another and therefore see thing in a different way and have a different perspective of issues. This different world view may or do sometimes result in to incompatible choices and opinions which eventually may help or lead to personal growth or development of relationships with others or disintegration of such relationship especially in an organization. It is not always a negative occurrence only that to manage it needs adjustments. However, when interpersonal conflict takes a destructive dimensions, a mediator or conciliator may be invited.

### **Intrapersonal Conflict**

This occurs within an individual. It is psychological and therefore takes place in the person's mind involving individual thoughts, values, principles and emotions. It may be quite difficult to handle if you find it hard to decipher your inner struggles. It leads to restlessness and uneasiness, or can even cause depression. Communication with other people, viewing of movies especially comedians that make someone laugh would bring relieves from anxiety. Victory over these variance and types of conflict leads to personal empowerment and added experience and value.

### **Intragroup Conflict**

This is the type of conflict that happens among individual within a team. It is caused by misunderstandings and incompatibilities among these individuals which result to an intragroup conflict like interpersonal disagreements or difference in views and ideas. If proper care is taken, conflict within a team may be helpful in coming up

with decisions which will eventually allow team to reach their objective goals.

However, if the degree of conflict disrupts harmony among the members, then some serious guidance from a different party will be needed for it to be settled.

### **Intergroup Conflict**

Intergroup conflict occurs when a misunderstanding arises among different committees or departments within an organization or church. For example personal ministry of the church can come in conflict with the treasury department as a result of varied sets of goals and interests of these different departments. Besides, there are other factors which fuel this type of conflict such as the boundaries set by a committee or a department to others which establishes their own identity as a team.

The early Church was confronted with conflict both within and outside but through their faithfulness they overcame for the gate of hell did not prevail over the church. Christianity started with purely Jewish worshippers in their synagogues with their strong adherence to Jewish law without having it in mind that it ought to be extended to other nationalities. The words of Jesus to them and experiences they had on the day of Pentecost did not make any meaning to them and therefore immediately after the resurrection of Jesus Christ and gathering of disciples at Galilee Jesus declared to them in Matthew 28: 18- 20 that

All authority has been given to Me in heaven and on earth. <sup>19</sup>Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.

And also in Acts 1: 8 Jesus said that “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. With the baptismal of Holy Ghost In Acts chapter 2 and the miracles that attended the ministries of the Apostles especially in Acts chapter 3 at the Beautiful Gate where a lame man of 40 years old was healed having his legs strengthened and in Acts chapter 5: 12 the Bible says through the hands of the apostles many signs and wonders were done among the people. And <sup>15</sup>so that they brought the sick out into the streets and laid *them* on beds and couches, that at least the shadow of Peter passing by might fall on some of them. <sup>16</sup>Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. The Bible recorded that the first and second message of Peter brought in to the church 3000 and 5000. It was this sudden increase in membership that brought about conflict for crowd brings crisis. The conflict that happened in Acts chapter 6 was as a result of a complaint the Hellenist had against the Hebrews because their widows were neglected in the daily distribution. Fortunately the Apostles rose against the situation and brought an end to it by the selection of the seven deacons who had good reports and filled with the Holy Ghost.

God that declares end at the beginning that says my counsels shall stand knew the limitations of the Apostles because of the future challenges before them in taking the gospel to the Gentiles with different cultures and practices that would result into serious conflict than the first one that is in Acts chapter 6 He (God) now removed any barrier that would hinder the spread of the gospel in future (Eph. 2: 14,15) therefore brought a situation whereby He told Peter that he should not call anyone common or unclean and that he should go and minister to Cornelius (Acts 10: 11- 15, 19). So in

Acts 10: 25- 28 <sup>25</sup>As Peter was coming in, Cornelius met him and fell down at his feet and worshiped *him*. <sup>26</sup>But Peter lifted him up, saying, "Stand up; I myself am also a man." <sup>27</sup>And as he talked with him, he went in and found many who had come together. <sup>28</sup>Then he said to them, "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean. <sup>29</sup>Therefore I came without objection as soon as I was sent. After ministering to them and saw that they also received the Baptismal of Holy Ghost as themselves Pete said <sup>47</sup>"Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we *have*?" <sup>48</sup>And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

So, when in Acts chapter 13 Holy Spirit asked the church in Antioch to "separate Barnabas and Saul for the work to which I have called them." After fasting and prayer and they were sent out they went in that strength and power of Holy Ghost ministering to people and many were got converted until *men* came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved. This brought a lot of argument between Barnabas and Paul and the case was brought to the elders in Jerusalem. After a lot of argument Peter now stood up and said "Men *and* brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. <sup>8</sup>So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as *He did* to us, <sup>9</sup>and made no distinction between us and them, purifying their hearts by faith. <sup>10</sup>Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? <sup>11</sup>But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same

manner as they." It was this early experience and revelation that the Lord gave to Peter that made him navigate the early church out of the troubled sea for the great Council at Jerusalem as described in Acts 15, considered this issue and passed a judgement that the believers in Jesus should not be circumcised and need not keep every detail of the Jewish Law. In practice this meant learning tolerance of one another culture which also formed the bases of Paul's gospel on salvation by grace through faith wherever he went to.

Churches are often experienced as places where little change occurs like early church. Perhaps when we are motivated by a sense of a gospel imperative to attend to those in need, the ensuing contact with newcomers from unfamiliar cultures we may propel us into the unexpectedly demanding and unfamiliar challenges of inter-cultureless. It will compelled us to question often long standing assumptions, critique normative behaviors and expand their meaning systems in quite unexpected and unanticipated ways. We will have the awareness that the creation of communities espousing equality, inclusion and the valuing of difference would necessarily profound implications for the familiar, time honored models and structures of church.

### **The approaches of Settling Conflicts in the Church**

The approaches of settling conflicts in the church are ignoring it with the hope it will resolve itself, confront it, simply pray about it, following biblical ways of managing conflict which involve:

#### **Proactive Method**

This is going to the offended person before he comes. This is seeking reconciliation before it escalates that is get in the front of the problems before the person has chance to keep mulling it over or gossip about it. The scripture in the



Gospel of Matthew chapter 5: verses 23- 24 says that <sup>23</sup>Therefore if you bring your gift to the altar, and there remember that your brother has something against you, <sup>24</sup>leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

### **Be a Peacemaker**

That is taking every possible measure to bring about a peaceful resolution. In Ephesians 4:2 God exhorts us to “Be completely humble and gentle; be patient, bearing with one another in love.” We should not only seek peace, but also to pursue it. Rom. 12: 16- 21. <sup>16</sup>Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion. <sup>17</sup>Repay no one evil for evil. Have regard for good things in the sight of all men. <sup>18</sup>If it is possible, as much as depends on you, live peaceably with all men. <sup>19</sup>Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. <sup>20</sup>Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head." Do not be overcome by evil, but overcome evil with good.

### **Be Process- oriented**

This is the situation where someone facilitates people working it out among themselves before you get involved. True reconciliation ... the healing of the relationship... is the primary objective, not resolving the issues. People do not have to always agree or like something but they must still accept one another in order to be in fellowship. Matthew 18: 15- 17: <sup>15</sup>"Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. <sup>16</sup>But if he will not hear, take with you one or two more, that *'by the mouth*

*of two or three witnesses every word may be established.*<sup>17</sup> And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

### **Be a Paraclete**

Come alongside of others in the body and help them to work out their differences. Don't wait for their problems to spill over into the body. The Holy Spirit, does His work in their hearts but also to get involved in the practical ways, exhorting and counseling them to work out their differences. Philippians 4: 2- 3: <sup>2</sup>I implore Euodia and I implore Syntyche to be of the same mind in the Lord. <sup>3</sup>And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names *are* in the Book of Life.

### **Possess Spirit of Discernment**

So that the real issue will not be hidden from you even when they don't want it to be known Act 5: 1- 10. "A certain man named Ananias, with Sapphira his wife, sold a possession. <sup>2</sup>And he kept back *part* of the proceeds, his wife also being aware *of it*, and brought a certain part and laid *it* at the apostles' feet." They told Peter that this was the total proceed of all we sold! Unfortunately as a result of the Spirit of discernment that Peter possessed he was able to know that they were lying to the Holy Spirit.

All what we are saying is that when there is conflict let there be dialogue and the barriers of barricading doors in the relationship will be unlocked. The aim of dialogue is to create and sustain a relationship within an organization/church which

over the time results in trust and benefits that are mutual and the gate of hell will not prevail over the church. We summarise conflict resolution as follows:

The settlement from the point of view of someone involved in inter-cultural matters: Another way of settling conflict apart from the ones above is to the settlement from the point of view of someone involved in inter-cultural matters, participants may, as a first approximation, be divided into two categories: we and they. As skilled negotiators or helpful advisers, we need to develop techniques for analyzing information from the perspective of “our side.” We also need to develop the skill of being able to put ourselves in the other side’s shoe and see how a situation looks from their perspective. We call looking at it from their perspective of our own side the “First Position” and looking at it from their perspective the “Second Position.”

- a. Furthermore, whatever side we are on, we will generate a more useful analysis if we also cultivate the skill of seeing things from the perspective of a neutral third party, the “Third Position.” If we see ourselves as a third party, as someone whose purpose is to promote peace between other two parties and try to see how things look from their point of view.
- b. Similarly, if we are involving in a multilateral situation, we need to give separate consideration to each party.

First Position: how “our side” sees things,

Second Position: when I put myself in the shoes of the other side,

Third Position: neutral third party or “fly on the wall”

Methods of examining our own purpose and methods for learning about someone else’s are quite different. We shall consider what we might want to know about others and how we can think about it. Most of the discussion focuses on a

bilateral situation where there is a dispute with the other side. On occasion, we will look at the problem of a mediator trying to promote an agreement between the two other parties, and at other most complex interactions. In each case, our first concern is developing activities to put ourselves in someone else's shoe (the Second Position). If that skill can be developed, it can be applied in an infinite number of situations, and can help us in seemingly deadlocked positions to find underlying interests which might turn out to be overlapping or complimentary. The ultimate goal is for you to be able to move quickly and easily among all three position; putting yourself in the other side's shoes, seeing if that perspective has an impact on your own analysis, and then gathering more information by projecting yourself outside the conflict to the position a "fly on the wall."

Conflict is not necessary bad. The bible teaches that some differences are natural and beneficial. Christian believes that God created people as unique individuals, with different opinions, convictions, desires, perspectives, and priorities. When handled properly, disagreement in these areas can stimulate productive dialogue, encourage creativity, and promote helpful change and growth. Soon, the reality of humility breeds the new sense of growth that stipulates that no single individual hold the franchise to the right answers, rather, that collectively, everyone might have the right answer.

Conflict creates wound and the healing process requires not just effort but courage to admit one's wrong and accept the other person /party is also has a right to express his mind and if with all these efforts one of them refuses to bury his grievances the Bible says let him counted as unbeliever Matthew 18:15- 17.

<sup>15</sup>"Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. <sup>16</sup>But if he will not

hear, take with you one or two more, that *'by the mouth of two or three witnesses every word may be established.'*<sup>17</sup> And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

Tribal unity: this is a state of absence of discrimination which is as a result of being one complete whole. This is a situation where by tribal differences are neither a condition for marriage between two different tribes nor a criteria for the selection of an officers in the church, country for electing people in to positions.

In Kenya, “a certain clan is well known for its beautiful girls but no man from another clan takes them in marriage. It is considered as “Bible truth” that if you date them, you die even before marriage.” Research revealed that this belief was forged out of jealousy to dissuade their young men. Clans were losing all their men who preferred to marry from the Bashingwe instead of their own clan. Jesus said “And you shall know the truth, and the truth shall make you free John 8: 32.”

Unfortunately, Christians are involved in some activities that don't glorify God. According to Sanou (2015) in his article called ‘Ethnicity, Tribalism and Racism: A Global Challenge for the Christian Church and its Mission’ it was mentioned that ‘Several authors point to the fact that ethnicity, tribalism, and racism are also affecting the Christian church. Mercer (1996) asserts that “in every sector of American society traces of the attitudes and actions that prevailed in the days of slavery still linger.” This was supported by William (1997) who reported that “there is more racial prejudice in the Christian church than outside ... and that persons who hold conservative theological beliefs are more likely to be prejudiced than those who do not.” As rider to this Totemeyer (2012) wrote in his write up- Racism, Ethnic, and Tribalism.

Challenges for the Church- that races exist, defined in terms of hereditary transmission, skin colour and body form, and that one race is ultimately superior to the others. It was believed that it was the natural right of such claimed superior race, of which whites took ownership, to rule over others. Sanou (2015) agreed with Totemeyer (2012) saying racism is “a belief that race is the primary determinant of human traits and capabilities and that racial differences produce an inherent superiority of a particular race” (Merriam-Webster, 2014). This is usually coupled with the belief that the superior race has a right to dominion over others. Racism thus insinuates that all human beings do not necessarily have the same intrinsic value. Memmi and Martinot (2000) describe it in this way: (Racism is) generalizing definition and valuation of differences, whether real or imaginary, to the advantage of the one defining or deploying them, and to the detriment of the one subjugated to the act of definition, whose purpose is to justify (social or physical) hostility and assault.

With this Lee (2000) notes that “this is an issue in the Seventh-day Adventist Church, too: Adventists remain as racially separated as the rest of Christianity and the rest of society ... 11 o’clock Sabbath morning is the most segregated hour for Adventism in North America ... Our church is still riddled with racism and segregation by their insistence on the practice of separate worship based on racial and cultural backgrounds.” Crocombe (2007) stated that the Seventh-day Adventist Church in South Africa participated wholeheartedly in the South African government’s policy of apartheid. In Lagos Atlantic Conference of Lagos State, Nigeria that comprise so many tribes converging together in worship is facing a lot of problem as a result of members carrying their traditional ways of worship from their villages to the church with the aim of having them dominating the atmosphere of worship and anything besides that is termed Pentecostal. This creates gap between the

youth and the elderly ones and result to the church losing them to a lively branch of the church of which because of the same reason was created. Where this type of movement is not done or possible, there will be struggles between the pastors and elders or between one tribe and another as regards whose style of worship should dominate.

