

Chapter 3

Evaluation and theories: Current approaches to Luke, Luke 9:18-22, leadership and conflict

Authority does not have the connotation of jurisdiction over others, much less the power to impose force on other persons, but rather the holder's rightful freedom to act.
(Murray1968:32-33)

3.1 INTRODUCTION

In the previous chapter scholarly work thus far done in the areas of leadership and conflict in Luke 9:18-22 in particular, and Luke's gospel in general, was presented. In this chapter these contributions are evaluated. Attention is also given to the various theories that have been used in the understanding of leadership and conflict in general terms.

As a reminder this study, titled: *Who is the Christ? Leadership and conflict in Luke 9:18-22: A social scientific-and narratological analysis from an African perspective*, has two main areas of concern. First, the question "Who is the Christ?" connects Jesus' leadership with the various conflicts he was engaged in (that with the Roman and Jewish elite respectively, and the Jewish peasantry). Secondly, how can leadership and conflict in Luke 9:18-22 be understood from an African perspective by employing a social scientific and narratological approach in interpreting the text?

While the next chapter defines and explains the chosen approaches that will constitute the research itinerary of this study, the present one also prepares the groundwork by defining the necessary models and theories that are used. It equally deals with methodology because it explains the usefulness of models and theories in the understanding and interpretation of leadership and conflict. Hence, it is divided into four sections. First, an evaluation of the current approaches to Luke, the *Wirkungsgeschichte* of Luke 9:18-22 and the different understandings of Luke's macro-structure are presented. The objective of this evaluation is firstly to evaluate the relevance of the choice for a narrative and social scientific approach in this study. The second objective is to suggest and explain a specific choice regarding the narrative structure of Luke's gospel. As argued above, the understanding of

Jesus' identity and the conflicts he faced is influenced by the way the narrative structure of Luke is perceived.

The last three sections will be devoted to leadership and conflict. In sections two and three relevant leadership and conflict theories are discussed, and the final section is devoted to an evaluation of the discussed theories in order to make a suitable choice by means of which leadership and conflict will be approached in this study. The study on leadership theories is important because it shows in what way leadership can be enhanced. Conflict theories are equally useful because they help in the understanding and appreciation of conflicts. The formulation of models and theories will ease the application of the various exegetical approaches that will be used, as well as bring clarity to the reader's understanding. The choice of these theories is influenced by the topic itself.

3.2 EVALUATION: CURRENT APPROACHES – THE WIRKUNGSGESCHICHTE OF LUKE 9:18-22 AND STRUCTURE

3.2.1 Evaluation of current approaches in reading Luke

In evaluating the current readings of Luke two things should be made clear. The first is that the understanding of a message in a text depends on two "actors", the reader and the text. When the reader shuns the text and becomes the lone actor, it leads to eisegesis. Understanding is only meaningful when the reader reflects, observes and examines the text through a thorough investigation with the objective to explain, interpret or describe (Porter & Clarke 1997:5). In this process of dialogue between reader and text the reader and the text transform one another, depending on the specific context in which the dialogue takes place (Thiselton 1992:35; Resseguie 2005:33). This is exegesis.

Secondly, as a complex and multifaceted collection of disciplines, exegesis leads the exegete to derive a conclusion from a given text, depending on the influence of a specific school of thought (historical-critical, literary-critical, hermeneutical-critical or social scientific critical). Each school of thought, with the use of tools appropriate to its objectives, understands a text from a particular angle. Exegesis is always a perspectival enterprise (see Van Eck 1995:124-125). The question of the "best" approach in New

Testament interpretation is therefore irrelevant. Each approach develops and suggests options in the field of Biblical hermeneutics, which is heuristic by definition.

To elucidate the above remarks, Wenham (see § 2.2.1) studies Luke by focusing on its historical context and his analysis enables him to make an appraisal of different historical aspects of Luke's gospel. His historical findings lead him to qualify Jesus' mission in Luke's gospel as controversial with reference to the tension between the Jews and the non-Jews (see also Esler 2002:187). Although this study plays down many other aspects of Luke's gospel (Spencer 2005), it made an important contribution in the understanding of Luke. Spencer's and Knight's literary devices enable them to improve on Wenham's historical approach. Their focus on the influence of God and that of the Holy Spirit in Jesus' ministry facilitates an understanding of Jesus' mission as God's mission, inspired by the Holy Spirit. The presentation of God's activity confirms him as a God who works in relationship (Goldsmith 2000:2). However, Knight's (1998:54) understanding that Jesus became the Messiah only after his death is misleading. Jesus is the Messiah through his works and deeds from the infancy narrative to his ascension.

From a hermeneutical-critical perspective, Van Staden and Goheen respectively analyse Jesus' leadership from the context of God's compassion and from the context of mission (see § 2.2.3). Moxnes, Malina and Neyrey, and Esler approach the understanding of Jesus in Luke's gospel from a cross-cultural, social anthropological and cultural context. Each of these approaches leads them to understand the Gospel in different ways.

Esler's (1989) idea that Luke's gospel is a legitimization of his community's realities constitutes a strong basis for his use of socio-redaction criticism. This methodology, which is a combination of the historical and the social scientific approach testifies that approaches serve a better purpose when they are used as complementary tools in Biblical interpretation. For instance, Esler's conclusion on the relationship between Christianity and the Roman authority should not be understood in terms of an apparent contradiction in the Gospel. Rather, various views outlined by him testify that Luke's gospel is well grasped if it is understood as apologetic and legitimating

in nature. The view, that the Jews were responsible for Jesus' crucifixion is misleading, since it shifts and postpones human responsibility towards sin (see Heb 6:6) and raises the rest of humanity against the Jews.⁴³

From the above, it is clear that no one approach in Biblical interpretation can be seen as *the* approach that should be used in explaining the relationship between Luke's theology and his community. Esler is certainly right that "amidst the battery of critical approaches to the New Testament there is none which is really suited to explicating the relationships between Luke's theology and his community" (Esler 1989:2). Hence, while Spencer (2005) proposes a literary approach as a solution to the lapses of the historical approach in the study of Luke, Evans (1995) and Porter (1995) instead highlight its inability to bear satisfactory fruits. For Goheen (2005) each of these approaches has shortcomings that must be overcome by a hermeneutical critical reading. Even though the social scientific approach encompasses all these other approaches, Gager (in Richter 1995) and Stowers (in Taylor 2002) equally question its credibility.⁴⁴ All these criticisms point to the fact that no approach is self-sufficient. It is the compilation of these approaches that makes New Testament interpretation, and the interpretation of Luke 9:18-22 in particular, an interesting activity.

This study by its very nature deals with human behaviour and attitudes within society. It thus imposes the social scientific approach as an option to the understanding of leadership and conflict in Luke's gospel. Conflict in Luke's gospel starts at a certain point and evolves in the course of events. Even though Luke's gospel is part of Biblical history (Karris 1979:5), it is better understood as a comprehensive historical narrative of the events that have been fulfilled in Jesus' ministry (Godet 1976:54). Luke "tells the story" of Jesus in his gospel (Kahl 2002:76). From this perspective, leadership and

⁴³ McKenzie and Haynes (1999:133), in their analysis of Esler's work on Luke, are not correct when they state that Esler criticises Luke for importing theological thoughts into his context rather than letting theology grow out of existential realities of his community. A careful reading of Esler proves the contrary. Esler instead affirms that "the general thesis argued in what follows (*in his book*) is that social and political factors have been highly significant in motivating Lukan theology" (Esler 1989:2, my emphasis).

⁴⁴ Even though some of these criticisms are relevant, exegetes engaged in social studies are far more humble about the possibilities of their discipline (Esler 1989:12). Social scientific criticism is simply an effort, in using models as heuristic devices, in trying to avoid the perils of anachronism and/or ethnocentrism.

conflict can, maybe, better be grasped if the Gospel is analysed as a narrative. The last aspect of the topic centres on contemporary hearers in the African context, thereby implying an African hermeneutic approach: contextualisation, which simply means the application of a Biblical text within a given context. These three approaches will be discussed in the next chapter.

3.2.2 The *Wirkungsgeschichte* of Luke 9:18-22

The discussion of the *Wirkungsgeschichte* of Luke 9:18-22 (see § 2.3.1) has yielded the following matters that should be addressed:

- According to Moessner the crowds in Luke 9:18-22 is the same crowd as that of Luke 9:10-17.
- Fitzmyer situates the question of Jesus' identity within the macro-context of Luke 9:7-36. According to Culpepper, on the other hand, the question of Jesus' identity starts with the question of the scribes and the Pharisees in Luke 5:21.
- Regarding the role of the devil in Luke's narrative, Edwards argues that the devil leaves the scene in Luke 4:13 and only returns in Luke 22:3.
- According to Culpepper and Kingsbury Peter's response constitutes the climax of Luke 9:18-22.
- The responses of the crowds in Luke 9:18-22 are inadequate and misleading (Culpepper).

Is "the crowds" in Luke 9:18-22 the same crowd as that of Luke 9:10-17, as suggested by Moessner (see § 2.3.1.1)? To respond in the affirmative would mean

- that Herod's speculation (Lk 9:7-8) predicts his knowledge of the crowd in Luke 9:10-17 beforehand;
- that the crowd in Luke remains numerically stable;
- the limitation of the scope of Jesus' activity and fame within the city of Bethsaida; and
- the identification of a specific 'crowd' in the gospel of Luke.

The speculation from the crowds is similar to the cogitation of Herod earlier in Luke 9:7-9. The expression *dia to_ le&gesqai u(po& tinwn* (“it was said by some”) refers to speculations that already circulated before the crowd of Luke 9:10-17. Secondly, Jesus was an itinerant preacher, with a “movable” or “variable” audience. In Luke 9:1-6 Jesus sends out the disciples to preach the kingdom of God and to heal. Their return is reported in Luke 9:10 when they embarked with Jesus on a trip to Bethsaida. Nothing is said about their missionary expedition, apart from an undisclosed report announced in Luke 9:10. However, as they withdrew to Bethsaida, they are followed by a crowd that is later fed through a miracle (Lk 9:15-17). In the meantime, Jesus and the disciples move away from the crowd, and Jesus is reported praying alone (Lk 9:18). Since their return from the missionary journey (Lk 9:1-6), the disciples and Jesus are once more together (without the crowd). This is the moment of feedback when Jesus inquires from them what the crowds say about him. It is not an inquiry concerning the lone crowd of Luke 9:10-17; Jesus seems to be interested with what the ‘crowds’ in general, say about him. It is his intention to have an appraisal of the mission he had assigned to the apostles, because this is the first time Jesus is sending them out on their own. The second time is when he sent the seventy (two; Lk 10:1). Consequently, to reduce the crowds of Luke 9:18-22 to that of Luke 9:10-17 will be to reduce the scope of Jesus’ mission. This idea will also defeat one of the purposes of the gospel, which has a universal vision. The crowds of Luke 9:18-22 therefore include those who have heard and believed in him and those who have won the sympathy of the ‘new movement’. These are those whose speculations have equally reached Herod, pushing him to develop the urge of seeing Jesus.

As indicated above, Fitzmyer situates the question of Jesus’ identity within the macro-context of Luke 9:7-36, while Culpepper sees the starting point of the question to Jesus’ identity in the question of the scribes and the Pharisees in Luke 5:21. In the baptism story Luke discloses Jesus’ identity; he is God’s beloved Son (Lk 3:21-22). After his baptism, Jesus is tempted by the devil in terms of a conflict of identity (Lk 4:13; see Danker 1979:107; Edwards 1981:81). Moxnes defines this temptation of Jesus by the devil as a cosmological conflict of identity (Moxnes 2001:194). In Luke 5:21 the scribes

and the Pharisees join the devil in questioning Jesus' identity when they respond to Jesus' forgiving of sins by means of the question *τίς εἶστί σου* (toj; The question of Jesus' identity thus starts much earlier in the Lukan narrative than Fitzmyer and Culpepper have suggested, that is, at his baptism. The question of Jesus' identity is fundamental for Luke's gospel: it inaugurates his ministry and takes him to the cross where the centurion legitimates this identity – Jesus is a righteous (innocent) man (Lk 23:47).

The fact that the theme of identity conflict runs through the gospel of Luke is important with regards to the role of the devil in Luke. As mentioned above, Edwards is of the opinion that after Luke 4:1-13 the devil disappears from the scene to only return in Luke 22:3. The fact of the matter is that the question of Jesus' identity, which is introduced in Luke 4:1-13, is taken up by the Jewish peasantry in Luke 4:22, and thereafter carried forward by the scribes and Pharisees in Luke 5:21. The devil thus, although indirectly, monitors Jesus' ministry throughout the narrative and not only in Luke 4:1-13 and Luke 22:3. The expression *ἀκριβῶς* in Luke 4:13 should therefore not be interpreted literally to mean that after the temptation story the devil is not active in the narrative or did not influence Jesus' leadership (Edwards 1981:33; Evans 1995:40; Culpepper 1995:15; Duling 2003:384). Even though the devil does not manifest himself physically in other conflicts, he is at the background of the conflicts between Jesus and his opponents. All the questions that express doubts in Jesus' identity (Lk 4:22; 5:21; 7:20; 7:49; 8:25; 9:9) follow the devil's formula in Luke 4:1-13 and centre around one theme "who is the Christ?"

Luke announces the themes of leadership and conflict right at the beginning of his story of Jesus in the infancy narrative (Tyson 1983:315). The angel tells Mary that she will bear a child whose reign will not end (Lk 1:32-33); Mary predicts Jesus' reign and his activities in the *Magnificat* (Lk 1:46-56); the angel's announcement to the shepherds identifies him as the Christ of God (Lk 2:11); and Simeon refers to the crises that Jesus will face (Lk 2:26-32). In the synagogue Jesus confirms that he is the Christ, because he has been "anointed" (Lk 4:18). This sequence of events demonstrates that Peter's declaration about Jesus being the "Christ" was not news at all. It also justifies why Peter's declaration in Luke 9:20 cannot be considered as the

climax of Luke 9:18-22 (Kingsbury 1985:101; Nolland 1989b:453; Culpepper 1995:198). It was simply a statement of faith.

In Luke 9:18-22 Jesus does not explicitly say that Peter's response was correct, as Matthew's report would suggest. Rather, the Lukan Jesus uses a reminder (see previous declarations in the infancy narrative) to expound on the implication of what Peter has said. Culpepper (1995:199) remarks that Jesus asked the question to the disciples for a second time because he considered the answers of the crowds as inadequate. This idea is debatable, since these responses portrayed the crowds' understanding of who Christ was; each of them came as a result of the observation of what Jesus was doing (Nolland 1989b:454). Once more, the question of Jesus' identity can only be adequately answered in terms of how he influences individual lives, and may never easily draw unanimity. Jesus' true identity should be sought, not only in who he is but also in what he is doing. The separation between his person and his work will be a disastrous divorce in the struggle to find a possible answer to the question "who is the Christ?" Neither Peter nor the crowds were wrong. This conclusion can further be justified by the expression $\text{o}(\text{ de}\backslash$ which introduces verse 21. The use of $\text{de}\backslash$ in Luke 9:21 is adversative, to mean "but". Hence, in this study the responses from the crowds and that of Peter will be analysed as alternatives.

Another reason why Peter's declaration in Luke 9:20 cannot be considered as the climax of Luke 9:18-22 is that Jesus, after Peter had made his declaration, still had something to explain. This explanation is introduced by $\text{ei}0\text{pw}\backslash\text{n}$ – used only by Luke – in order to link Peter's declaration with the Isaianic servant. Jesus is not only the expected Christ; he is the Christ of God, the Son of man in the likeness of the suffering servant of Isaiah. This is the climax of Luke 9:18-22. Secondly, out of the three predictions of Jesus' passion (Lk 9:22, 44; 18:31-33), Luke 9:22 alone uses the verb pa/sxw which refers to pain and suffering.⁴⁵ The Lukan Jesus only uses pa/sxw again after his resurrection (Lk 24:26), which, according to Luke, is the core of

⁴⁵ Luke constantly links his understanding of the Messiah to that of the suffering servant in Isaiah 52:13-53:12. At the beginning of his public ministry Jesus identifies himself with the Isaianic tradition when he reads the scroll (Lk 4:16-20). Midway, he explains his messiahship within the context of suffering. Towards the end of the Gospel he confers upon the disciples the responsibilities as judges of the twelve tribes of Israel (Lk 22:24-30); which is also a theme from the Isaianic tradition (see also Evans 1995:154-170).

Jesus' prophecy in Luke 9:22. For Bovon, Jesus' response to Peter's reply is simply a correction (Bovon 2002:362, see also Van Iersel 1988:138). Although Bovon is, in a certain sense correct, Jesus' response entails more: it serves as a complement and explanation of the earlier responses from the crowds and Peter: Jesus is the Son of man (Lk 9:22). If he is seen as simply the "Christ" his identity is incomplete, since this designation does not include conflict.

3.2.3 The narrative structure of Luke's gospel

As is the case with the question of Jesus' identity, the structure of Luke's gospel does not draw unanimity in Lukan scholarship. Two remarks are important at this point. There is a tied relationship between the beginning of the gospel (Lk 1:1-3:38) and its concluding section (Lk 22:1-24:53). According to Danker (1979:106), the passion and resurrection stories of Luke function as "dramatic counterparts and hermeneutical medium" *vis-à-vis* the prologue and the infancy narratives. This is also the point of view of Edwards: Luke 22:1-24:53 is not part of Jesus' teaching and therefore should not be considered as part of Luke's structure that had Jesus' public ministry as contents (Edwards 1981:29; see also Fitzmyer 1981:134). Secondly, it seems that Jesus' public ministry – that wedges in between the beginning (Lk 1:1-3:38) and concluding section (Lk 22:1-24:53) of the Gospel – consists of two larger narratives of which both include a beginning and conclusion (legitimation). Both beginnings are introduced by a voice identifying Jesus as God's beloved Son (Lk 3:21-23 and Lk 9:28-36 resp.), and both end with a legitimation (resp. Lk 9:21 and Lk 23:47). The voice at his baptism leads Jesus to his Galilean mission (Lk 4:1-9:50), at the end of which his identity is legitimated in Luke 9:21. The voice at Jesus' transfiguration later leads him to his Jerusalem mission (Lk 9:51-21:38), where he is finally legitimated by the centurion in Luke 23:47⁴⁶.