The worst of them all was the case of genocide of 1994 in Rwanda, the Hutu and Tutsi have lived with strong prejudices, like referring Tutsi to as serpent by Hutu which have been aggravated by the genocide in which members of Hutu gangs killed an estimated 800,000 minority Tutsi in which Rev. Elizaphan Ntakirutimana, aged 78, the former head of the Seventh-day Adventist Church in western Rwanda, was sentenced to 10 years in prison for aiding and abetting genocide with his son, Dr. Gérard Ntakirutimana, aged 45, who worked at the church's hospital, received a total sentence of 25 years for the same charges and for shooting two people to death while three Roman catholic priests are being held on similar charges at the tribunal's jail in Arusha, Tanzania, the seat of the United Nations tribunal on Rwanda. A fifth, an Anglican bishop, died while in detention Totemeyer, Tietmeyer (2012) and Simons (2003).

If we are to follow the teaching of Christ we have to follow Biblical principles and not to become involve in political and sided racial with tribe. According to the teaching of the Bible, if truly heaven is our focus, we have to “pursue peace with all *people*, and holiness, without which no one will see the Lord: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled” (Heb. 12: 14, 15). The prayer of Jesus in John 17: 22 was that His followers must be one. Paul in Ephesian 2: 11- 16 says “Therefore remember that you, once Gentiles in the flesh—who are called Un-

circumcision by what is called the Circumcision made in the flesh by hands—<sup>12</sup>that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. <sup>13</sup>But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. <sup>14</sup>For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, <sup>15</sup>having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, <sup>16</sup>and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. While in Galatia 3: 26-29 he said “you are all sons of God through faith in Christ Jesus. <sup>27</sup>For as many of you as were baptized into Christ have put on Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. <sup>29</sup>And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.”

God is drawing from all tribes, nations, people a new nation which transcends all the natural identities and that Ethnic, tribal, and racial should be seen as a gift and treasure from God and not as a means of destroying ourselves. As Barreto (2011) put it: “Ethnic and racial differences are not the problem. Prejudice and racism inject our differences with the sinful notion that our difference leads to superiority and inferiority or the distorted belief that our differences are merely cultural cues for determining who is in and who is out, rather than emblems of God’s gift of diversity (p. 129). Our God is the Lord that love diversities. Creation should have thought and appreciate more for His love for diversity. Looking at Gorilla Longman dictionary defines it as “a type of animal like a very big monkey without a tail which is very strong and lives in Africa. It is the largest of man like monkey ugly or rough man.” It



just a man living in the wilderness. God also created Elephant both on the land and in water called Hippopotamus while Cat live as domestic animal at home as a resemblance of Lion or Tiger in the wilderness and Lizard we find all around us is a resemblance of Crocodile in both land and water. Likewise God created man with different colors: white, black. He did not stay there He created us including animal male and female everything including plants for His pleasure (Revelation 4: 11). "Thou are worthy, O Lord, to receive glory and honor and power; For Thou hast created all things, And for Thy pleasure they are and were created."

Renner (2015) in *The Present Truth* magazine on Church Unity and Gospel said "The unity of the church lies in Him who is its Head. It lies in the work of reconciliation by which He gathered men out of their estrangement from God, out of the darkness of sin and death, and, through the operations of His Holy Spirit, made them sons of God – those who are justified by faith in Him ... No matter with what facility people are able to call the name of Jesus Christ and to confess allegiance to Him, and at the same time remold and reshape His nature in their own reconstructed ideas of Him so that His nature is disfigured into an acceptable and credible form. Only the Jesus Christ of Biblical revelation can be the Head of the church. A Jesus who is an example only, a heroic moral reformer, or a wise pundit, or a man vested with divinity, or embodying in a symbolic way the character of the Deity – a Jesus who is anything less than the only name under heaven given among men whereby we must be saved – is not the Jesus of the sacred Scriptures. And any group of people giving service to such an idea, such a construction which bears the name of Jesus Christ, or to such a caricature of Him, cannot, we believe, be in communion with those who know and confess Him as God incarnate, virgin born, human and divine, crucified, bodily risen, King of Kings, destined to return personally to judge the living

and the dead. The two groups thus described are reaching out to two entirely different directions; and though they may even kneel side by side in a church, in a building, they are really worlds apart.”

Therefore, tribal unity is not the thing that brings unity in the church but spiritual one and brotherly love in which there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; but they that are one in Christ Jesus (Gal 3: 28). They proclaim the Christ of their experience which so real and tangible that they can witness to it by remarkable experiences in their own lives as a great evangelistic and Christ of history in which It proclaims a salvation that is based on objective, historical events – events that are entirely outside of a man's personal experience. Paul was the example of a believer that proclaimed Christ of his experience and history as he declared in 1<sup>st</sup> Corinthians 15: 3- 7 I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, <sup>4</sup>and that He was buried, and that He rose again the third day according to the Scriptures, <sup>5</sup>and that He was seen by Cephas, then by the twelve. <sup>6</sup>After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. <sup>7</sup>After that He was seen by James, then by all the apostles. <sup>8</sup>Then last of all He was seen by me also, as by one born out of due time. When members of the church have personal encounter with Christ and believe and confess Him as God incarnate, virgin born, human and divine, crucified, bodily risen, King of Kings, destined to return personally to judge the living and the dead no matter where they may come from has no meaning to them what matters is that they are born again filled with and led by the Spirit of God not born Adventist [not born again that is without personal encounter with Christ and experience of salvation]. This is the tribal unity God is expecting from us where there is no Jews and Gentiles.

## **Factors Affecting Unity in the Church**

Church of God started in the Garden of Eden where God, the Creator of heaven and the earth would come down and fellowship with Adam and Eve. The fellowship continued until when Satan through serpent deceived them and made them sinned against God which resulted into conflict, separation, misunderstanding and rebellion against the law of God and His will since that time till today. The Bible says “behold, the LORD's hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have separated you from your God; and your sins have hidden *His* face from you, So that He will not hear” “for *You are* of purer eyes than to behold evil, And cannot look on wickedness” (Gen. 3; Isa. 59: 1, 2; Hab. 1: 13).

The church of God since the time there was conflict, man started declining in his love toward God which resulted into conflict between Cain and Abel because the sacrifice of Abel was accepted while that of Cain was rejected which led to the death of Abel through the hands of Cain until the Lord gave Adam another son called Seth (Gen. 4: 25, 26). <sup>25</sup>And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed." <sup>26</sup>And as for Seth, to him also a son was born; and he named him Enosh. Then *men* began to call on the name of the God.

In Gen. 6: 5-7, 18 we see that LORD saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually. <sup>6</sup>And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. <sup>7</sup>So the LORD said, "I will destroy man whom I have created from the face of the earth" <sup>8</sup>But Noah found grace in the eyes of the LORD ... <sup>18</sup>But I will establish My covenant with you.

Getting to Gen. 11: 2- 9 the people gather together to build a tower that they may not scatter on the surface of the earth as a conflict again God plan for man to subdue and replenish the earth <sup>6</sup>And the LORD said, "Indeed the people *are* one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. <sup>7</sup>Come, let Us go down and there confuse their language, that they may not understand one another's speech." <sup>8</sup>So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. Therefore its name is called Babel.

In the book of Genesis Chapter 12, God called Abram to get out of his father's house. The book of Hebrew says "by faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going." God promised him He will bless him and he shall become blessing and through him all nation shall be blessed. Through him all nations of the earth shall be blessed. From Abraham the Lord raised His people who were separated from others who served other gods and always be at conflict with God and against His commandments. Sodom and Gomorrah were example of people who lived licentiously and their cities were consumed and burnt down with fire.

As Abraham continued walking with God but without issue Satan still penetrated and used Abraham's wife, Sarah, to advise her husband to sleep with Hagar her maidservant who gave him Ishmael through whom the whole world is facing the problem of terrorism these days. Isaac walked with God as his father did but the issues of birth right and Isaac's blessing which Jacob deceptively snatched away from their father rather than Esau created a conflict. Jacob case was that his sons conspired against Joseph and sold him into slavery.

In Exodus 16: 3- 5, 23 after the Lord had given them water by changing bitter

water of Marah to sweet one after searching for it for three days, the children of Israel in the wilderness of Sin murmured against Moses and that they remember Egypt where “we sat by the pots of meat *and* where we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger.”<sup>4</sup> Then the LORD said to Moses, “Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not.”<sup>5</sup> And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.”<sup>23</sup> Then he said to them, “This *is what* the LORD has said: ‘Tomorrow *is* a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake *today*, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.’ The conflict came when on 7<sup>th</sup> day some of the people went out to gather and they find not and the LORD said “How long do you refuse to keep My commandments and My laws?”

In Exodus 32: 1- 4, 9, 10 there was a great conflict against the law of God for the Bible recorded that when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, “Come, make us gods that shall go before us; for *as for* this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.”<sup>2</sup> And Aaron said to them, “Break off the golden earrings which *are* in the ears of your wives, your sons, and your daughters, and bring *them* to me.”<sup>3</sup> So all the people broke off the golden earrings which *were* in their ears, and brought *them* to Aaron<sup>4</sup> and he received *the gold* from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, “This *is* your god, O Israel that brought you out of the land of Egypt!” And the LORD said to Moses, “I have seen this people, and indeed it *is* a stiff-necked people! Now therefore, let Me alone, that My wrath may burn hot against

them and I may consume them. And I will make of you a great nation." But Moses pleaded for their forgiveness.

In Numbers chapter 11 the children of Israel with mixed multitude had a conflict with God by complaining bitterly through weeping throughout their families by saying "Who will give us meat to eat? We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; <sup>6</sup>but now our whole being *is* dried up; *there is* nothing at all except this manna *before* our eyes!" <sup>7</sup>Now the manna *was* like coriander seed, and its color like the color of bdellium. They despised the LORD who is among them, and wept before Him, saying, "Why did we ever come up out of Egypt? "For *it was* well with us in Egypt" with these statements the anger of the Lord was greatly aroused and Moses also was displeased. The Lord promised them that they would eat meat for whole month until it becomes loath-some to you. He therefore brought quail from the sea and the people stayed up all that day, all night, and all the next day, and gathered the quail (he who gathered least gathered ten homers). As they put the meat *in their mouth* before it was chewed, the wrath of the LORD aroused against the people, and the LORD struck the people who yielded to craving with a very great plague.

In Numbers chapter 12, Miriam and Aaron envy the position Moses occupied within the congregation and said "Has the LORD indeed spoken only through Moses? Has He not spoken through us also?" And the LORD heard *it*. <sup>3</sup>(Now the man Moses *was* very humble, more than all men who *were* on the face of the earth.) The Lord had to tell the two of them the position Moses occupied in His sight by saying, <sup>4</sup>"Come out, you three, to the tabernacle of meeting!" So the three came out. <sup>5</sup> then the LORD came down in the pillar of cloud and stood *in* the door of the tabernacle, and called Aaron and Miriam. And they both went forward. <sup>6</sup>Then He said, " hear now My words: If

there is a prophet among you, *I*, the LORD, make Myself known to him in a vision; I speak to him in a dream. <sup>7</sup>Not so with My servant Moses; <sup>8</sup>I speak with him face to face, even plainly, and not in dark sayings; and he sees the form of the LORD. Why then were you not afraid to speak against my servant Moses?" the end their action resulted to Mariam's leprosy and she was shot out for the camp for seven days.

### **Conceptual Model**

The Information-motivation-behavioral skills model (IMB) was used to guide the instrument preparation for this study. This model focuses on three components that explained behaviour and result in behavioural change vis a vis information, motivation and behavioural skills. Information relates to the basic knowledge about a condition, and is an essential prerequisite for behaviour change but not necessarily sufficient in isolation (Fisher & Fisher, 1992), motivation is also essential. These behavioral skills may explain various factors to conflict such as ensuring that the individual has the skills, tools and strategies to cope with others and perform the behaviour as well as a sense of belief that they can achieve the behavior in this case of peaceful co- existence (Fisher & Fisher, 1992). This model was constructed to be conceptually based, generalizable and simple. It has since been tailored specifically designed to promote adherence to simple rules (Fisher, Fisher, Amico & Harman, 2006).

### **Information**

Information is very important to a positive behaviour change. It can easily be passed or accessed by individual and also influences the behaviour. To achieve a positive behavioral change, information given must be relevant and applicable. This study assessed factors militating tribal conflict and strategies to promote tribal unity in

the Seventh-day Adventist Church in Atlantic Conference, Lagos State, Nigeria. The basic source of information is the Bible as promoted by the Church leaders.

### **Motivation**

Motivation is an additional determinant of a positive behavioural outcome and influences whether even well-informed individuals will be inclined to act on what they know about positive behavioral change. Motivation in this study included incentives, drives and value expectancy to utilize and follow the universal golden rules by faith (internal motivation) and the other external motivation).

### **Behavioral Skills**

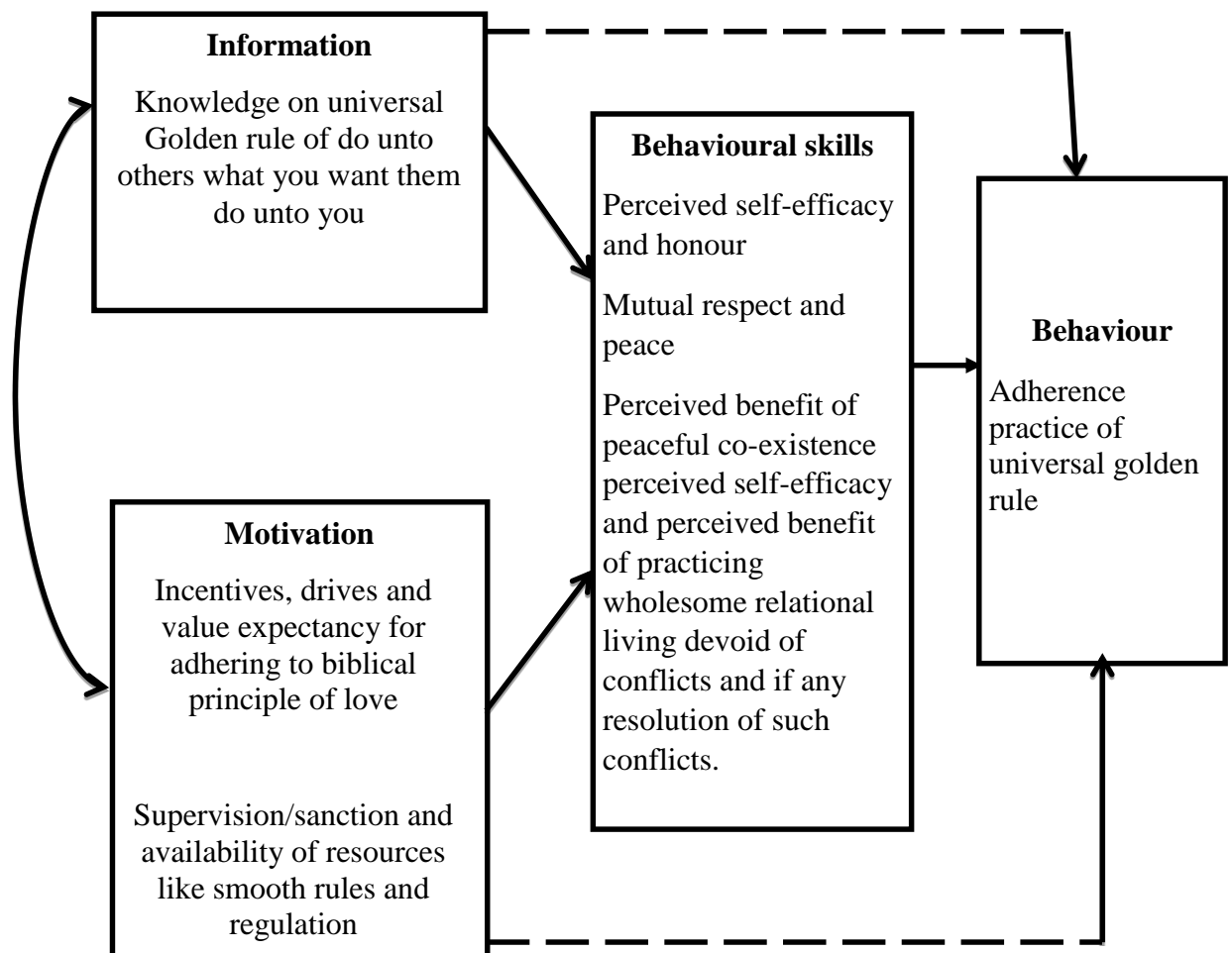
Behavioral skills for carrying out preventive acts are an additional prerequisite of a positive behaviour and determine whether even well-informed and highly motivated individuals will be capable of practicing wholesome relational living. This study looked into the behavioural skills component of the IMB model which composed of an individual's objective ability and perceived self-efficacy concerning performance of the practicing wholesome relational living behaviors involved in the practice of prevention of conflict whether within the church or an organization. However, behavioural skills in this study are perceived self-efficacy and perceived benefit to practicing wholesome relational living devoid of conflicts and if any resolution of conflicts.

### **Behaviour**

Behaviour refers to action or inaction. What we do or fail to do have a far reaching consequence on our social health and socio-religious understanding, which could be positive or negative. Information, motivation and behavioral skills that can influence an individual behaviour. However, behavioural skills in this study are



perceived self-efficacy and perceived benefit to practicing wholesome relational living devoid of conflicts and if any resolution of conflicts. Figure 1 shows the Conceptual framework on factors militating tribal conflict (tc) and strategies to promote tribal unity in the Seventh-day Adventist Church in Atlantic Conference, Lagos State, Nigeria.



Source: Fisher & Fisher, 1992

Figure 1. The Information-Motivation-Behavioral skills Model (IMB)

### Monitoring and Control Capacities

For effective socio-religious monitoring and control to avoid inadequate teaching, expertise, poor technical social and cultural support for a planned approach

which may be due lack of limited financial support, with observant of legal or regulatory requirement for Church reflationary coexistency and hospitability on friendship and peaceful co living.

## CHAPTER 3

### METHODOLOGY

#### **Setting/Context of the Study**

##### **Description of the Study Population**

Lagos Atlantic Conference is one of the new conferences within Western Nigeria Union of the Seventh-day Adventist Churches in Nigeria as a Mission Field. It is located within Lagos State. It covers some Local Government Areas such as: Surulere, Apapa, Mushin, Oshodi/Isolo, Ajeromi/Ifelodun, Amuwo-Odofin, Badagry, Ebute Metta, Lagos Island and Mainland.

##### **Ajeromi/ Ifelodun Local Government Area**

This Local Government comprises Ajegunle, Amukoko and Olodi towns of Lagos State with Yorubas as aborigine together. The Local Government was bounded by the Lagoon at the South, Iganmu in the North, Amuwo- Odofin in the West, while it was Apapa that bounded it in the East. This Local Government is divided into 4 divisions. The first one comprises Araromi, Alakoto, Dankaka, with Igbos, the immigrants, predominantly settled in other to enjoy the flourished businesses in are while as like Wilmer, Trinity, and Palace while Alakoto and Tolu of Olodi are dominated by Yorubas. The second and the third divisions comprises Alayabiagba, Olayinka, and Ayetoro, Alafia and Mosafejo are both predominantly dominated by the Yorubas while the division is occupied by the Ijaws, Ishekiris and Urhobos.

## **Research Design**

This study adopted case study research design. The basic case study entails the detailed and intensive analysis of a single case. Case study can be on a single community, school, family, organization, person or event. Case study is always associated with a location such as a community or organization and is always on intensive examination of the setting. There is always a temptation to associate case study with qualitative research because it is viewed to be helpful in generation of an intensive and detailed examination of any case, however, frequently used case studies can also employ both qualitative and quantitative research method and hence this study employed both qualitative and quantitative research method.

Reliability, replicability and validity as regards measurement, internal, external and ecology of case study research design depend upon how far the researcher feels that these are appropriate for evaluation of the study. An example of the people that believe in such is Yin (2009) even though case study researchers do not delude themselves that it is possible to identify typical cases that can be used to represent a certain class of objects.

## **Population**

According to the 1997 census the population of this Local Government was 4 million while the projected population of about 6 million. Ajeromi/Ifelodun falls under equatorial with heavy down pour of rainfall but vegetation as a result of thick population and heavy developmental activities. So many parts of the Local Government like Awodi Ora, Coconut and Wilmer fall under swampy areas while places like Ayetoro, Amukoko, Boundary and Layinka are upland with dry areas.

The towns have a lot of companies, factories and Banks with other small scale industries. The port as a result of its natural endowment brings a lot of business

opportunities to the place drew the presence of Federal Government and foreigners to invest multibillion of dollars which inform us while the place is thickly populated will the various tribes different from Yorubas.

### **Isolo/Oshodi Local Government**

Oshodi/Isolo Local Government comprises of 3 major towns with so many communities like Isolo which is an industrial town, Oshodi a heavy commercial and big market with two major trunk 'A' express roads town while Ejigbo is a thickly populated residential town. The Local Government is bounded by Amuwo- Odofin Local Government in the South, North by Ikeja, in the West by Alimosho while in the East by Mushin Local Government Area. Isolo has six (6) Divisions. They are as follows: Ilasamaja, Ishaga and Irekari, Alagbeji, Ajao, Apena and Okota. Also Oshodi has 5 divisions and are mentioned below Bolade, Orile Oshodi, Mafoluku, Shogunle and Alasia while Ejigbo while Ejigbo also has division AILEGUN, ayegbaka, Ijosi, Lamose, and Oke- Afa. Ilasamaja, Ishaga, Apena, Alagbeji of Isolo town are predominantly dominated by Yoruba and Igbo.

There is a mixture of Igbo, Yoruba, and Hausa population in both Isolo main town and Okota. In Oshodi Bolade, Alasia and Shogunle are predominantly dominated by Yoruba while Orile Oshodi and Mafoluku are predominantly by Igbos. In case Ejigbo she has Oke- Afa and Lamose dominated by Yoruba while the remaining divisions of Ijosi, Ayegbaka, and Ailegun LGA is dominated by Igbos. The Local Government, unlike Ajegunle that has majority of her place dominated by swamp.

Oshodi/Isolo is mainly hilly with few swampy areas which can be found only where rivers are within the Local Government Area. The Local Government Area is blessed with very big international and small markets which attract not only Lagos

residents but also the residents of all other states in Nigeria, Africa and whole world which explain the congregation of many multinational companies in Nigeria especially in Lagos that worth multibillion dollars. All these advantages encouraged the residents in the surrounding and commuters within and outside the state to be coming to Lagos every day both in the morning and weekends for business transactions and go back to their respective states every evening/or by weekend.

The population census of Ishodi/Isolo Local Government was 3.8 million in 1997 and projected one if all things are equal with the in-flow of the people into the area will skyrocket into 7 million. The reason for this is that people from different places are coming to Oshodi to transact business for various industrial reasons because Isolo is the business hub of Lagos State. There are two Conferences of the Seventh-day Adventist Church in Lagos State namely: Lagos Atlantic and Lagos Main-Land, this study was conducted at the two conferences.

### **Description of the Two Conferences Used for the Study**

#### **History of Lagos Atlantic Conference**

Lagos Atlantic Conference is located in South Western part of Nigeria, having her boundary with Atlantic Ocean in the south, Republic of Benin in west, Ogun State in the east, and Lagos Main- Land Conference in the north. Lagos Atlantic Conference started as an administrative conference on 17<sup>th</sup> of October, 2011 with 6 districts and before her inauguration as a full conference in 17<sup>th</sup> January, 2013, she was divided into 11 districts with total membership of 5763 which reduced or fell to 3948 when actual physical head counting introduced through-out the Division as at the end of 2017 as against double counting exhibited almost all the conferences in Nigeria. At the inception of the LAGOS Atlantic Administrative Unit, Pastor Jacob

Umoru was chosen as the first President, Pastor Yusuf Adekunle Imam as Secretary while Mrs. Folasade Ogungbesan as the Treasurer.

In 17<sup>th</sup> January, 2013 the LAGOS Atlantic Administrative Unit became full-fledged conference and the same three executive officers at inception continued until October 2016 during the 2<sup>nd</sup> constituency session when Pastor Olajide J.B. replaced Pastor Yusuf Imam as the Executive Secretary of the Conference while the two remaining executive officers in persons of Pastor Jacob Umoru and Mrs Folasade Ogungbesan were successively re-elected and continue as executive officers up till now.

### **List of the Districts/Pastors**

There are two conferences in Lagos city/ state with 23 Districts. Lagos Atlantic has 11 Districts while Lagos Main Land 12. The followings are the Districts and Pastors of LAGOS Atlantic Conference:

*Table 1. Districts and Pastors of LAGOS Atlantic Conference*

Conference	District	Names of Pastors
Lagos Atlantic	Apapa-	Pastor Oladapo Amos Aramide
	Ajangbadi	Pastor Olufemi Abe
	Badagry-	Pastor kolade I. Oyediran
	Ejigbo	Pastor Abiodun Adesanyan
	Lagos Island	Pastor Olooto Dannon
	Orile	Pastor Olusegun Ogungbesan
	FESTAC-	Pastor Olakunle Obenbe
	Ilasamaja	Pastor Joshua Agbeniga
	Lekki	Pastor Kolade Durodola
	Yaba	Pastor Jacob Umoru
	Zion	Pastor Ogechi Ogbonna

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The Organized and unorganized churches with their Pastor are: the District pastors for Ajangbadi church is Pastor Olufemi Abe, as the only one in the District. The under listed are the two Organized Churches and their pastors, which are Ajangbadi and Sibiri, while the District pastor of all the unorganized Churches in the district is Afromedia Pastor Olufemi Abe as the only one in the District.

The Apapa District is headed by Pastor Oladapo Amos Aramide and the underlisted are the organized Churches:

The Organized Churches are: Apapa and Olodi. The Unorganized Churches are: Kirikiri, Sabokoje and Badagry District.

Badagry-Organized Churches are Ibereko and Pastor Kolade I. Oyediran is the pastor, Ijanikin- Pastor Chikezie Stanley and Ilogbo- Pastor Adewumi Felix see the Table 2 below.

*Table 2. Districts and Pastors of LAGOS Atlantic Conference*

District	Ibereko	Pastor Kolade I. Oyediran
Headquarters		
Organized Churches	Unorganized Churches	Pastor Kolade I. Oyediran
Ibereko	Kolade I. Oyediran	Ajido
		Agemowo
		WOMDEC
		Topo
Ijanikin	Medina	Pastor Chikezie Stanley
		Magbon
Ilogbo	Ikoga	Pastor F. Adewumi
	Ipara	-

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The Organized and unorganized churches with their Pastor are: Ajangbadi District: Pastor Olufemi Abe as the only one in the District.