A further interesting aspect of the above described structure of Luke is that the prologue and the infancy narratives, on the one hand, and the passion,

⁴⁶ Although at the point of this legitimation, Jesus no longer ministers as he did previously; he is still in Jerusalem and the whole of his early ministry has temporarily come to an end with the event of his crucifixion.

the resurrection and the ascension stories, on the other hand, both move from “no life → life → reign”. The narrative story opens with the announcement of conception stories (John and Jesus, respectively): no life. These are followed by stories of births (John and Jesus): life. The third progressive step is that both John and Jesus take (earthly) command: reign. Jesus’ earthly reign took him from Galilee to Jerusalem. In Jerusalem the passion narrative starts with a threat to life, leading to Jesus’ death: no life. This is followed by Jesus’ resurrection: life. As a third step, Jesus ascends to heaven where he reigns as the heavenly king: reign. Also, Jesus’ resurrection is a realisation of the *Magnificat* (Lk 1:52), while through the criminal’s request the light of salvation blazes (Lk 1:78-79 & 23:43-44). These two sets of events are therefore a unity, displaced at two ends.

When the above is taken into consideration, the structure of Jesus’ public ministry (Lk 4:1-21:38) can be described as follows. Luke 4:1-9:27, with Luke 3:21-38 as its introduction, and Luke 9:51-21:38, with Luke 9:28-50 as its own introduction. The first section, Luke 4:1-9:27, is introduced by the baptism of Jesus when he is identified as “the beloved Son” by a voice from heaven in Luke 3:21-23. This is the first legitimation of John the Baptist’s introductory words in the wilderness (Lk 3:1-20). This first legitimation is important in that it ushers Jesus into a world of rejection. With regards to content, the first section deals with Jesus’ identity as it becomes visible in his deeds and words during his Galilean ministry. This ministry is introduced with an identity crisis, which depicts the nature of the ministry. Its conclusion is the second and third legitimations of who Jesus effectively is. His activities place him beyond John the Baptist, Elijah and one of the prophets of old; and confirm him as the (suffering) Christ of God. He is indeed the Son of Man (Lk 9:21). The leading events of this section include:

- Luke 3:21-23 First legitimation (introduction): Jesus is the beloved Son of God
- Luke 4:1-13 Cosmic conflict: The devil doubts Jesus’ identity
- Luke 4:22-29 Conflict about boundaries: The Nazarenes doubt Jesus’ credentials
- Luke 5:17-26 Conflict of ideology: The scribes and Pharisees are embarrassed
- Luke 7:18-20 Question of identity: John wants to know if Jesus is the awaited Christ

- Luke 7:36-50 Conflict about boundaries: Pharisees
- Luke 8:22-25 Question of misunderstanding: The disciples cannot identify Jesus
- Luke 8:7-9 Conflict of ideology: Herod is perplexed; who is this?
- Luke 9:18-22 Second legitimation: Jesus is the suffering Christ, the Son of Man
- Luke 9:23-50 Further expansion on Luke 9:18-22 (third legitimation) and preparation for the Jerusalem ministry.

The Galilean mission thus builds up the legitimation of Jesus' identity as the suffering Christ in preparation for the second part of his mission, in Jerusalem. Without the latter Jesus' person, deeds and death will not be understood. The crowds still compares him to a nationalistic leader in the light of John the Baptist, Elijah and Moses (one of the prophets of old). His disciples also still see him as a worldly king, in spite of Peter's confession (Lk 9:46-48).

The story of the transfiguration actually concludes Jesus' mission to Galilee, and introduces the second section of the gospel: mission to Jerusalem (Lk 9:51-21:38). Jesus' leadership is legitimated for the third time: He is God's Son (Lk 9:28-36). After this third legitimation the nature of the conflict in which Jesus is involved in is of a different kind; it is a conflict of authority (see Lk 19:28-44, 45-48; 20:1-7), of interest (Lk 20:20-26), and of ideology (Lk 20:27-40). The opponents also vary. In Galilee the main opponents were the scribes and the Pharisees; in Jerusalem Jesus' main opponents are the scribes, the chief priests and the Sadducees. In Galilee and in Jerusalem, Jesus is labelled a deviant: he is a blasphemer (religious conflict) and subversive with regards to Roman and Jewish authority (political conflict).

Luke 9:28-50 links the first and second section of the narrative, as well as the second legitimation of who Jesus is with the third legitimation. It also introduces the Jerusalem ministry as a whole (Bovon 2002:2). The second section thus consists of the following (see Danker 1979:109):

- Luke 9:51-13:21 Mission beyond the boundary: Samaria and the Samaritans
- Luke 13:22-17:10 Mission succeeding: "The last shall be the first"

- Luke 17:11-18:30 Kingdom faith
Luke 18:31-19:27 Passion predictions and teaching on repentance
Luke 19:28-21:38 Conflicts in Jerusalem and final instructions

To this, Luke 23:47 (the centurion's confession and the attitude of Joseph of Arimathea; Lk 23:50-54) can be added as an appendix, which stands as a challenge to Jesus' executioners. The centurion's confession is the fourth legitimation of Jesus' identity in Luke, and also serves as the beginning of the third mission in Luke-Acts, that is, the apostles' mission to the church. It also marks the end of Jesus' earthly rejection and ushers in Jesus' acceptance by God (see Karris 1979:25).

The above structure thus presents the gospel as consisting of four main parts:

Part one (Lk 1:1-3:28)

Early beginnings: Declaration of conflicts

Part two (Lk 4:1-9:50)

Mission to Galilee: Conflicts of identity

Part three (Lk 9:51-21:38)

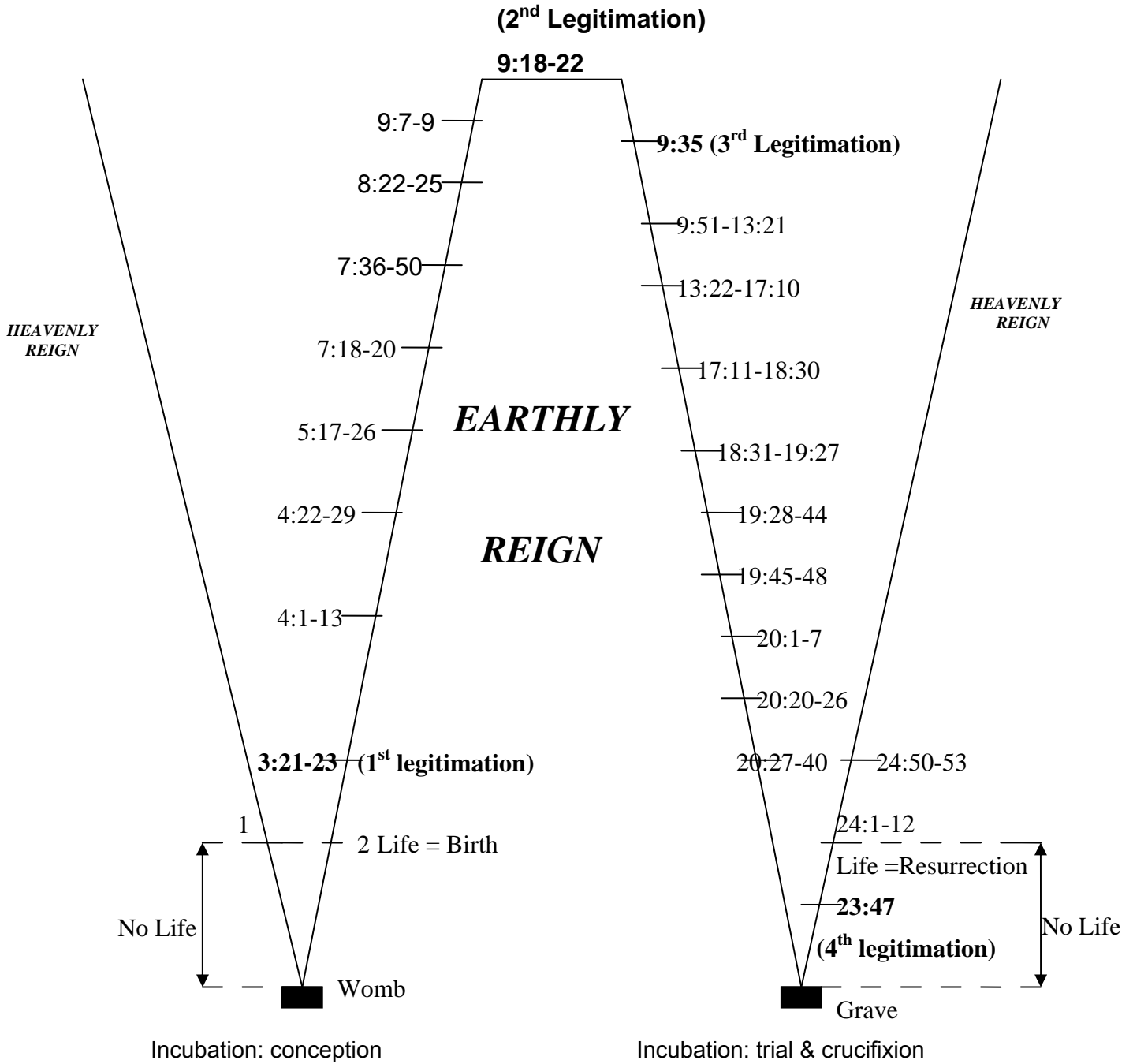
Mission to Jerusalem: Culmination of conflict