*Table 3. Showing the Districts and Pastors of Apapa*

Organised	District Pastors	Unorganized a	District Pastor
Ajangbadi and Sibiri		Afromedia	Pastor Olufemi Abe
Apapa District	Pastor Oladapo Amos Aramide		
Apapa		Kirikiri	
Olodi		Sabokoje	
Bsadagry District			
Ibereko	Pastor Kolade I. Oyediran		
Ijanikin	Pastor Chikezie Stanley		
Ilogbo	Pastor Adewumi Felix		

*Table 4. Organized and Unorganized Districts and Pastors of Ibereko*

District Headquarters	Ibereko	Pastor Kolade I. Oyediran
Organized Churches	Unorganized Churches	Pastor Kolade I. Oyediran
Ibereko	Ajido	
	Agemowo	
	WOMDEC	
	Topo	
Ijanikin	Medina	Pastor Chikezie Stanley
	Magbon	
Ilogbo	Ikoga	Pastor F. Adewumi
	Ipara	
<b>Ejigbo District</b>	Pastor Abiodun Adesanyan	

*Table 5. Districts and their Pastors EJIGBO DISTRICT*

Organised Churches	District Pastors	Unorganized Churches	District Pastor
Ejigbo District	Pastor Abiodun Adesanya	Ijeododo a branch Sabbath School	Pastor Victor U. Agu.
Isheri Osun	Pastor Victor U. Agu.		
FESTAC District	Pastor A. Obenbe	1. Satelite	
FESTAC	Pastor Olakunle Obenbe	1. Tedi	
Okonkomaiko	Pastor Adeniyi Adeyinka Kingsley		
Ilasamaja District	Pastor Joshua Agbeniga	Jakande Branch Sabbath School	
	1. Ilasamaja		
	2. Isolo		
	3. Okota		
	4. Jakande		

*Table 6. Districts and their Pastors EJIGBO DISTRICT*

Organised Churches	District Pastors	Unorganized Churches	District Pastor	Organised Churches
	Lagos Island	Pastor Olajide A. B	Lagos Island	Pastor Olooto Dannon
			Portal Outreach	
			Jakande	
			Great Hope	
Orile District	Orile	Pastor Olusegun Ogungbesan (District Pastor)		
	Coker		Amukoko	
			Orile 2	
Lekki District		Pastor Kolade Durodol		
	Sangotedo		Victory Sanctuary	
			Langbasa	
			Otunla	
			Eleko	

*Table 7. Districts and their Pastors EJIGBO DISTRICT*

Organised Churches	District Pastors	Unorganized Churches	District Pastor	Organised Churches
Yaba District	Yaba District Headquarters	Pastor Jacob Umoru (District Pastor)	Iwaya	
			Abule- Oja	Pastor Olajire-Daniel
			Unilag Student Fellowship	Pastor Ajiboye Emmanuel
			Yaba- Tech Student Fellowship	Pastor- Do
			N. C. E. Student Fellowship	
Zion District		Pastor Ogechi Ogbonna		
	Itire Church		Champion Chapel	
			Lawanson	

### **History of Lagos Mainland Conference**

Lagos Mainland Conference is located in South Western part of Nigeria, having her boundary with Lagos Atlantic Conference in the south, Republic of Benin in west, Ogun State Conference in the North, and Ondo Conference in the East.

Lagos Mainland Conference started as an administrative conference in 2011 with 6 Districts and before her inauguration as a full conference in 2013 she was divided into 12 districts with total membership of 5686 which reduced or fell to 3859 when actual physical head counting was introduced through-out the Division as at the end of 2017 as against double counting exhibited almost in all the conferences in Nigeria.

At the inception of the Lagos Mainland Administrative Unit Late Pastor Akintunde Rueben was chosen as the first President while Pastor Adeniyi Emmanuel and Elder Adedokun Adeyemo were his Secretary and Treasurer respectively. At the demise of Pastor Akintunde during the 1<sup>st</sup> constituency session of the Conference his

Secretary was elected as the President, Pastor Jimoh Adisa Ibrahim Secretary while Elder Adedokun Adeyemo remain as Treasurer.

On 10<sup>th</sup> January 2013 the LAGOS Mainland Administrative Unit became full fledged Conference and the same 3 executive officers at inception continued until October 2016 during the 2<sup>nd</sup> constituency session when Pastor Jimoh Adisa Ibrahim was elected as President, Pastor I. O. Uchebue as Secretary while Elder Adedokun Adeyemo was reelected as Treasurer and continue as executive officers up till now.

**The Population of Lagos Mainland Conference.** The total population of the conference as at 10<sup>th</sup> January 2013 was 5,685 but reduced to 3859 in December 2017.

Districts under Lagos Mainland Conference are:

Table 8. Showing Lagos Mainland Conference and Districts, Churches, and Pastors

Organised	District Pastors	Unorganised	District Pastor
Ajasa-	Pastor Joseph Olayemi		
Alimoso	Pastor Adeniyi Emmanuel		
Bariga	Pastor Monsuru O. Akinwande		
Ajasa	Pastor Joseph Olayemi		
Iju	Pastor Ayodele Salami		
Ikorodu	Pastor Stanley David		
Ketu	Pastor Samuel Adebayo		
Maryland	Pastor Oluseyi Caleb Akinola		
Mogodo	Pastor Moses Ajibola		
Ogba-	Pastor Ibrahim Adisa Jimoh		
Ojokoro	Pastor Olufemi Aduranire Shofowora		
Ajasa	District Headquarters only Organised Church	Pastor Joseph Olayemi	Amikanle
Ogijo	Pastor David Dada	Ikola	Ojokoro Olufemi Aduranire Shofowora
		Ajgunle	
	Mogodo	Pastor Ajibola Moses	
	Magbura Asese	Pastor Adekanye Adeyinka	
	Mowe	Pastor Adeleke Aderemi	
Ogido Estate District	Hill View (District Headquarters)	Pastor David Dada	
	Ogijo	Pastor Prince White	
Maryland District		Pastor Oluwaseyi Celeb Akinola	Ogudu-Ojota
Bariga District	Bariga (District Headquarters)	Pastor Monsuru Akinola	

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## **Population and Sampling Procedure**

A simple Random Sampling Technique was used for this study. The selections were done through three stages:

Stage one: involved listing of the eleven districts within the conference namely:

1. Ajangbadi
2. Apapa
3. Badagry
4. Festac
5. Ilasamaja
6. Orile
7. Zion
8. Yaba
9. Lekki
10. Lagos Island
11. Ejigbo.

Stage two: The second stage involved balloting, in which out of eleven districts, five were selected randomly by balloting. The selected ones were:

1. Apapa
2. Badagry
3. Festac
4. Ilasamaja and
5. Ejigbo

The pre- test was conducted in the districts that were not used for this study (that is the pilot study was conducted at the districts that were not used for the study).

Stage three: this involved selecting of the subjects/respondents for the study. Almost all the church elders and few members in these districts were selected and were involved in the study. Please note that all this districts were multicultural/national in nature. All the participants were served the questionnaire. Please note that two types of instruments were used these are quantitative and qualitative questionnaire. These

are the questionnaire and the interview questionnaire. The questionnaire was administered while interviews were also conducted in all the districts except at Festac District where only interview was conducted.

### **Instrument for Data Collection (validity and reliability of Instrument)**

The instruments used for this study were a set of pre tested structured questionnaire developed by the researcher and given both face and content validation. The instrument was divided into four sections and it consists of open and close questions. The sections are:-

Section A: Demographic characteristic

Section B: Opinions of the members on Tribal Differences as a threat to the unity of the church.

Section C: The effects of the Tribal Differences on the unity of the church.

Section D: The interview questions with the members of the church.

### **Validity and Reliability**

The research instrument were Validated. Validity is the extent to which an instrument measures what it is supposed to measure and performs as it is designed to perform. Validation process is that that involve collection and analysis of data to assess the accuracy of an instrument. Content validity was assessed by the supervisor of the project who reviewed the contents of the questionnaire. “Validity test was used to test the reliability of the questionnaire and my supervisor checked the questionnaire to give it a face validity to ensure it measures the variable it is supposed to measure. The result of the pre-test for reliability gave a value that it is validated.

### **Ethical Consideration**

In terms of ethical consideration, formal approvals were sought from Adventist University of Africa and Babcock University Research and Ethical Committee (BUREC). Further, the researcher assured the respondents of their complete anonymity and confidentiality and that information provided will be for academic purposes only and that it will be treated confidentially and not used in any way against them and it will only be useful solely for this research work. Lastly, informed consent was obtained from the participants to ensure that they were willing to participate.

### **Data Collection Procedure**

Questionnaires were administered in seven churches of the Lagos Atlantic Conference. Data was collected for three weeks between June 15<sup>th</sup> and July 6<sup>th</sup> 2018 of which almost 40 questionnaire papers were administered and collected each week. Out of 200 questionnaires distributed 156 were collected out of which 10 were discarded due to incomplete information. Also, eleven members were interviewed in different churches of the conference. An estimated period of one month was required to collect the data.

Upon obtaining approval from my project supervisor to proceed with this investigation, the researcher obtained letter of permission from my supervisor to local governments to carry out research in their jurisdictions so that integrity of the study will be preserved. The staffs of the Local Government Areas were interviewed as well as the participants who were the members of the churches were administered through questionnaire. After a brief introduction and informed consent was accepted, the questionnaire was administered to members of the selected churches. The estimated time to complete the questionnaire was 50 minutes to one (1) hour. Follow- up



contacts was made to the sampled church members in order to be able to collect the questionnaire if they could not complete it immediately they were given.

### **Method of Data Analysis**

#### **Qualitative FFGD Data**

The study involved the use of two data collection methods. These are qualitative method through interview guide and the quantitative method and the instrument used was questionnaire. The quantitative data through interview was treated and analyzed. The interview data was transcribed and stated thematically by the number of the interviewed respondents. All interview result was at the appendix, but the thematic expression or result was stated in chapter four for the result.

Necessary quotations were used to support the survey data. The Statistical Package for Social Sciences (SPSS) version 21 was used to facilitate data entry.

The data were analyzed using descriptive and inferential statistics in accordance with the study objectives and hypotheses. Frequency distribution was used to describe respondents' socio demographic characteristics. The chi square was used as bases for some inferences. The responses from the respondents were analyzed and discussed using frequency tables, percentages, summaries of descriptive statistics and Pearson correlation was used to test for the relationship between variables. All data obtained was summarized and presented in tables and charts in Chapter four.

## CHAPTER 4

### RESULTS AND DISCUSSION

The results of the study are presented in this chapter. It consists of the Qualitative result and the Quantitative results.

#### **The Qualitative Results**

##### **Report of Interview**

This is a thematic presentation of the interview responses from the respondents. The respondent's demographics showed the multi dimension of the various group interviewed. The cultural diversity showed the spread of the state of the respondents. Majority that is about five (5) in numbers (that is almost forty five percent) of the respondents who were interviewed were from Abia State. Just only one person was from Ekiti State, State, Kwara State and Imo State respectively and two of the respondents were from Anambra, few of the respondents were fromkwara State. The family is from Omuo-Aran Local Government Area and they have been living in Lagos state for 30 (thirty) years.

- a. The first respondent came from Abia State, though an Igbo man by tribe. He is from the Ngwa locality in Obi Ngwa Local Government are of Abia, Aba Ngwa. The couple has been married for over thirty eight years, since 1981. They also came to Lagos State since 1980 and they have been living together since they entered into the marriage. The wife is from Delta state definitely not of the same tribe.

b. Just one of the respondents who had been living in Lagos State for more than 15 (fifteen) years. The same member who had lived for more than 15 years in Lagos was fellowshiping at Isheri, though he is from Osun State, in his own statement that “I never, ever changed or thought of changing my worship place since arrival because we always follow our policy of our church that agrees with Bible.” He had another interviewee who was from Abia State his tribe was of Igbo tribe and has been living in Lagos State for more than forty eight years with his family. His first church was Apapa Church. He said he had changed his church for relocation. He confirmed that he had noticed threat to church unity as a result of tribal differences among leaders/elders of the church. The respondent confirmed ever noticing sign of preferential treatment during election or in the distribution of things among various groups of people. However, many said that they have not noticed threat to the unity of the Church. Yes though he confirmed that this trend depend on the Pastor or the person in charge. More over other respondent also have changed their local worship centre as claimed by this respondent that “Yes, I changed as a result of unchristian behavior of our members” even though we could not explore more what he meant by the world unchristianly. Well Sometimes as presented by some of the respondents that for tribal sharing of post is for balancing among the various tribes and not for negative but tribal consideration. The majority of the respondents married from different tribe. Many who married from the tribe different from their own said that they have noticed threat to church unity as a result of tribal differences among the leaders/elders of your church. Many confirmed the strain many couples went through before they got married to their spouses due to tribal differences.

- c. However, many of the respondents stated that they have “noticed threat to church unity as a result of tribal differences among the leaders/elders of your church and even among members.” “Sometimes” was the response of some of the respondent to the fact that they have noticed sign of preferential treatment during election or in the distribution of things among various groups of people. This could be a divergent opinion among members towards church unity. Some of the respondents also acclaimed “sometimes” to the fact that selection of church officers are tribal based because many said that the church leaders were selected exclusively or mostly from a particular tribe. Some still stated that they sometimes noticed sign of preferential treatment during election or in the distribution of things among various groups of people. It is obvious that style of worship and mode of communication during service within the church was not held predominantly in any language apart from English Language, since majority of the respondents said that tribal languages are not used for church service. Most often interpreters are used to interpret or are deployed or used in the church.
- d. This may corroborate with the fact that there could be preferential treatment during election or in the distribution of things among various groups of people because some of the respondents said that the church leaders were selected exclusively or mostly from a particular tribe. Some believed that the elections were biased despite the fact that some also stated that elections into offices were based on core Christian values and not on tribal and social standing. Even though sometimes as recorded by some that it was not so.
- e. What attracted the respondents to the wife that came from a place different from his/hers were because of his/her certain characteristics quoting the

respondent that “I saw her as a humble and prayerful lady, who had the fear of God and passion for evangelism. The evidence became known to everyone when God crowned her efforts through Daniel and Revelation seminar she conducted where both the founder of a church and the members were led to their conversion into the church. The whole church were baptized and became Adventist and at the end the church was donated to our church (Seventh-day Adventist Church) till today and it is the place we are worshipping since then.

- f. All the respondents were asked whether there were no beautiful and attractive young ladies from their place or when you are about to marry did you not find ladies in your environment. Even though all the respondents confirmed that there are young ladies in their communities but the reason by this respondent was that “Yes I did. I got married to her as a result of the fear of God in her.” Many of the respondents stated that there was opposition from both sides for marrying outside their tribe. Some of the reason peculiar to the respondent was that

“Yes. Because as the first child she shouldn’t had married anybody different from her tribe but as God will have it, both of us saw our faith above any culture, tribe and biological sister or brother. So doing anything otherwise is sentiment.” Some of the respondents said “Yes, it was a serious one. It was resolved by fervent fasting and prayer with the encouragement of our Pastor and God that we were able to overcome.” Even though this was a difficult culturally induced complain and opposition yet only one of the respondent said that the parent were not against the relationship at all. One of the respondents who said that there was an objection and opposition said that it was her wife’s family that raised the objection and the reason for

the parents opposition was due to the fact that she was the only daughter.

This was quoted in his statement that “as the only child and daughter in the family she shouldn’t had married anybody different from her tribe,” he further added that on meeting the parent the first time as he said “the day I met her parents I told them that I am already their first son and I will take care of them as my own parents.”

- g. Marriage is pivotal in family life of the church. Every parent came from a particular family and these culminate in extended family relationship, however basic place of marriage is highly subjective to tribes and culture. Many of the respondents said they have never considered giving their daughter to a member (man) of their church from different tribe to marry as a good thing.
- h. Considering the thought of giving out the hand of daughter or son out in marriage elicited a lot of opinion as some felt that “Yes” “I can give my daughter or son out in marriage because I consider us as church that has one God, one faith, and one baptism”
- i. Are disciplinary cases handled fairly without regard to tribe or social standing? “Sometimes” as quoted by some and “No” that cases and disciplinary cases are handled fairly without regard to tribe or social standing. Some said that disciplinary cases were handled fairly without regard to tribe or social standing. Some of the respondents stated Yes some of the cases are fairly handled but only in few cases that are erratically approached can erupt different from our normal ways of doing thing.
- j. Communication
  - a. Mode of communication was an important ingredient to strife peace and conflict resolution. Mode of communication was to be practically in the

common English language but the result revealed that some do communicate in their local dialect that is common to them, many used English but significant one said that their spouses learnt to speak their own language fluently, as said and quoted by some of the respondents when asked that does your spouse understand your language? He responded “Yes, before she didn’t but now she speaks both my general language and my native dialect perfectly.” What love can do it breaks barriers and bounds. Some of the respondents do not feel bad when their spouse speak at times in their dialect with their relatives. They were asked when you engage in conversation with your people in your own language in the presence of your wife how does she always feel? “She had never ever have problem because I always protect her neither do I when it comes to my turn because we both trust ourselves.” Some of them said it was “our courage and self-respect in achieving things.” Some agreed that the “secrets of their togetherness was their togetherness and Jesus.” It is not applicable to my wife some respondent said. “We are able to resolve them because our love for each other solve all challenges.”

**k. Divorce**

- a. Many, as quoted here that since they got married “had never considered nor have ever thought of divorcing their spouse base on cultural differences.” Some said they have never ever thought that it was a mistake for them getting married from the tribe different from their own tribe. Even though some said that they have been asked to remarry a lady that comes from their place, after you have been married to a lady not from my

own tribe, yet some rejected and said it is not Godly why? Yes but I rejected it

l. Treatment of Cultural Differences

Respondents were asked which of the cultural beliefs of their spouse they seriously hated by either of you and why? Most of the respondents mentioned one or two things such as Juju, masquerade, worship of family gods and alcohol because they stand against the doctrine of the Bible. On the other hand others mentioned pride and selfishness. The panacea as described was that only faith in God was “what is seeing them through all these ordeals.” Some said that they do not see anything in particular but in all things they said that “it was important to note that” as some said that “we both hate any tradition that is contrary to the thing of God”

Howbeit, some of the cultural beliefs of their spouses some of them cherished as mentioned by the respondents included;

“The way they celebrate or honor their in- laws.”

“Their humility, greetings and the way they welcome visitor with respect.”

m. Cue to action

Many of the respondents were not ready to allow their daughter to marry outside their culture because of cultural differences as stated by some.

Some said they are not considering their daughter from marrying outside their clan.

Hence, a more ceiling messages of love, peace and equality is a panacea for unity in the church



## **The Quantitative Report**

The quantitative reports were presented under the following:

Socio-Demographic Data

Awareness of tribal conflict in the church

Extent to which tribal difference manifestation in the church

Reported effects of tribal difference on unity of the church

Strategies to reduce tribal difference in the church

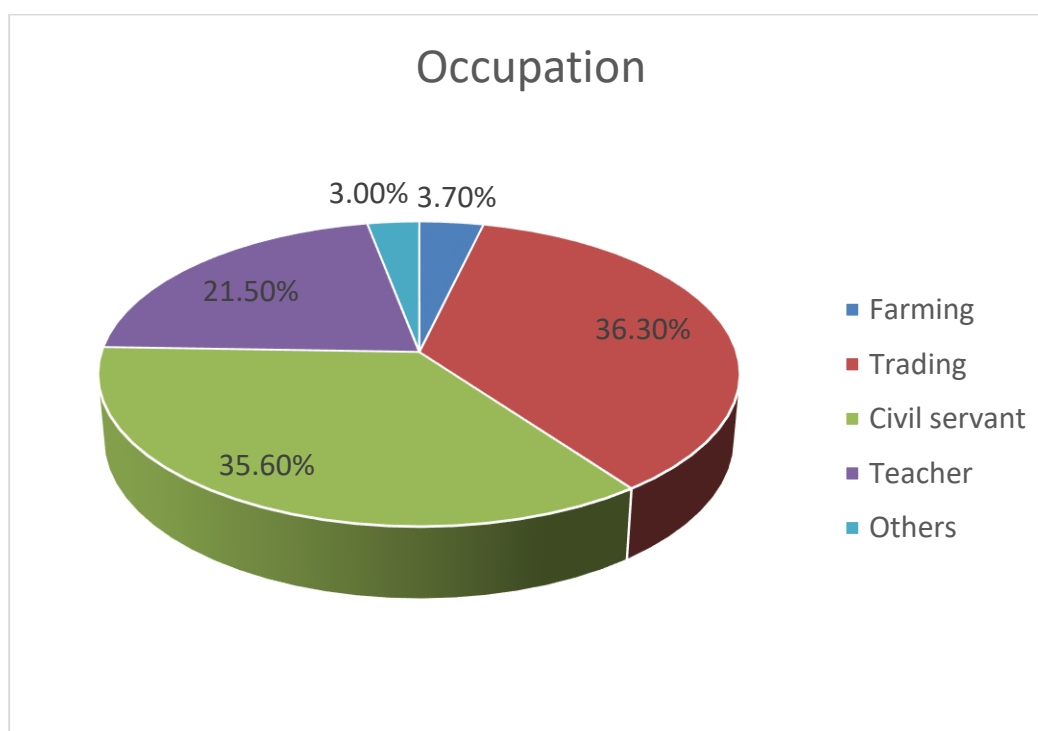
### **Socio-Demographic Distribution of Respondents**

As shown in table 4.1, more than half (51.9%) of the respondents were between the age ranges of 40-59 while only 3% were between ages 15-19. Majority (76.3%) of respondents were male. Virtually all (98.5%) were Nigeria. Less than half (45.9%) of the respondents were Igbo ethnic group while few (5.9%) were Hausa. All the respondents' were Christian. For the educational qualification of the respondents, forty (40) (29.6%) of the respondents' had first degree while few (0.7) has primary education. Less than half (36.3%) of the respondents' were traders while few (3.7%) were farmers.

Forty-seven (34.8%) of the respondents' has 21-25years of working experience while few (5.2) has 1-5 years working experience. Less than half (42.2%) of the respondents' were born Adventist while few (8.9%) has been in the church between 6-10years.

*Table 9. Socio-Demographic Distribution of the Respondents*

Demographic	Frequency (N 135)	Percentage (%)
<b>Age:</b>		
15-19	4	3.0
20-39	42	31.1
40-59	70	51.9
60 and above	19	14.1
<b>Gender:</b>		
Male	103	76.3
Female	32	23.7
<b>Ethnicity:</b>		
Yoruba	57	42.2
Igbo	62	45.9
Hausa	8	5.9
Others		98.5
Nationality	133	1.5
Nigeria	2	5.9
Others	135	100
Hausa	1	0.7
Others	1	5.9
Religion	48	35.6
Education	18	13.3
Primary	40	29.6



*Figure 2. Occupation of Respondents*

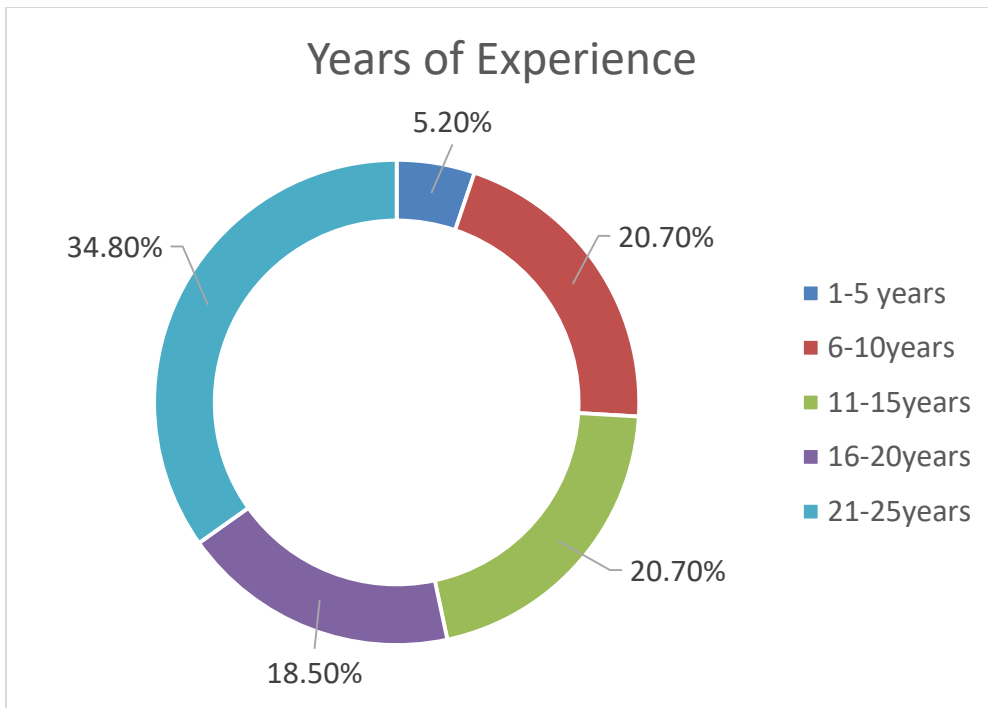


Figure 3. Years of Working Experience of Respondents

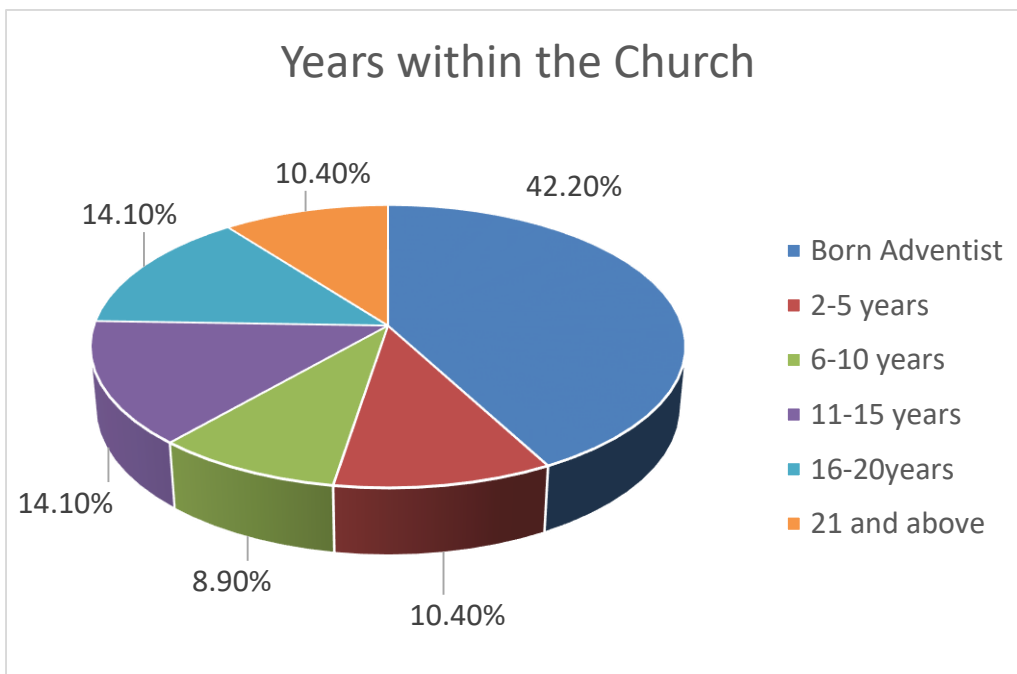


Figure 4. Respondents' Number Years Spent in the Church

### **Respondents' Awareness of Tribal Conflict in the Church**

As shown in Table 10 below, more than half (52.6%) of the respondents were aware of tribal conflict in the church. Slightly more than half (51.8%) heard from the female church members while, only (6.7%) heard from their church pastor. Only (10.4%) was involved in conflict in the church.