Part four (Lk 22:1-24:53)

New perspectives: Continuity in conflicts⁴⁷

This can further be explained by the following structure:

⁴⁷ The declaration of the centurion (Lk 23:47), the resurrection story of Jesus and his appearances (Lk 24:1-49), and the report of his ascension (Lk 24:50-53) are symbols of returning conflict. Jesus had predicted his return in Luke 9:22, which is the defeat of earthly powers. The consequence of this defeat is that Jesus now reigns as King in the heavenly realm. In spite of this defeat and his reign as king, conflict continues as he reinterprets Luke 24:46 (and through that, Luke 9:22) in the light of a new perspective. He is the rejected Messiah who, according to the scriptures, actualises God's purpose (Achtemeier, Green & Thompson 2001:171). Repentance and the forgiveness of sins will henceforth be preached by his disciples who have become witnesses to all nations beginning from Jerusalem (Lk 24:47-49). This is the definition of a new mission into the world where the opponent apparently remains strong. That is why the disciples are cautioned to wait for power "from on high" (Lk 24:49).



3.2.4 The narrative function of Luke 9:18-22 within the macro-context of Luke's narrative

From the preceding chapter (see § 2.3.2) it is only Plummer and Bovon who consider Luke 9:18-22 as an independent sub-unit, of which the latter understands the sub-unit being structured in two parts (Bovon 2002:363). Although Culpepper (1995:192) also divides the sub-unit into two parts, he treats Luke 9:18-22 as a preparatory dependent sub-unit of Luke 9:23-27. Fitzmyer (1981:137) considers Luke 9:18-22 as a simple narrative which forms part of the Galilean ministry, and Nolland (1989a:361; 1989b:457) treats it simply as a non-cohesive sub-unit that describes a part of Jesus' ministry. These conclusions are important because the position given to a sub-unit within a macro-context explains the importance of that sub-unit, especially when it relates to the issue of leadership and conflict in Luke's gospel. The role Luke 9:18-22 plays within Luke's narrative should therefore be well defined.

At face value, Luke 9:18-22 seems not to function as an independent micro narrative. Luke 9:18-22, however, is introduced with the transitional formula *kai_ e0ge&neto*. This formula introduces a new action, related to the previous section, but as an independent sub-unit. Luke 9:18-22, moreover, forms a cohesive unit. In Luke 9:18 the question of Jesus' identity is posed by the question *ti&na me le&gousin oi9 o@xloi ei0nai*; Luke 9:22 corrects what appears to be incomplete responses to this question and closes up the topic. On the basis of Jesus' identity in Luke 9:22 he will be rejected, put to death, and raised on the third day. Jesus thus himself answers the question posed in Luke 9:18. He is "the Son of Man." This answer is a complement to the crowds' perception and the disciples' understanding of his leadership. In terms of this interpretation, Luke 9:18-22 can be paraphrased as follows:

Now, it happened that while Jesus was praying alone, the disciples were with him. After having heard from them who they and the crowds considered him to be, he remarked: Even though for the crowds I could either be John the Baptist, or Elijah or one of the prophets of old who has risen, for you the disciples, and especially for you Peter, I am the Messiah of God. In spite of the above responses, I am the Son of man. Because of the various (mis)interpretations of my identity by the crowds and the

authorities⁴⁸ they will let me suffer, and kill me. This, however, will only be temporary because I will be vindicated and my true identity will be revealed when I will be raised after three days after which I will reign forever.

(Lk 9:18-22)

With this recast Luke 9:18 clearly functions as the introduction of Luke 9:18-22, while Luke 9:22 is the conclusion. From a literary point of view, Luke 9:18-22 thus functions as an independent and structured sub-unit.

From the beginning of Jesus' ministry the legitimacy of his leadership is questioned by both human and cosmic powers. In Luke 9:18-22 Jesus himself puts this issue on the table after the conflict and hostility during his Galilean ministry: *ti&v e0stin ou0toj*; and *ti&na me le&gousin oi9 o@xloi ei0nai*;⁴⁹ Although there seems to be no direct connection between Luke 9:18-22 and Luke 9:10-17 (Plummer 1981:245), Jesus is rounding up his Galilean ministry, described by Craddock (1990:120) as "very popular". There is a need to find out from his disciples if they have understood him at all. The theme of conflict and hostility pilots the whole Galilean ministry, animated by the question *ti&v e0stin ou(toj*; (Walker 2001:17-40). As an autonomous micro narrative that is part of Jesus' Galilean ministry, Luke 9:18-22 should be understood in its transitory position. It defines the peak of Luke's disclosure of Jesus' identity in Galilee and the declaration of the fate that awaits him as he faces Jerusalem.

In Luke 9:18-22, Jesus' role as the Messiah is explained: through suffering in conflict, his rejection by earthly powers will lead him to be accepted by God through the resurrection and ascension. As such, Luke 9:18-22 has a dual function in Luke's narrative. It is a feedback account on Jesus' Galilean ministry and a prophetic pericope for the rest of his ministry in Jerusalem and beyond. This dual role accords Luke 9:18-22 a pivotal place as an independent sub-unit within the macro-context of Jesus' life as reported by Luke. Bovon (2002:4) agrees that Luke 9:18-22, and especially Luke 9: 22,

⁴⁸ The term authorities is preferred here, because only one article, *tw~n*, governs the expression *tw~n presbute&rwn kai_ a)rxiere&wn kai_ grammate&wn*. These three groups therefore form one body or system (see Boulding 1957:129).

⁴⁹ Luke 9:18-22 falls between the end of Jesus' Galilean ministry and the beginning of his Jerusalem ministry. It serves as a test or feedback as Jesus approaches the last phase of his earthly mission. The position and role of Luke 9:18-22 is thus primordial for the understanding of Luke's gospel (Bovon 2002:363).

is the climax of the whole gospel because it defines Jesus' identity and explains why and how his mission is that of conflict and rejection.⁵⁰

In fact, Luke 9:18-22 can be seen as a summary of Luke's gospel that reflects on the past events in the narrative and predicts the outcome of Jesus' mission.

3.2.5 Conclusions

As discussed above (see § 3.2.1 and 3.2.2), the study of Luke in general and Luke 9:18-22 in particular have yielded different results. This difference in results relates to the different chosen approaches and intentions of Lukan scholars. No approach in Biblical interpretation can be deemed inadequate or unimportant. Rather, different approaches are testimony of the rich variety and the dynamism of New Testament studies. However, a close look at the Lukan text inspires three important conclusions. Firstly, Jesus' ministry is that of legitimation. Jesus' ministry is legitimated by his Father and in certain cases by the "crowds". This legitimation of Jesus' leadership, however, does not exclude opposition and conflict; it entertains both since opposition and conflict always go hand-in-hand. The events of the Jerusalem ministry cannot be understood but for the declaration and elaboration in Luke 9:18-22. Luke 9:18-22 is a prolepsis of the centurion's declaration in Luke 23:47. Both of these legitimations inaugurates a new ministry with new conflicts,

The second important conclusion is the narrative position of Luke 9:18-22 within Luke's gospel. Luke's narrative may not be well understood if conflict is excluded from Jesus' leadership. Luke 9:18-22 (and especially Luke 9:22) constitutes the climax of the Gospel. The crucifixion, resurrection and ascension of Jesus have their genesis in Luke 9:22. Luke 9:18-22 sums up Luke's gospel, and serves as the vantage point from which the rest of the Gospel should be interpreted.

Finally, Luke depicts Jesus as the suffering messiah; he is not the nationalistic messiah expected by the Jews. The Lukan Jesus is the Isaianic

⁵⁰ Knight (1998:7) argues that although Jesus predicts his fate in terms suggested by Luke 9:22, the prediction of Luke 9:44 is more convincing. Although his argument might seem valid, the importance of the prediction in Luke 9:22 comes from the fact that it results from the question of Jesus' identity, which is to be taken seriously. Secondly, it is the first time in the gospel, where Jesus echoes the nature of the events that await him in Jerusalem.

anticipated suffering one (Is 52:13-53:12; Moore, in Goheen 2005:257). Jesus is the very centre of salvation history in Luke and will offer salvation through conflict and suffering (Fitzmyer 1981:192).