*Table 10. Respondents' Awareness of Tribal Conflict in the Church*

Variables	Frequency (n=236)	Percentage (100%)
Have you ever heard of any tribal conflict in your church?		
Yes	71	52.6
No	64	47.4
From where or through whom did you hear it?		
Female church Member	70	51.8
Male church Member	56	41.5
Church Pastor	9	6.7
Have you been involved in any conflict in the church?		
Yes	14	10.4
No	121	89.6

### **Extent to which Tribal Differences was Manifested in the Church**

As shown in Table 11 below, forty-nine (36.3%) of the respondents' stated that church leader always set good example of ethical behavior while few(10.4) stated that church leader never set good example of ethical behavior. Less than half (40%) of the respondents' reported that leader never showed preferential treatment while few (5.2%) reported that leaders always shows preferential treatment. Few(5.2%) of the respondents' reported that importance of ethics and integrity were never communicated clearly and convincingly while 34.8% reported that importance of ethics were always communicated clearly and convincingly. Fifty-three (39.3%) of

the respondent reported that church board sometime reflect a shared set goals and values. Also 31.9% of the respondent reported that church board sometime never authorize unethical conduct to meet their goals. More (62.2%) of the respondents' reported that church services were held other language apart from English language. Less than half (43%) of the respondents' never considered to marry from different tribe. On selection of church leader, 43% of the respondent's stated that leaders were never selected according to their tribe. Forty-five (33.3%) of the respondents' reported that disciplinary cases are always handled fairly. Twenty seven percent of the respondents' reported that election into church offices was always based on core Christian values.

The extent to which tribal differences affect the church was measured on 40 points rating Scale. The mean score was 19.39 with a standard deviation of 5.3. This means that 48.45% of the respondents reported that tribal differences affect the church unity.

*Table 11. Extent to which Tribal Differences was Manifested in the Church*

Variable	Never	Rarely	Sometime	Often	Always
Do church leaders set a good example of ethical behavior?	14(10.4%)	0(0%)	58(43%)	14(10.4%)	49(36.3%)
Do the leaders show sign of preferential treatment?	54(40%)	13(9.6%)	53(39.3%)	8(5.9%)	7(5.2%)
Do they communicate the importance of ethics and integrity clearly and convincingly?	7(5.2%)	10(7.4%)	40(29.6%)	31(23%)	47(34.8%)
Does the conduct of the church board reflect a shared set goals and values?	8(5.9%)	1(0.7%)	53(39.3%)	21(15.6%)	52(38.5%)
The church board will never authorize unethical conduct to meet their goals	36(26.7%)	4(3.0%)	43(31.9%)	16(11.9%)	36(26.7%)
Are the church services held predominantly in any language apart from English Language?	84(62.2%)	10(7.4%)	35(25.9%)	4(3%)	2(1.5%)
Have you ever considered marrying a member of your church but of different tribe?	58(43%)	10(7.4%)	12(8.9%)	15(11.1%)	40(29.6%)
Are the church leaders selected exclusively or mostly from a particular tribe?	58(43%)	16(11.9%)	48(35.6%)	9(6.7%)	4(2.9%)
Are disciplinary cases handled fairly without regard to tribe or social standing?	42(31.1%)	6(4.4%)	35(25.9%)	7(5.2%)	45(33.3%)
Do office selections based on core Christian values?	34(25.2%)	6(4.4%)	41(30.4%)	17(12.6%)	37(27.4%)

*Table 12. Mean of Tribal Differences*

Tribal difference	Mean	Standard Deviation	Standard Error
	19.39	5.32	0.46

### **Respondents' Reported Effects of Tribal Conflict on Church Unity**

As shown in Table 13 below, majority (85.9%) of the respondents reported that tribal conflict does not bring strength to the church. Slightly more than half (57.8%) of the respondents reported that tribal conflict lead to the fear in the church leaders over the loss of control of their congregation. Also sixty five percent of the respondents' reported that tribal conflict leads to inability to express ones opinion. More (68.1%) of the respondents reported that there is inadequate scope to discuss and correct unethical opinion. Also more (65.2%) of the respondents reported that there is inadequate scope to discuss personal or public moral dilemmas. Majority (70%) of the respondents' reported that there is inadequate scope to report unethical conduct due to tribal bridge gap. More (63%) of the respondents' reported discipline on unethical conduct vary in respect to tribe. Majority (84.4%) of the respondents' reported that there is adequate scope to discuss and correct unethical conduct. Also majority (72.6%) of the respondents reports that tribal conflict brings about unhealthy competition.

*Table 13. Respondents' Perceived Effects of Tribal conflict on Church Unity*

<b>Variable</b>	<b>Yes</b>	<b>No</b>	<b>Sometime</b>	<b>Not sure</b>
Does it bring strength to the church due to varieties in ideas and culmination of cultures?	116(85.9%)	10(7.4%)	4(3%)	5(3.7%)
Does it lead to the fear in the church leaders over the loss of control of their congregation?	78(57.8%)	24(17.8%)	18(13.3%)	15(11.1%)
It leads to inability to express ones opinion.	21(15.6%)	89(65.9%)	24(17.8%)	1(0.7%)
There is inadequate scope to discuss and correct unethical opinion.	11(8.1%)	92(68.1%)	20(14.8%)	12(8.9%)
There is inadequate scope to discuss personal or public moral dilemmas.	13(9.6%)	88(65.2%)	26(19.3%)	8(5.9%)
There is inadequate scope to report unethical conduct due to tribal bridge gap.	19(14.1%)	95(70.4%)	19(14.1%)	2(1.5%)
Does discipline on unethical conduct vary in respect to tribe?	24(17.8%)	85(63%)	22(16.3%)	4(3%)
There is adequate scope to discuss and correct unethical conduct.	114(84.4%)	14(10.4%)	2(2.2%)	4(3%)
It brings about unhealthy competition.	28(20.7%)	98(72.6%)	6(4.4%)	3(2.2%)

### **Strategies to Promote Tribal Unity**

As shown in Table 14 below, the respondent reported that the following strategies will promote church unity; elimination of competition by promoting general heavenly interest and goal rather than individual's (98.5%), Promoting self-reliance and self-confidence among the congregation in themselves and in God (57.8%), promoting basic heavenly and godly values in the church (tolerance, integrity etc.) (97.8%), respect of individual differences and values (political, ideological, sex and beliefs (100%), discipline and correction of misconducts should be done with love and respect (96.3%), Church leaders should set a good example of ethical behavior (99.3%). Importance of ethics and integrity should be communicated clearly and convincingly (63%), avoidance of preferential treatment and nepotism irrespective of sex, tribe or social status (99.3%), Conduct of the church board should reflect a shared



set goals and values (97.8%) and encourage members of different tribes to mingle and promote cross-tribal marriage among youths (99.3%).

*Table 14. Strategies to Promote Tribal Unity*

Variable	Yes	No	Sometime	Not sure
Elimination of competition by promoting general heavenly interest and goal rather than individual's.	133(98.5%)	1(0.7%)	0(0%)	1(0.7%)
Promoting self-reliance and self-confidence among the congregation in themselves and in God.	78(57.8%)	56(41.5%)	1(0.7%)	0(0%)
Promoting basic heavenly and godly values in the church (tolerance, integrity etc.).	132(97.8%)	1(0.7%)	1(0.7%)	1(0.7%)
Respect of individual differences and values (political, ideological, sex and beliefs).	135(100%)	0(0%)	0(0%)	0(0%)
Discipline and correction of misconducts should be done with love and respect.	130(96.3%)	1(0.7%)	0(0%)	4(3%)
Church leaders should set a good example of ethical behavior.	134(99.3%)	0(0%)	1(0.7%)	0(0.7%)
Importance of ethics and integrity should be communicated clearly and convincingly.	24(17.8%)	85(63%)	22(16.3%)	4(3%)
Avoidance of preferential treatment and nepotism irrespective of sex, tribe or social status.	134(99.3%)	0(0%)	1(0.7%)	0(0%)
Conduct of the church board should reflect a shared set goals and values.	132(97.8%)	2(1.5%)	0(0%)	1(0.7%)
Encourage members of different tribes to mingle and promote cross-tribal marriage among youths.	134(99.3)	0(0%)	1(0.7%)	0(0%)
Would these strategies in section c work effective	132(97.8%)	0(0%)	3(2.2%)	0(0%)

## CHAPTER 5

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter presents summary of the findings highlighted in the preceding chapter conclusion, recommendation of the study and suggestions for further research. The chapter review the purpose and the need for this study and briefly discuss and procedures used in the study. This chapter contains (a) a summary of the findings (b) conclusion (c) recommendation (d) suggestion for future research.

#### **Summary of Findings**

The essence of this study is to make it known to our people that there are solutions to tribal conflict in Lagos Conferences especially Lagos Atlantic Conference and it is through the strategies provided in this study that the unity expected could be guaranteed.

The demographic Distribution of Respondents showed that more than half (51.9%) were between the ages ranges of 40-59 while few (3%) were between ages 15-19. Majority (76.3%) of respondents were male. Virtually all (98.5%) were Nigeria. Less than half (45.9%) of the respondents were Igbo ethnic group, 42.2% were Yoruba while few (5.9%) were Hausa. The reason we are having more Igbo (where Adventism was generally more accepted) in our churches is the rate of movement from the Eastern part of the country to Western part of the country (Nigeria) is because it is the most highly industrialized with sophisticated infrastructure which attract many people from the different part of the country in order to the advantage of the different opportunities available which could not be

found in other parts of the country. Hence they dominate the membership of more than 90% of our churches in Lagos conferences. All the respondents' were Christian.

In case of the educational qualification of the respondents, forty (29.6%) of the respondents' has first degree while few (0.7) has primary education. Less than half (36.3%) of the respondents' were traders, 35.6% were civil servants 21.5% were teachers while few (3.7%) were farmers. Forty-seven (34.8%) of the respondents' has 21-25 years of working experience while few (5.2) has 1-5 years working experience. Less than half (42.2%) of the respondents' were born Adventist while few (8.9%) has been in the church between 6-10 years. Low level of education of the majority of members and the level of their spirituality coupled with economic difficulties most Nigerians are experiencing could be the reasons for conflict.

As regards the awareness and involvement of the respondents to tribal conflict we could see that truly the conflict was caused by few people. If these few individuals were influential with a lot of followers it can cause a chaos. 51.8% of the female were aware while male was just 41.5%. In case of respondents involvement 10.4% were involved in it while 89.6 were not. The differences in the awareness of the two groups even when we add 6.7% of that of Pastors (who were all men) to it could not surpass the female. This may be as result of the differences in nature of female respondents from male. Female gossip a lot while male protect the integrity of the place they belong to and pretend as if nothing is happening as an adage says an elder cannot be at home and the children are perishing.

When looking at the extent to which tribal differences could be found among church leaders according to the findings, 36.3% of the leaders set good example of the ethical behavior while 10.4% never, 40% never show preferential treatment 5.2% agreed they do show it. 5.2% reported the importance of the ethics and integrity were

never communicated clearly and convincingly 34.8% reported they do 39.3% said church board sometimes reflect a shared set goals and values while 31.9% of church board sometimes never authorize unethical conduct to meet the goals. 62.2% church services were held in other language apart from English 43% considered never to marry from the tribe different from theirs 43% said that leaders were never selected according to their tribe.

The analysis indicates that the church is not doing fine because it is only less than half of the leaders that set good example of the ethical behavior which is very vital in the administration often the church in other cases of important areas, they are the churches under this study fell below average. In a situation where we are having 62.2% of church service been held in any language rather than English in metropolitan city should be a point of concern. It may be that those church under this study have their members of the same tribe and refuse to evangelize their surroundings. Another area of importance is 43% of the respondents that we never consider to marry from a tribe different from theirs though less half but still shows that the members were not counting themselves as one as against biblical principle of no Jews nor Greeks (Gal. 3: 27, 28).

As regards effects of tribal conflict on church unity and strategies to eradicate it, almost all the respondents agreed that tribal conflict is a cancer to the unity of the church in all ramifications and for our church to grow to an enviable position tribal conflict must be totally eradicated and it can only be possible through strategies provided in the analysis as shown in Table 4, section e, of strategies to promote tribal unity.

## Conclusion

This study has given meaningful insight into the evil effects of tribal conflict and the need to provide strategies to combat it. It confirmed the book of Acts of Apostles chapters 6: 1- 6 where the Grecians were murmured against the Hebrew because their widows were neglected in daily ministrations which resulted into selection of 7 deacons also with Acts of Apostles chapter 15: 1- 11 where certain men from Judea thought except they (the gentiles) be circumcised after the law of Moses, ye cannot be saved. The case was brought to Jerusalem and the Elder in person of Peter gave the solution to the conflict. It confirms Sanou (2015) report in his article called Ethnicity, tribalism and racism: A global challenge for the Christian church and its mission. It also confirms William (1997) that reported that “there is more racial prejudice in the Christian church than outside ... and that persons who hold conservative theological beliefs are more likely to be prejudiced than those who do not. As rider to this Totemeyer (2012) affirmed it in his write up- Racism, Ethnic, and Tribalism. Challenges for the Church- that races exist, defined in terms of hereditary transmission, skin color and body form, and that one race is ultimately superior to the others. It was believed that it was the natural right of such claimed superior race, of which whites took ownership, to rule over others. This study agreed with Lee (2000) who further confirmed that “this is an issue in the Seventh-day Adventist Church, too: Adventists remain as racially separated as the rest of Christianity and the rest of society ... 11 o’clock Sabbath morning is the most segregated hour for Adventism in North America ... Our church is still riddled with racism and segregation by their insistence on the practice of separate worship based on racial and cultural backgrounds.” This study has shown tribal conflict is not a new phenomenon in the church of Christ not to talk of Seventh-day Adventist Church. It further exposed the

evil and its effect on the unity and the expansion plan of God's kingdom through Adventist message. It is a thing of joy that the spirit fill and the lovers of our church among the members condemned this cancer that is dividing the church and offered by themselves the strategies that can be put in place to bring an end to it. Hope should not be lost on the remaining members that are still dwelling in this evil act and through re-orientation, training couple with prayer and constant spiritual program majority of these that are involving in it would bring a change for better.

### **Recommendations**

Evaluation and review of the literature encourage several recommendations (Simons, 2003).” If we are to follow the teaching of Christ we have to follow Biblical principles and not to become involve in political and sided racial with tribe and if truly heaven is our focus, we have to “pursue peace with all *people*, and holiness, without which no one will see the Lord: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled” (Heb. 12: 14, 15). The prayer of Jesus in John 17: 22 was that His followers must be one. Paul in Ephesians 2: 11-16 says “Therefore remember that you, once Gentiles in the flesh ... who are called Un-circumcision by what is called the Circumcision made in the flesh by hands ... <sup>12</sup>that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. <sup>13</sup>But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. Having Hebrews 12: 14, 15, John 17: 20, 21 with Ephesians 2: 11- 13 in mind every member should stand up against the evil discovered by Lee (2000) who notes that “this is an issue in the Seventh-day Adventist Church, too: Adventists remain as racially separated as the rest of Christianity and the rest of society ... 11 o'clock

Sabbath morning is the most segregated hour for Adventism in North America ... Our church is still riddled with racism and segregation by their insistence on the practice of separate worship based on racial and cultural backgrounds.” Croombe (2007), stated that the Seventh-day Adventist Church in South Africa participated wholeheartedly in the South African government’s policy of apartheid. Our message according to our faith just like that John Hus in 1414 and Martin Luther in 1517 Bible and Bible alone should be our watch word and not encourage those members that brought their traditional ways of worship from their villages to the church in Lagos with the aim of having them dominating the atmosphere of worship and anything besides that is termed Pentecostal.

It is recommended that in the selection of leader efforts should always be put into consideration not to elect those people that believe in tribalism but those that stand for Bible and Bible alone with the Spirit of prophesy. Emphasis should also be placed on the character and honest report both within and without coupled with the qualification given by Paul in 1<sup>st</sup> Timothy chapter 3: 1- 8. Furthermore, they should draw inspiration from the attributes for leadership of Moses, David and the Apostles of old including Paul.

### **Suggestions for Future Studies**

It is notable that this research was limited to Tribal Conflict and Strategies to Promote Tribal Unity in the Seventh-day Adventist Church in Lagos Conferences. It is therefore, recommended that the study be replicated in other conferences in Nigeria and Africa to confirm or refute the findings concerning what causes tribal conflict and strategies to be put in place for the promotion of unity among various ethnic groups, races and nationalities. Moreover, the study should be adapted from the perspective of the local church leadership as to provide for comparative analysis.

## APPENDICES



APPENDIX A

INFORMED CONSENT FORM

My name is Oladapo Amos Aramide. I am a Masters' Degree candidate in the School of Postgraduate Studies Department of Leadership Development, Adventist University of Africa, Kenya. I am conducting a study on Factors Militating Tribal Conflict (TC) and Strategies to Promote Tribal Unity in the Seventh-day Adventist Church in Atlantic Conference, Lagos State, Nigeria. I will need you to fill a questionnaire. Please note that your answers will be kept confidential, your name will not be written on the questionnaire so that nobody will know that you are linked any way to any information you gave.

The research will enable the researcher to make recommendations on how to discourage tribal conflict as a result of suggested strategies to promote tribal unity. Thanks in advance while waiting for your full participation.

Pastor, Oladapo Amos Aramide

[pastoraramide@yahoo.com](mailto:pastoraramide@yahoo.com)

08136223795, 08150464546

**Consent:** I have read the description of the research I understand that the participation is voluntary. I know enough about the purpose of, methods and benefits of research study to judge that I want to take part in it. I will be willing to take part in the program.

.....

.....

Signature of participant

Date

APPENDIX B  
QUESTIONNAIRE

Dear Sir/Madam,

I am a Postgraduate student of Adventist University of Africa (AUA) Kenya. I am conducting a study title: fractures influencing tribal conflict (TC) and strategies to promote tribal unity in the Seventh-day Adventist Church in the Atlantic Conference, Lagos State, Nigeria. I will like you to participate in the study. The information you give will be used solely for the purpose of the study. Kindly give us genuine opinion by ticking to show your answer to the listed questions. Once again confidentiality will be ensured.

The questionnaire is done to obtain data on the opinions of the members on tribal differences, causes and their effects on the unity of the church. Kindly give us your genuine opinion by ticking to show your answer to the listed questions.

Confidentiality will be surely ensured.

SECTION A: The Demographic Items

Please give us your personal information by marking X against the item that describes your answer best:

- 1) AGE: 20-39 ( ) , 40-59 ( ) , 60 upward ( )
- 2) GENDER: MALE ( ) , FEMALE ( )
- 3) NATIONALITY: NIGERIA ( ) , OTHERS ( )
- 4) Ethnicity: Hausa ( ) , Igbo( ) , Yoruba ( ) Others Specify \_\_\_\_\_
- 5) RELIGION: CHRISTIAN ( ) , MUSLIM ( ) , OTHERS ( ) .
- 6) EDUCATION : Primary ( ) , School Certificate ( ) , NCE ( ) , OND( ) , HND ( ) , Degree ( )
- 7) OCCUPATION: [Please tick [√] **only one**
  - a. Farming\_\_\_\_\_
  - b. Trading \_\_\_\_\_
  - c. Civil Servant\_\_\_\_\_

d. Teacher \_\_\_\_\_

e. Others (specify)

\_\_\_\_\_

8) Years of experience at job \_\_\_\_\_

## SECTION B

Please use the scale below to assess your opinion on Tribal Differences as a threat to the unity of the church.

KEYS: NEVER = N RARELY = R SOMETIMES = S OFTEN = O

ALWAYS = A

A. Obvious indications of tribal differences in the church and to what extent do they manifest themselves.

S/N		N	R	S	O	A
1.	Do church leaders set a good example of ethical behavior?					
2.	Do the leaders show sign of preferential treatment?					
3.	Do they communicate the importance of ethics and integrity clearly and convincingly?					
4.	Does the conduct of the church board reflect a shared set goals and values?					
5.	The church board will never authorize unethical conduct to meet their goals					
6.	Are the church services held predominantly in any language apart from English Language?					
7.	Have you ever considered marrying a member of your church but of different tribe?					
8.	Are the church leaders selected exclusively or mostly from a particular tribe?					
9.	Are disciplinary cases handled fairly without regard to tribe or social standing?					
10.	Are elections into offices based on core Christian values?					

Section C:

KEY: Y= YES N= NO S= SOMETIMES

NS= NOT SURE

S/NO	Effects of Tribal Conflict on Church Unity	Y	N	S	NS
1.	Does it bring strength to the church due to varieties in ideas and culmination of cultures?				
2.	Does it lead to the fear in the church leaders over the loss of control of their congregation?				
3.	It leads to inability to express ones opinion.				
4.	There is inadequate scope to discuss and correct unethical opinion.				
5.	There is inadequate scope to discuss personal or public moral dilemmas.				
6.	There is inadequate scope to report unethical conduct due to tribal bridge gap.				
7.	Does discipline on unethical conduct vary in respect to tribe?				
8.	There is adequate scope to discuss and correct unethical conduct.				
9.	It brings about unhealthy competition.				

KEY: Y=YES N=NO S=SOMETIMES NS=NOT

SURE

Strategies that can be put in place to promote tribal unity and mitigate against the adverse effects of tribal differences on unity in the church.

S/NO		Y	N	S	NS
1.	Elimination of competition by promoting general heavenly interest and goal rather than individual's.				
2.	Promoting self-reliance and self-confidence among the congregation in themselves and in God.				
3.	Promoting basic heavenly and godly values in the church (tolerance, integrity etc.).				
4.	Respect of individual differences and values (political, ideological, sex and beliefs).				
5.	Discipline and correction of misconducts should be done with love and respect.				
6.	Church leaders should set a good example of ethical behavior.				
7.	Importance of ethics and integrity should be communicated clearly and convincingly.				
8.	Avoidance of preferential treatment and nepotism irrespective of sex, tribe or social status.				
9.	Conduct of the church board should reflect a shared set goals and values.				
10.	Encourage members of different tribes to mingle and promote cross-tribal marriage among youths.				

Would these strategies in work Section C and effective? YES  NO

SOMETIMES  NOT SURE

## APPENDIX C

### INTERVIEW QUESTIONS

The interview questions for our members/respondents of both conferences in Lagos were divided into 3 groups, namely:

1. Respondents who are leaders/elders in their local churches and districts.
2. Respondents that married from tribes different from their own.
3. Respondents/members that do not fall into any categories of numbers 1 and 2 mentioned above.

Group 1: Respondents who are leaders/elders in their local churches and districts.

- (a) Sir, which state of the country did you come from?
- (b) From what tribe are you?
- (c) How long have you been living in Lagos state?
- (d) In which branch of this church were you fellowshiping when you first came to Lagos?
- (e) Have you ever changed or thought of changing your worship place since arrival? If yes why and if no, what are the reasons?
- (f) Have you ever noticed threat to church unity as a result of tribal differences among the leaders/elders of your church?
- (g) Do you ever notice sign of preferential treatment during election or in the distribution of things among various groups of people?
- (h) Are the church leaders selected exclusively or mostly from a particular tribe?
- (i) Are elections into offices based on core Christian values or on tribal and social standing?
- (j) Are the church services held predominantly in any language apart from English Language?
- (k) Have you ever considered giving your daughter to a member (man) of your church but of different tribe to marry as a good thing? If yes why and if no what are your reason?

- (1) Are disciplinary cases handled fairly without regard to tribe or social standing?

Group 2 Respondents that married from tribes different from their own

- a) Sir/Mar, Please tell us your name and which state of the country do you come from?
- b) From which part of the state and your local government?
- c) How long have you been living in Lagos state?
- d) Are you married, separated, divorced, widower or single parent?
- e) If married and still leaving together, which part of the country did your wife come from?
- f) When you were about to married did you not find ladies that were beautiful and attractive from your place? Yes or no. If yes, then why?
- g) What attracted you to a woman that came from a place different from yours?
- h) Was there any opposition from both your side and your spouse as regards marrying each other? Yes or no. if yes, what were their reasons and if no, what were the factors that helped them in understanding the choice of yours?
- i) Does your spouse understand your language? Yes or no. if no, what is the language you are using as communication medium in your family?
- j) Since the time you got married have you ever thought divorcing your spouse based on cultural differences?
- k) Which of the cultural beliefs of your spouse seriously hated by either of you and why?
- l) How were you able to overcome this challenge?
- m) Which of the cultural beliefs of your spouse you cherish better than yours vice versa?
- n) When you engage in conversation with your people in your own language in the presence of your wife how does she always feel? What do you do to make her feel belong or at home with been counted as an outcast vice versa?
- o) Have you ever thought it to be a mistake for you getting married from the tribe different from yours?

- p) Have you ever been asked after you have married to marry a lady that comes from your place and why?
- q) Peradventure you are given another chance to marry would you like to marry from the tribe of your wife or even from her family if possible?
- r) What are the secrets of your togetherness?



APPENDIX D  
REPORT OF INTERVIEW

**The first respondent who married from the tribe different from his own said the following:**

- a. From which state of the country do you come from? Abia State
- b. From which part of the state and your Local Government? Obi Ngwa Local Government, Aba Ngwa
- c. How long have you been living in Lagos State? 38 years(1980)
- d. Are you married, separated, divorced, widower single parent? Married and we are living together since the day of our marriage.
- e. Which part of the country did your wife come from? Delta
- f. When you are about to marry did you not find ladies that were beautiful and attractive from your place? Yes or no. if yes, then why? Yes I did. I got married to her as a result of the fear of God in her.
- g. What attracted you to a woman that came from a place different from yours? I saw her as a humble and prayerful lady, who had the fear of God and passion for evangelism. The evidence became known to everyone when God crowned her efforts through Daniel and Revelation she had with a founder of church that led to the conversion of the whole church and at the end the church was donated to our church till today and it is the place we are worshipping since then.
- h. Was there opposition from both sides and your spouse as regards marrying each other? Yes or no. If yes, what were their reasons and if no, what were the factors that helped them in understanding the choice of yours? Yes. As the first child she shouldn't had married anybody different from her tribe but as God we have it both of us saw our faith above any culture, tribe and biological sister or brother. So doing anything otherwise is sentiment.

- i. Does your spouse understand your language? Yes or no. if no, what is the language you are using as communication medium in your family? Before she didn't but now she speaks both my general language and my native dialect perfectly.
- j. Since you got married have you ever thought of divorcing your spouse base on cultural differences? No.
- k. Which of the cultural beliefs of your spouse seriously hated by either of you and why? Juju, masquerade and alcohol because they stand against the doctrine of the Bible.
- l. How were you able to resolve them? Through faith in the word of God and fasting and prayer.
- m. Which of the cultural beliefs of your spouse so much cherish than yours vice versa? The way they celebrate or honor their in- laws.
- n. When you engage in conversation with your people in your own language in the presence of your wife how does she always feel? She had never have problem because I always protect her neither do I when it comes to my turn because we both trust ourselves.
- o. Have you ever thought that it was a mistake for you getting married from the tribe different from your tribe? NO.
- p. Have ever been asked after you have married to marry a lady that comes from your place and why? Yes but I rejected it
- q. Peradventure you are given another chance to marry would you like to marry from the tribe of your wife or even from the family? Yes, because she is an epitome of goodness to me.
- r. What are the secret of your togetherness? Jesus.