3.3 LEADERSHIP AND LEADERSHIP THEORIES

3.3.1 Evaluation: Leadership, authority and legitimation of leadership

3.3.1.1 Jesus and leadership

Wilkes (1998) has studied leadership modelled after Jesus and concluded that leadership means service (Wilkes 1998:9, see also Wehrli 1992:104, Nyiawung 2005). An example worth emulating is Jesus in the midst of the crowd rather than sitting at the head table, a place of honour and command (Wilkes 1998:13). This kind of leadership leads to conflict between a leader and his following because the leader is not where he is supposed to be: at the head table! According to Wilkes, this servant-leader model should be emulated in society. He further opines that effective leadership is risk taking by definition (Wilkes 1998:127) – “to influence” always means “to change”.

Change in most cases leads to conflict, and leaders should not fear conflict as a result of change. If they do, their leadership may not be that effective. Leadership means to take initiative, delegate power and set goals. Each of these entails risk taking. Taking initiative is always risky. Delegating power may risk in giving up the seat at the head of the table, and the setting of goals most times challenges the *status quo* (Wilkes 1998:140). He further describes leaders as pioneers, that is, persons who are willing to step into the unknown, ready to venture, to innovate and experiment in order to find a new way of doing things (Kouzes & Posner 1994:8). Effective leaders do not fear taking risks since risk and conflict are positive ingredients of leadership. In this regard Depee observes that “by avoiding risk we really risk what’s most important in life-reaching toward growth, our potential, and a true contribution to a common goal” (Depee 1997:138). The ability to risk is actually to trust in God (Wilkes 1998:127).

Nyiawung has studied leadership in John 13:4 & 12-15 and came to the same conclusion as Wilkes: leadership is service (Nyiawung 2005, cf Wilkes 1998:9). He defines this kind of leadership as “Christian leadership”, leadership that is centred on the ethical principles of Jesus. He sees Jesus as an

icon of leadership who should be a model to all leaders (Nyiauwung 2005:46). His definition of Christian leadership is inclusive; not only for Christians alone, but also for all those who lead with the fear of the Lord. Even though he examines several types of leadership models, he fails to evaluate its functions. He remains scanty in his application of leadership to the realities of life such as conflict and hostility. He furthermore places the leader in the middle position and not at the end (Wilkes 1998:60). This position, he explains, enables the leader to be sensitive towards the needs of people working under his guidance and creates an awareness of the expectations of those outside the group (Nyiauwung 2005:89). According to Nyiauwung, this position of the leader is important since leaders normally function within a community of people who do not necessarily share the same ideology.

The studies of leadership by Horrell and Kee (see § 2.4), Wilkes and Nyiauwung all agree that leadership embodies conflict and risk taking. Apart from Horrell, who uses a theory (the itinerant/resident leadership theory) in order to describe leadership, the other studies on leadership named above are simple definitions of leadership based on daily experience. Horrell points to the importance of legitimation in leadership, but does not entertain the full implications thereof. Leadership is a complex activity with several factors that come into play: leaders' identity, the source and legitimation of their leadership, the expectations of the followers and the goals of the group. Leadership is a social responsibility and needs to be studied and understood with the aid of social models and theories. These models and theories can help to explain both the attitude of leaders and that of the followers.

3.3.1.2 The identity of Jesus

Questions that animate Jesus' ministry like *ti&v e0stin ou(toj;* and *ti&na me le&gousin oi9 o!xloi ei0nai;* are all questions of identity. To these questions could be added the question of Jesus' authority in Luke 20:1-6 which is, by inference, also a question of identity. Even though it is more of a question of the legitimation of authority, it is based on the personal character traits of Jesus and thus, his identity.

Kingsbury (1991:76) argues against authenticating the identification of Jesus as one of the prophets of old by the crowds. Through this rejection he equally

neglects the crowds' contribution in the legitimation process of Jesus' identity and mission. The disciples had just returned from their mission (Lk 9:1-9), and Jesus' "identity test" thus is understandable. Secondly, Kingsbury fails to acknowledge the contribution of the crowds in "the making of theology". Thirdly, to reject the crowd's response is to suggest that the question "who is the Christ?" can draw unanimity. Relevant theology is theology done from the perspective of the people (Pobee 1986, Sobrino 1994). To reject the crowds' response is to discard personal experiences concerning the identity of Jesus and consequently rob the right of "the people" to theologise. This, however, does not mean that all perceptions about Jesus can be validated. Schüssler Fiorenza remarks that in the search for Jesus' identity scholars have sometimes de(form)ed him to their own time (Schüssler Fiorenza 2001:29). She further accuses current studies on the historical Jesus of creating internal conflicts within denominations, studies that, according to her, are not always really relevant to the debate on the identity of Jesus (Schüssler Fiorenza 2001:148-149). She concludes that if Jesus was to come back, he would "have an identity crisis and fall into deep depression" (Schüssler Fiorenza 2001:1).

The various conflicts in Luke's gospel that lead to the identification of Jesus as the Christ need therefore to be analysed with caution. Theological debates can disorient Biblical scholars in terms of the essence of doing theology. Pobee (1986), Sobrino (1994) and Schüssler Fiorenza (2001) are correct in their opinion that theology should be at the service of the people, and from the people. Relevant theology should derive from people's understanding of their environment. Since the question of Jesus' identity may never draw unanimity, the respect of individual responses is primordial in any theological venture that seeks to define the identity of Jesus. Even though it remains subjective, the question of Jesus' identity can only bear individual responses from personal experiences. This study will therefore consider the various answers echoed by the crowds through the disciples as very important in elaborating on the theological reflection of Jesus' identity. It is also in this regard that the answer to the question of "who is the Christ?" from an African perspective is important for this study.

3.3.1.3 Authority and legitimation of leadership

Authority in leadership signifies that one is permitted or sanctioned by others to lead. The New Testament presents two kinds of authority: Spirit bestowed authority and delegated or hereditary authority (Hugh 1988:290). The source of authority and legitimation are important aspects of leadership:

A person in authority is one who has power over others, who agrees that he is the rightful owner of power. By acknowledging his right to power they transform it into authority; this process is known as legitimating. The charismatic of power in most organisations is that it adheres to legitimated positions and is therefore experienced as authority.

(Brown 1979:93)

What is obvious from Brown's above remark is that the legitimation of leadership is closely related to the source of authority and the proper use of power.⁵¹ Successful leadership depends on the source of the leaders' authority and the legitimation of the leaders' leadership. Read (1974:191) identifies three sources of authority: election by internal agents or followers, appointment by an external agent, or usurpation by the leader him/herself (see also Weber 1968:212-301; Theissen 2002:227-228).⁵² These sources of authority concomitantly constitute and reinforce the leader's sources of legitimation: the internal agent, the external agent and the characteristics of the leader. From this, it is clear that legitimation has an important role to play in leadership. Read notes that legitimation impacts success on leadership efforts; enhances the evaluation of the leader by group members and influences the leader's tenure of office (Read 1974:190). It is from this

⁵¹ According to Brown (1979:93) there is a difference between authority, power and legitimation. Authority is based on power, while legitimation relates to the approval of power. Power is therefore the resource of others that persons with authority need to acquire to be seen as legitimate leaders. Shriberg, Shriberg and Kumari (2005:118, in quoting French & Raven) mention five sources of a leader's power: 1) expert power (based on knowledge and competence); 2) referent power (when a leader draws inspiration from others as role-models); 3) legitimate or position power (power bestowed); 4) reward power (power given as an incentive); and 5) coercive power (the forcing of others through threats to comply). Among these five, three are outstanding in terms of their source of legitimation: expert power, referent power and position power. It is therefore not enough to have authority or power – authority or power needs legitimation to be seen in a positive light.

⁵² An example of such usurpation of power is when charismatic leaders, on the basis of so-called "visions", gain the acceptance of a group and motivate their followers to work towards expected goals. Such leaders quite often emerge and gain legitimation when social systems are going through some kind of crisis (Mumford, Scott & Hunter 2006:26; see also Strange & Mumford 2002).

perspective that the role of the voice from the cloud (Lk 3:21-23; 9:35); the responses from the disciples and the crowd (Lk 9:19-20) and the centurion's declaration (Lk 23:47) will be approached and used in this study.

Jesus' ministry in Luke is that of legitimation. Jesus is not a "strange" leader: he has the legitimacy of his Father and the populace because of his personal characteristics (cf Read 1974:191). The legitimation of leadership, however, does not exclude opposition and conflict. The case of Jesus in Luke indeed shows that they go hand-in-hand. The events of the Jerusalem ministry cannot be understood but for the declaration and elaboration of Luke 9:18-22. In this sense there is a connection between the four legitimation "sayings" in Luke mentioned above (see § 3.2.3), as well as conflict and opposition in Luke's gospel. The ability to effect change depends on the amount of legitimation a leader entertains, coupled with personal character traits and the leadership model being applied. The more legitimacy a leader has, the longer a leader can stay in power through persuasion or enticement.⁵³

The analysis on leadership in this study will lay emphasis on the role of legitimation in leadership, the source of legitimation in today's leadership, and the impact of legitimation on leadership. In order to achieve this goal leadership models and theories will be used. The issue of the legitimation of leadership is important: the question of the chief priests, the teachers of the law and the elders in Luke 20:2 about the source of Jesus' authority, after all, was a question of the legitimation of his leadership.