## **THE SECOND RESPONDENT**

- a. Sir which state of the country did you come from? Abia State
- b. From what tribe are you? Igbo
- c. How long have you been living in Lagos state? 48 years
- d. In which branch of this church were you fellowshiping when you first came to Lagos? Apapa
- e. Have you ever changed or thought of changing your worship place since arrival? If yes why and if no, what are the reasons? Yes, for relocation

- f. Have you ever noticed threat to church unity as a result of tribal differences among the leaders/elders of your church? Yes
- g. Do you ever notice sign of preferential treatment during election or in the distribution of things among various groups of people? Yes. It depends on the person in charge.
- h. Are the church leaders selected exclusively or mostly from a particular tribe? Yes, including election.
- i. Are elections into offices based on core Christian values or on tribal and social standing? Sometimes
- j. Are the church services held predominantly in any language apart from English Language? Yes.
- k. Have you ever considered giving your daughter to a member (man) of your church but of different tribe to marry as a good thing? If yes why and if no what are your reason? Yes
- l. Are disciplinary cases handled fairly without regard to tribe or social standing? Sometimes

### **THE THIRD RESPONDENT**

- a. Sir which state of the country did you come from? Abia State
- b. From what tribe are you? Igbo
- c. How long have you been living in Lagos state? 60 years
- d. In which branch of this church were you fellowshiping when you first came to Lagos? Apapa
- e. Have you ever changed or thought of changing your worship place since arrival? If yes why and if no, what are the reasons? Yes, for relocation
- f. Have you ever noticed threat to church unity as a result of tribal differences among the leaders/elders of your church? Yes
- g. Do you ever notice sign of preferential treatment during election or in the distribution of things among various groups of people? Sometimes. For balancing among the various tribe not for negative but tribal consideration.
- h. Are the church leaders selected exclusively or mostly from a particular tribe? Yes, this is because 99.9% population of the membership of Lagos State come a particular group of a tribe of Igbo and it influences election in the church.

- i. Are elections into offices based on core Christian values or on tribal and social standing? Sometimes
- j. Are the church services held predominantly in any language apart from English Language? Yes.
- k. Have you ever considered giving your daughter to a member (man) of your church but of different tribe to marry as a good thing? If yes why and if no what are your reason? Yes because I see the as one body.
- l. Are disciplinary cases handled fairly without regard to tribe or social standing? Often

### **THE FIFTH RESPONDENT**

- a. Sir/Mar, Please tell us your name and which state of the country do you come from? Ekiti
- b. From which part of the state and your local government? Aramoko
- c. How long have you been living in Lagos state? 20 years
- d. Are you married, separated, divorced, widower or single parent? Married
- e. If married and still leaving together, which part of the country did your wife come from? Igbo
- f. When you were about to married did you not find ladies that were beautiful and attractive from your place? Yes or no. If yes, then why? Yes, but as a result Christ like behavior I saw in her as against others.
- g. What attracted you to a woman that came from a place different from yours? Her zealously for the things of God especially evangelism made me went for her.
- h. Was there any opposition from both your side and your spouse as regards marrying each other? Yes or no. if yes, what were their reasons and if no, what were the factors that helped them in understanding the choice of yours? Yes, serious one. Fervent fasting and prayer with the encouragement our Pastor we were able to overcome.
- i. Does your spouse understand your language? Yes or no. if no, what is the language you are using as communication medium in your family? No, we speak majorly in English.
- j. Since the time you got married have you ever thought divorcing your spouse based on cultural differences? No.

- k. Which of the cultural beliefs of your spouse seriously hated by either of you and why? Masquerade, selfness and individualistic approach to issues.
- l. How were you able to overcome this challenge? We did not make that an issue since we are Christians.
- m. Which of the cultural beliefs of your spouse you cherish better than yours vice versa? Their courage to face any obstacles before them.
- n. When you engage in conversation with your people in your own language in the presence of your wife how does she always feel? What do you do to make her feel belong or at home with been counted as an outcast vice versa? The trust we have in each other and faith in Christ give us shock absolver against any odds.
- o. Have you ever thought it to be a mistake for you getting married from the tribe different from yours? Not at all.
- p. Have you ever been asked after you have married to marry a lady that comes from your place and why? Yes, but I rejected it.
- q. Peradventure you are given another chance to marry would you like to marry from the tribe of your wife or even from her family if possible? Yes.
- r. What are the secrets of your togetherness? Christ.

#### **THE SIXTH RESPONDENT**

- a. Sir which state of the country did you come from? Imo State
- b. From what tribe are you? Igbo
- c. How long have you been living in Lagos state? 38 years
- d. In which branch of this church were you fellowshiping when you first came to Lagos? Ilasamaja
- e. Have you ever changed or thought of changing your worship place since arrival? If yes why and if no, what are the reasons? Yes, as a result of unchristian behavior of our members.
- f. Have you ever noticed threat to church unity as a result of tribal differences among the leaders/elders of your church? Yes
- g. Do you ever notice sign of preferential treatment during election or in the distribution of things among various groups of people? Sometimes.
- h. Are the church leaders selected exclusively or mostly from a particular tribe? Sometimes,

- i. Are elections into offices based on core Christian values or on tribal and social standing? Sometimes.
- j. Are the church services held predominantly in any language apart from English Language? No.
- k. Have you ever considered giving your daughter to a member (man) of your church but of different tribe to marry as a good thing? If yes why and if no what are your reason? No
- l. Are disciplinary cases handled fairly without regard to tribe or social standing? Sometimes

### **THE SEVENTH RESPONDENT**

- a. Sir what state of the country did you come from? Anambra State
- b. What tribe are you? Igbo
- c. How long have you been living in Lagos state? 15 years
- d. .In which branch of this church were you fellowshipping when you first came to Lagos? Isheri- Osun
- e. Have you ever changed or thought of changing your worship place since arrival? If yes why and if no, what are the reasons? No, because we always follow our policy of our church that agrees with Bible.
- f. Have you ever noticed threat to church unity as a result of tribal differences among the leaders/elders of your church? No
- g. Do you ever notice of preferential treatment during election or in the distribution of things among various groups of people? No
- h. Are the church leaders selected exclusively or mostly from a particular tribe? No.
- i. Are elections into offices based on core Christian values or on tribal and social standing? No.
- j. Are the church services held predominantly in any language apart from English Language? No.
- k. Have you ever considered giving your daughter to a member (man) of your church but of different tribe to marry as a good thing? If yes why and if no what are your reason? Yes because I consider us as church that has one God, one faith, and one baptism. Are disciplinary cases handled fairly without regard to tribe or social standing? No.

## THE EIGHTH RESPONDENT

- a. Sir /Mar, Please tell us your name and which state of the country do you come from? kwara
- b. From which part of the state and your local government? Omuo- Aran
- c. How long have you been living in Lagos state? 30 years
- d. Are you married, separated, divorced, widower or single parent? Married
- e. If married and still leaving together, which part of the country did your wife come from? Igbo
- f. When you were about to married did you not find ladies that were beautiful and attractive from your place? Yes or no. If yes, then why? Yes, but I saw my wife as different personality that will bring joy to me as a result of having Christ as her personal savior.
- g. What attracted you to a woman that came from a place different from yours? Because she is Spirit filled.
- h. (h)Was there any opposition from both your side and your spouse as regards marrying each other? Yes or no. if yes, what were their reasons and if no, what were the factors that helped them in understanding the choice of yours? No.
- i. Does your spouse understand your language? Yes or no. if no, what is the language you are using as communication medium in your family? Yes very well.
- j. Since the time you got married have you ever thought of divorcing your spouse based on cultural differences? No.
- k. Which of the cultural beliefs of your spouse seriously hated by either of you and why? Pride and selfishness.
- l. How were you able to overcome this challenge? Prayer and fasting as Christians.
- m. Which of the cultural beliefs of your spouse you cherish better than yours vice versa? Courage in achieving things.
- n. When you engage in conversation with your people in your own language in the presence of your wife how does she always feel? What do you do to make her feel belong or at home with been counted as an outcast vice versa? Not applicable.

- o. Have you ever thought it to be a mistake for you getting married from the tribe different from yours? Not at all.
- p. Have you ever been asked after you have married to marry a lady that comes from your place and why? Yes, but I rejected it.
- q. Peradventure you are given another chance to marry would you like to marry from the tribe of your wife or even from her family if possible? Yes.
- r. What are the secrets of your togetherness? Togetherness and Jesus.

### **THE NINETH RESPONDENT**

- a. Sir which state of the country did you come from? ABIA State
- b. What tribe are you? Igbo
- c. How long have you been living in Lagos state? 25 years
- d. In which branch of this church were you fellowshiping when you first came to Lagos? Ejjigbo
- e. Have you ever changed or thought of changing your worship place since arrival? Yes why and if no, what are the reasons? No, because we started the church together.
- f. Have you ever noticed threat to church unity as a result of tribal differences among the leaders/elders of your church? No
- g. Do you ever notice of preferential treatment during election or in the distribution of things among various groups of people? No
- h. Are the church leaders selected exclusively or mostly from a particular tribe? No.
- i. Are elections into offices based on core Christian values or on tribal and social standing? Yes.
- j. Are the church services held predominantly in any language apart from English Language? No.
- k. Have you ever considered giving your daughter to a member (man) of your church but of different tribe to marry as a good thing? If yes why and if no what are your reason? Yes because I we are one.
- l. Are disciplinary cases handled fairly without regard to tribe or social standing? Yes.



## THE TENTH RESPONDENT

- a. From which state of the country do you come from? Anambra State
- b. From which part of the state and your Local Government? Onitsha
- c. How long have you been living in Lagos State? 30 years.
- d. Are you married, separated, divorced, widower single parent? Married and we are living together.
- e. Which part of the country did your wife come from? Akure, Ondo.
- f. When you are about to marry did you not find ladies that were beautiful and attractive from your place? Yes or no. if yes, then why? Yes I did. I got married to her as a result of the fear of the Spirit of God in her.
- g. What attracted you to a woman that came from a place different from yours? I saw her as a prayerful lady, who had the fear of God and passion for the work of God. The evidence became known to every one.
- h. Was there opposition from both sides and your spouse as regards marrying each other? Yes or no. If yes, what were their reasons and if no, what were the factors that helped them in understanding the choice of yours? Yes. As the only child and daughter in the family she shouldn't had married anybody different from her tribe but the first day I meet her parents I told them that I am ready their first son and take care of them as my parents.
- i. Does your spouse understand your language? Yes or no. if no, what is the language you are using as communication medium in your family? Yes, very well because she schooled in Igbo land.
- j. Since you got married have you ever thought of divorcing your spouse base on cultural differences? No.
- k. Which of the cultural beliefs of your spouse seriously hated by either of you and why? We both hated any tradition that is contrary to the thing of God.
- l. How were you able to resolve them? Our love for each other solve all challenges.
- m. Which of the cultural beliefs of your spouse so much cherish than yours vice versa? Their humility, greetings and the way they welcome visitor with respect.
- n. When you engage in conversation with your people in your own language in e presence of your wife how does she always feel? No applicable

- o. Have you ever thought that it was a mistake for you getting married from the tribe different from your tribe? NO.
- p. Have ever been asked after you have married to marry a lady that comes from your place and why? Yes but I rejected it
- q. Peradventure you are given another chance to marry would you like to marry from the tribe of your wife or even from the family? Yes, because she is lovely and go to any length to extent of mortgaging her salary for me to progress.

#### **THE ELEVENTH RESPONDENT**

- a. Sir which state of the country did you come from? ABIA State
- b. What tribe are you? Igbo
- c. How long have you been living in Lagos state? 27 years
- d. In which branch of this church were you fellowshiping when you first came to Lagos? Apapa
- e. Have you ever changed or thought of changing your worship place since arrival? Yes why and if no, what are the reasons? No, because of our way of worship.
- f. Have you ever noticed threat to church unity as a result of tribal differences among the leaders/elders of your church? No
- g. Do you ever notice of preferential treatment during election or in the distribution of things among various groups of people? No
- h. Are the church leaders selected exclusively or mostly from a particular tribe? No.
- i. Are elections into offices based on core Christian values or on tribal and social standing? Yes.
- j. Are the church services held predominantly in any language apart from English Language? No.
- k. Have you ever considered giving your daughter to a member (man) of your church but of different tribe to marry as a good thing? If yes why and if no what are your reason? No because of cultural differences.
- l. Are disciplinary cases handled fairly without regard to tribe or social standing? Yes but only in few cases some erratically approaches can erupt different from our normal ways of doing thing.

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## VITA

**OLADAPO AMOS ARAMIDE**  
**Seventh-day Adventist Church District Headquarters,**  
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**Apapa- Lagos.**

Date of Birth: 22<sup>nd</sup> June, 1960  
City: Ile- Ife  
State: Osun State  
Country: Nigeria, Africa  
Marital Status: Married  
Wife's Name: M. O. Aramide

### **Educational attainment**

St. Peter's Ang. Pry. School, Ile- Ife. 1967- 1973 Pry. School Leaving Certificate  
1973

Seventh-day Adventist Grammar School, Ile- Ife West African School Certificate  
1981

1976- 1981

The Polytechnic Ibadan, Ibadan 1982- 1984 Ordinary National Diploma in  
Banking and Finance 1984

Kwara State College of Technology, Ilorin Higher National Diploma in  
1985- 1987 Banking and Finance 1987

Babcock University, Ilisan- Remo, Nigeria Post Graduate Diploma in pastoral  
2003/2004 Ministry 2004

### **Working Experience**

Nigerian Television Authority, Ibadan Clerical Official in Finance 1981/ 1982

Kano State Cooperative Bank, Wudil- Kano National Youth Service Corp  
1987/1988

Union Bank of Nigeria PLC, Lagos Officer 1989- 1992

Isara Community Bank Isara- Remo 1992/1993

Ala Community Bank, Akure 1993/1994

The Joy of the Lord Finance Coy, Lagos	1995- 2001
Sanctified Ministry, Lagos	Genera Overseer 1995- 2003
Seventh-day Adventist Church, Lagos	District Pastor 2005 till Date