3.3.2 Leadership theories

Leadership is an interpersonal process involving mutual relationships and the strife for a common goal. In this respect Chemers and Ayman (1993a:xvi) are correct in their observation that nowadays there is a growing recognition of the importance of teamwork in the process of producing and achieving of goals. Even when leaders are persons of great vision and initiative, the input of their followers is necessary for the approval and legitimation of their

⁵³ Van Eck (in a personal conversation) refers to this attitude as the "dark side" of politics; that is, the (mis)use of power to redefine power in order to get access to more power and then strengthen power so as to remain in power (see also Weber, in Theissen 2002:226).

leadership, as well as the achievement of goals. Hence, leadership can be defined as a game of many participants who have the same goal and focus, with the leader harnessing collective energies towards the realisation of these goals. This is also the point of view of Patching (2007:2): effective leadership is about what a person is (behaviour, not role), what a person does and says, but always in relation with others.

Insights from sociology have influenced the development of theories that aim to understand the behaviour and objectives of leaders, as well as leadership style and the relationship between leaders and followers. In what follows four theories on leadership relevant to this study are examined for possible subsequent use. These are the contingency leadership theory of Fred Fiedler (1993), the transactional leadership theory of Hollander (1993), the itinerant/resident leadership theory of Horrell (1999) and the cognitive dissonance leadership theory of Taylor (2002).

3.3.2.1 Contingency leadership theory (CLT)

According to the contingency leadership theory of Fiedler, effective leadership is conditioned by two factors: the qualities of the leaders and situational favourability (Fiedler 1993:2, Daft 1999:94). Contingency theories take as a starting point the conviction that there is no best or universal style of leadership. Successful leaders use different styles, depending on the nature of the situation of their followers (Gill 2006:47; see also Daft 1999:93). In the case of CLT, the group's success depends on how the leader manages to influence situations (e.g., stress, anxiety, uncertainty and environmental structure) in order to achieve expected goals. The manner in which leaders manage these situations influences both their behaviour and group performance. CLT thus operates on the basis of situational organisation.

Situational organisation functions at the level of "situational control" (Fiedler 1993:3-5). The first situation that can influence the success of the group is relationship between the leader and the group. The atmosphere within the group as a result of the actions of the leaders can either motivate or discourage a leader. Hence, the leaders need the confidence and the loyalty of their followers through legitimation in order to be sure that their leadership is accepted. Secondly, the group's goals and task (or the structure of the group's task) need clear definition to enable the leaders to understand what is

expected of them. The last factor has to do with the question of authority. The power position of the group and the leaders both condition the group's performance. Leaders work with confidence when they know that their authority is not threatened by the power position of the organisation.

This theory further supposes that leadership functions in terms of the leaders' priorities. The leaders' choice of orientation normally affects the group's performance, especially at the level of individual members. Leaders can either choose to be task orientated or relationship orientated. They also prefer those followers who give them immediate satisfaction. Each of their choices dictates the type of co-worker they need, and their relationship with the rest of the group. As a result, some persons may be preferred for one task and disliked for another.

According to Fiedler (1993:7), situational control affects behavioural change on the leader, depending on whether the leader is task (profession) oriented or relationship (social) motivated. For example, when the leaders' relationship with the group is good; when they understand their work well and relate positively with the hierarchy, results will be at their utmost. Conversely, when leaders, do not relate well with the group, do not understand their work well and relate negatively with the hierarchy, the result is total failure.

CLT is a leader centred theory (Fielder 1993:93) that explains the leaders' effectiveness in the management of specific situations. Contingency by definition means that one situation depends on another, and that one thing leads to another. Both leaders and followers depend on one another for the achievement of goals. The leaders' role would be to empower followers so that together they are able to manage situations. This empowerment of group members towards the realisation of goals is the focus of the next leadership theory to be discussed, namely Hollander's transactional leadership theory.

3.3.2.2 Transactional leadership theory (TLT)

Transactional leadership theory, a theory within the area of social exchange, refers to the relational qualities (Daft 1999:427) or the symbiotic exchange between leader and followers, each looking up to the other for the ultimate good of the community. TLT, in effect, is a reaction to and corrective of contingency leadership theory in that, it takes the contribution of the group member's to leadership into consideration. According to Hollander (1993:29),

it is the followers that shape the leader's actions because it is they who hold the real power of legitimation and not the hierarchy.⁵⁴ It is the dynamics between the leaders and followers that leads to either the success or failure of the group. While the leaders expect legitimation and cooperation from their followers, they in turn expect vision, recognition, motivation and esteem from the leaders (Hollander 1993:33).

As can be deduced from its definition, this theory accords a more active role to followers within the group because quite often they constitute the source of the leaders' authority. It does not matter if leaders gained power by hereditary, through appointment, by election, or by usurpation; the most important aspect is the validation of their functions (see also Weber 1968:212-301, Read 1974:191, Theissen 2002:277-228). The absence of validation or legitimation is one of the main causes of conflict, which, if not well managed and appreciated by the leaders, will lead to failure. For Hollander (1993:42) "power becomes real when others perceive it to be so, and respond accordingly". Apart from the legitimation of leadership, another positive side of TLT is that it enables leaders to delegate and share power with their followers. By delegating power leaders participate in fostering leadership skills in others, enabling them to be of assistance to their leadership. Also, leadership influence through interaction is seen as more important and effective than the context of power (Read 1974:203). It empowers and enables followers to improve in their own thinking (Rock 2006).⁵⁵

This theory ensures the continuity or the survival of the group after the leader has left. Through empowerment and by the delegation of power, TLT acknowledges that leadership without successorship is failure. According to

⁵⁴ True legitimation comes from followers (Read 1974:191). If legitimation happens to forcefully come from the hierarchy, the leader risks functioning as a stooge.

⁵⁵ Rock (2006) calls this approach to followership empowerment, "quiet leadership". He identifies six steps through which the leader empowers followers by improving on their thinking abilities: 1) think "about thinking"; 2) "listen for potential"; 3) "speak without intent"; 4) "dance toward insight"; 5) "create new thinking"; and 6) "follow up". When followers are empowered to think on how to work on their own, they become more effective. Jesus used this leadership approach through the use of rhetorical questions and by maintaining silence, especially during his trial.

TLT, the role of the leader, as well as that of the follower is equally important. In this case, leadership is understood as service.

3.3.2.3 Itinerant/resident leadership theory (IRLT)

Horrell (1999:309), from a social scientific perspective, focuses on itinerant and resident leadership – two leadership patterns that existed during the period of early Christianity, which he transforms into a leadership theory. His study *inter alia* shows that the transfer of leadership from the itinerant leaders in the early Christian communities to resident leaders implied social transformation and change. This social transformation and change went hand in hand with conflict and opposition influenced by “household codes”. The authority of resident leaders most probably was legitimated by these codes (see 1 Tm 3:4-11). *Patres familiarum* like Philemon, Apphia and Archippus most probably had power because they hosted churches (Phlm 1-2).

Horrell holds that itinerant leaders remained the locomotives of power and authority in the early church (Horrell 1999:320). Using the leadership model of Theissen, he explains how the itinerant model of leadership created conflict within the community. Itinerant leaders either worked in order to support themselves, or they chose to remain dependent on the hospitality of their host congregations (Theissen, in Horrell 1999:311). The latter option was dangerous, since itinerant leaders could abuse and take advantage of any situation, an attitude that could create conflict between the itinerant/resident leaders and the host community (Horrell 1999:320).

Another source of conflict was when itinerant leaders left the communities they founded, but still remained very influential (like Paul). In this regard, Weber (1968:212-301) identifies three types of legitimate domination: rational-legal, traditional and charismatic. According to Horrell (1999:314), charismatic leaders (like Paul) in many instances became traditional leaders as a result of their routine responsibilities; this also was a source of conflict because they occupied leadership positions for as long as possible. Resident leaders also had influence, and in many cases their leadership was unquestioned because they were licensed by “household codes” (Horrell 1999:328). In other cases resident leaders did not have the legitimation of itinerant leaders that created a specific community. In the case of Colossians

and Ephesians the traditional leaders of these communities most probably used the household codes to legitimise their leadership pattern and cement their power (Horrell 1999:331). Equally, they misused power to write the epistles of Colossians and Ephesians that bear Paul's name (Horrell 1999:334). This is a typical example of how some leaders use their position of power to enact laws that can guarantee, reinforce and sustain their power for as long as possible.

IRLT emphasizes the role of legitimation in leadership and the misuse of institutional power in order to cement and uphold power. The way in which leadership is transferred, and the attitude of the former leader towards the new leader both condition the smooth functioning of the group. Some leaders leave office without parting with the functions that they had hitherto exercised. This often creates a dysfunction between a new leader and newly defined goals. In the Paulinist literature we have an example of incumbent leaders that misused their leadership in order to manipulate "texts" so as to legitimate their stay in power. In leadership the struggle for power is sometimes closely associated with the struggle for legitimation (Theissen 2002:225). All these aspects constitute breeding grounds for conflict, especially if they are not properly addressed.

3.3.2.4 Cognitive dissonance leadership theory (CDLT)

In 1957, Festinger used cognitive dissonance theory in the study of marginal North American religious phenomena to show that there is dissonance when two cognitions are inconsistent with one another. A state of tension generally occurs when an individual holds two or more psychological inconsistent cognitions (Budjac 2007:169). Pienaar and Spoelstra (1996:158) refer to this phenomenon as the "theory of justification of actions". CDLT therefore is a theory that studies how beliefs, attitudes and practices among people could be at dissonance or unfitting to each other. The specific focus of CDLT is to determine how dissonance can either be minimised or transformed into consonance through a change of attitude or by reconciling the inconsistent cognitive (Taylor 2002:579). The urge to reconcile dissonant discrepancies within one's self or within the society easily causes tension and conflict between one's self or between groups of people. Taylor uses CDLT to explain

the difficulties that Paul had in his ministry as a leader, and why there is always tension within a community whenever conflicts of interest are at dissonance within persons and groups (Tyler 2005:14).⁵⁶

According to Taylor (2002:577), “households” based on ethnic origin and cultural heritage are important social units because they form the basis of identity for role and status (see § 3.4.2.2 below). Such identity could either be ascribed or acquired (Korostelina 2007:78), of which the case of Paul can serve as example. Before his conversion Paul was an ethnic Jew (an ardent Pharisee; see Phlp 3:5) and by acquisition through birth he became a Roman citizen. After his conversion he acquired a third identity (Christian) which caused in him a dissonant attitude between the beliefs and values of his ancestral religion and the demands of Christianity. His attitude testifies to the fact that although the world of early Christianity was dyadic by nature (Malina & Neyrey 1991c:72; Guijarro 2002:329), this did not necessarily imply uniformity of personality types or of character. Paul also used CDLT as he came into conflict with other apostles on the definition of salvation. In this respect, he found some obligated practices such as circumcision at dissonance with Christianity. The third way in which Paul used CDLT is in his teachings, the famous one being his teaching on “indicative-imperative”⁵⁷.

Paul suffered from an internal conflict as a result of conflicting identities at dissonance with each other because a change in identity means a change in attitude. Paul’s support for an inclusive mission made him lose the support of some of his fellow apostles (Taylor 2002:588). His reinterpretation of the covenant with Abraham redefined it by faith in Christ, rather than by biological descent (see Gl 3:6-9). For Paul, it is salvation through Christ that defines the

⁵⁶ Tyler holds that within a group setting, individuals often trade off between the concerns of self-interest, those of the group and their desire to act, based on ethical judgment. All these concerns cause dissonance, which he describes as “a scandal” (Tyler 2005:14). For more insights on how to manage conflicts of self-interest, see Moore, Cain, Loewenstein and Bazerman (2005).

⁵⁷ This is a method of teaching whereby Paul tried to reconcile the past of the new converts with their new identity. The famous example of this teaching is 2 Corinthians 5:17 “If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come”. Paul was convinced that new life acquired through baptism in Christ was a life of Christian commitment. What Christ did for a believer becomes the duty of the believer towards all other people, without distinction. Paul believed that Christ had committed believers to become part of the one body, one Spirit, one faith, one baptism and one God, as Abraham’s offspring (Gl 3:26-29).

boundaries of the covenant people and not the law. This understanding of his new identity reduced the dissonance between his Jewish beliefs and his Christian beliefs, granting him the impetus to reduce the tension between the Jewish Christians and the new converts from the Gentile background. Taylor's use of CDLT is significant in showing how leaders can reduce cognitive dissonance both within themselves and among people by reinterpreting their convictions with reference to the objectives of their mission.

Rodd (1981), Malina (1986a) and Elliott (1993) have criticised CDLT in leadership studies for being anachronistic. They postulate that the nature of Biblical evidence and cultural differences between first-century Christianity and that of the 21st century renders the application of this theory in modern scholarship inappropriate. This criticism is in line with the main objective of social scientific studies, which is to avoid anachronism and ethnocentrism (see § 2.2). However, in his earlier works Taylor (1998) supported the appropriateness of this theory as a "heuristic paradigm if not as a prescriptive model for the study of early Christianity" (Taylor 1998:150). Gager also agrees that this theory remains relevant because rather than explaining the early Christian attitude theologically, CDLT explains their activities and attitudes by appealing to features of human behaviour that have been observed in other contexts for which there are psychological and sociological explanations (Gager 1999:178).

3.3.3 Conclusion

So far, two most important issues have been raised, with regards to Jesus' leadership (and leadership in general); namely, the leaders' identity and the validation of their leadership. Jesus acted as a leader within a context of conflict. His identity and his leadership only become meaningful when both are reflected upon against the background of his suffering which eventually culminated in the event of the cross. It is this cross that served as a catalyst to the centurion's legitimation of Jesus as the righteous Son of God. This is the identity that was hitherto put to doubt by the devil (see Lk 4:1-13).

Leadership is not only about power and authority; it is also about governance,⁵⁸ and this is where Jesus' leadership made a difference.

With reference to the variety in leadership theories, Bass and Avolio (1993:51) remark that quite often a new theory is substituted for an older one that has fallen into disfavour. However, it would be difficult for one theory to replace another in totality since all theories on leadership are developed for specific circumstances that differ from the circumstances other leadership theories are aimed at (Shriberg, Shriberg & Kumari 2005:148). Also, just as there is no common agreement on the definition of leadership, there is also no one acceptable leadership theory that can be considered as the best (Shriberg et al 2005:ix).

Gill (2006:11) is correct in observing that most theories on leadership focus on leaders at the expense of followers. This is a weakness. There will be no leaders if there were no followers, and *vice versa*. There is an African saying that "one hand cannot tie a bundle", meaning that one person cannot do everything. Leadership remains a process that requires teamwork. Even though leaders may have the responsibility to ensure effective success, it is also their responsibility to help followers to move toward fuller self-realisation and self-actualisation along with the leaders themselves (Burns, in Gill 2006:11).

Effective leadership almost always meets conflict at various levels. It generates conflict with oneself through stress (professional ethics, family demands and interpersonal relations), uncertainty (fear of the unknown "crowd" and risk), anxiety, and the ability to manage work and family related emotions. Through pressure, expectations and intrigues from group members, leadership could create conflict within the group setting. Leadership could equally bring conflict into the structure of society because of dissonant policies, ideologies and priorities. When there is dissonance between the structure's objectives and the leader's, there is bound to be dysfunction.

⁵⁸ Governance is a generic term which does not only refer to the quest of ruling, but also, it has to do with the welfare of those who are being ruled. It refers to leadership that responds to the aspiration of the people. In this case, governance has to do with stewardship.

3.4 CONFLICT AND CONFLICT THEORIES

3.4.1 Evaluation: Conflict in Luke

Discussing the early conflicts faced by Jesus in Galilee (Lk 4-19:27), Tyson argues that the question of Jesus' identity that was raised by the Nazarenes in Luke 4:22 should not be understood as an opposition to Jesus (Tyson 1983:317). This argument ignores the fact that the question of the Nazarenes was aimed at discrediting Jesus' identity. To ask "Is not this Joseph's son?" was a simple praise in "an empty-hearted way" (Plummer 1977:124). It is this same question that nursed later rejection that eventually caused Jesus to flee from Nazareth. Even though Tyson agrees that the orientation of Jesus' mission towards non-Jews brought hostility upon Jesus (see also Duling 2003:385), he does not evaluate this and other conflict related to Jesus' orientation towards the non-Jews as a rejection of Jesus' leadership. The several doubts raised in the Gospel on who Jesus is, are related to both his leadership and his identity. Since the Jews expected a messiah-leader who would lead them out of oppression and misery, the contestation raised against his messiahship was equally a contestation raised against his leadership.

Turning to Taylor's analysis of conflict, the shortfall is his silence on its outcome. Jesus' confrontation with his opponents led to his death. Only through this lens does the context of the conflict Jesus was involved in become meaningful. The story of Jesus is also the story of salvation. This was finalised only through conflict and rejection. It is in this respect that Luke 9:18-22 is important because it explains in sum the content of Jesus' messiahship as understood by Luke: Jesus is not only the Son of Man, he is also the "suffering" Christ of God whose objective will be accomplished only through conflict.

Although Desjardins' comments on conflict in Luke show some contradiction (see § 2.5.3 above), his study of conflict in Luke should be understood in terms of the intention of his book and the approach that he used. His focus is selected texts (proof-texting) that relate to peace and violence from an academic perspective, and deal with "violent" acts perpetrated by Jesus and his followers as records of the violation of human

rights. Because of this, he suggests that the New Testament should be read as a sort of out-dated document.

Jesus did not condemn in principle the religion and the practices of the faith in which he grew up, as suggested by Desjardins. He rather stood against its misinterpretation and its manipulation by the religious authorities for their personal benefit. His entry into Jerusalem cannot be described as rebellious because, instead of being led by an army, he rode on a colt that is a symbol of peace. By riding on a colt, Jesus enacted and concretised his message: the kingdom of God of which he preached was a kingdom of peace, not violence (Borg 2006:232). Even though his action in the temple was violent, it symbolised a prophetic act to prefigure its destruction. Jesus cannot be understood if his actions are detached from his intentions, the context within which he acted and the social context of Luke.

However, Desjardins is certainly correct in that the New Testament has been (mis)used in modern times for various motives (just as he did himself, ironically). The misunderstanding of the theme of violence and peace in the New Testament has led to structural violence wherein political and religious institutions have sometimes used the Bible to perpetrate and/or validate violence and oppression (see also Kloppenborg 2006). Many people also have sought to remain passive in the face of violence because, according to them, Jesus opposed violence. In this respect Brown agrees with Martin Luther King Jr that “what is so disturbing is not the appalling actions of the ‘bad’ people, but the appalling silence of the ‘good’ people” (Brown 1987:55).

3.4.2 Conflict models and theories

Conflict was defined in Chapter 1 as a “system of interacting systems, each party to the conflict being a system in itself, bound, however, to the other party by a system of communication, information, subjective knowledge, and behaviour reactions” (Boulding 1957:122). This definition implies that an individual like Jesus constitutes a “system” (Jessie 1957:129; Abrams 1996:149-160). It also implies that for conflict to occur there has to be an interaction of ideas and persons that lead to behavioural reactions. Such interaction could be within a system, outside a system or between systems. The above definition of conflict also implies that conflict between human

beings is omnipresent and ubiquitous (Rubenstein 2003:55, Van Staden 1990:23), because it is an inescapable feature of social life. Simply put, conflict is present where and when individuals or groups pursue goals that are incompatible or when individuals or groups compete for resources that are scarce.

Conflict is furthermore ambivalent in nature since it is both constructive and destructive (Rubenstein 2003:55; Cheldelin, Druckman, Fast & Clements 2003:11; Budjac 2007:38). Unfortunately, experience has shown that human beings have learned to hold a destructive view of conflict (Budjac 2007:38) and this may explain why it has often been dreaded or attended with violence. When conflict is well harnessed, it can generate a high level of creativity and positive change. It can clarify differences and make individuals or groups to become aware of their shortcomings. Conflict also enables people to understand themselves in that it clears up misunderstandings. Failure to manage conflict, on the other hand, may destroy individuals, relationships and institutions. It can even obstruct the achievement of goals when it leads to violence, hatred, rejection and more conflict.

Budjac (2007:39) observes that, according to sociological conflict theorists, conflict is inevitable and even necessary for the continued existence of a social group. Since conflict is a societal component of life, there is need to analyse its origin so as to be able to curb, avoid, face or accommodate it. Models are heuristic devices through which the understanding of conflict and its analysis is made possible because they lay emphasis on the origin and dynamics of conflict. Models are not theories; they are theories in operation or tools at the service of theories, as will be explained below.

3.4.2.1 Models and theories

Models and theories play a key role in the definition and understanding of conflict. At face value these two terms seem synonymous, especially when a model is understood “as a theory or set of hypotheses which attempts to explain the connections and interrelationships between social phenomena” (Gilbert 1981:3). However, simply defined, *models* are cognitive maps or interpretative tools or lenses through which we establish the meaning of what we allow ourselves to see (Malina 1981:16-17, Elliott 1986:5; Rohrbaugh

1996a:8; Van Eck 1995: 156-159). Conflict *theories*, on the other hand, are means by which scientific knowledge is integrated in order to understand and explain conflict. Carney (1975:8) clarifies the difference between models and theories as follows:

[A theory is] a basic proposition through which a variety of observations or statements become explicable. A model, by way of contrast, acts as a link between theories and observations. A model will employ one or more theories to provide a simplified (or an experimental or a generalized or an explanatory) framework which can be brought to bear on some pertinent data. Theories are thus the stepping stones upon which models are built.

(Carney 1975:8)

This distinction concurs with Elliott's (1986:7) point of view that models "are tools for transforming theories into research operations". From its definition, models come as a result of observation (Rosell 2008:72), in which case models are subjective, selective and speculative since each observer chooses what to observe and establishes conclusions on that which was observed.

Conflict, as a social phenomenon, affects human beings in that it tampers with relationships and obstructs the achievement of goals. These phenomena are experienced by individuals and expressed in ways that can be put into models. Conflict models are essentially based on the actual behaviour of individuals in a given context and they ease the understanding of the structural origin of conflict within society. Theories in this case are designed to explain a set of observations from which models can be established.

In easy terms, conflict models explain the *raison d'être* of conflicts within society. Even though these explanations may be subjective, they are scientific in nature because they come as a result of commonly experienced and accepted principles. Conflict theories explain how and why conflict manifests itself within societal structures in its various forms. At the basis of this activity is the understanding of human attitude and other agents as contributing factors to conflict. Even though conflict has a positive component, it can have a devastating effect on society if not well managed. Models and theories on

conflict ease the process of conflict resolution in that they go beyond the sources of conflict in order to diagnose possible solutions.

3.4.2.2 Conflict models

Lumley (1986:35) defines conflict as “a battle between parties who wish to use the same resources for different purposes”. Jessie (1957:113) agrees with Lumley: there will be no conflict if two undesirable objects are not placed together or if individuals are not scared by the existence of incompatible interests. This conception of conflict led him to define two conflict models which have become referential models for modern scholars. The first is the mutually exclusive model (see also Boulding 1957:131). This model is based on the theory that two opposite objects cannot occupy the same space at the same time; when this happens there is friction. The second model is called mutually incompatible and deals with incompatible interests. It stipulates that someone cannot execute two opposing functions. Dahrendorf (1958:178) refers to this model as the “opposition of interests” (Dahrendorf 1958:178).⁵⁹

According to Jessie, these models are inherent in culture and nature. An example of a mutually exclusive model of conflict is when two groups with opposing ideologies cannot cooperate. This attitude is inherent in cultures where people are attached to social identities. This model, for example, explains the Jewish reaction towards non-Jews in terms of their understanding of God’s holiness: the “holy” cannot mingle with the “unholy” (Lv 19:2). The second model helps to understand why the question of Jesus’ identity and his rejection comes from the fact that he does things that militate against his claimed identity.

Based on the work of Jessie, Boulding (1957:122) develops three models based on various situations of conflict. The first situation is what he calls “issue conflict” (economist conflict). This model relates to Bernard’s mutually exclusive model (Boulding 1957:131, see also Jessie 1957:111). The model is economy inclined since conflict here results in the situation where one person wins and the other loses. What one person wins brings

⁵⁹ Incompatible interests are defined by Van Staden (1990:23) as scarce resources of power and authority. He agrees that conflict will always exist as long as human beings live in a society that consists of ruling classes, rulers and the “ruled”.

him honour while losing for the other party means shame.⁶⁰ The second model, the interaction conflict, deals with the reaction of one party to the behaviour of the other. Conflict occurs especially when one person perceives the hostility of another person and begins to nurse conflict. The last model has to do with internal conflict and deals with disagreements within a group or between individuals themselves (which can be considered as systems).

Fink (1968:426) also develops three models for the analysis of social conflict. The social-psychological model deals with the tension within individuals and between in-groups, resulting in prejudice, hostility, hatred and stereotypes. His sociological model of conflict is concerned with incompatibility between goals and aims which, if not controlled, equally results in hatred and hostility towards out-groups. The semanticist theory explains the possible misunderstanding between two parties that can eventually result in conflict.

A close analysis of these models shows a link between Jessie's models and the models developed by Boulding and Fink. The semanticist model of Fink and "issue conflict" model of Boulding are synonymous with Jessie's mutually exclusive model. They all deal with differences in ideology and explain the misunderstanding among groups. Jessie's mutually incompatible model can further be divided into two: the internal conflict model of Bernard and the social-psychological model of Fink. Both these models explain how the attitude of an individual member of a group can affect the whole group in terms of their perception of out-groups. Conflict with out-groups often comes as the result of premeditation and stereotyping by in-group members. These two models also have a link with the sociological model of Fink and the interaction conflict model of Jessie because the choices made by in-groups further develop in them hatred, prejudice and hostility towards out-groups.

The above models are based, *inter alia*, on realistic-group-conflict theory (Levine & Campbell 1972), labelling and deviance conflict theory (Malina & Neyrey 1991a), and the social identity theory used by Esler (2002).

⁶⁰ It is from this perspective that one can understand honour and shame as pivotal values of first-century Palestine in particular and the Mediterranean world, in general (Malina & Neyrey 1991b).

3.4.2.3 Conflict theories

3.4.2.3.1 Realistic-group-conflict theory (RGCT)

Realistic-group-conflict theory relates to the two conflict models of Bernard (see § 2.5.2.2), that is, the mutually exclusive and the mutually incompatible models of conflict. RGCT explains conflict as deriving from two sources: the existence of incompatible goals and the competition for scarce resources (Levine & Campbell 1972:29; Baum 2003:132; Wenning 2003:87; Budjac 2007:34). Divergent incompatible goals are a source for dysfunctional conflict because the competition for scarce resources hinders the achievement of goals. It is always a win-lose competition or situation (Pienaar & Spoelstra 1996:190). This theory holds that as long as the goal competed for is of great value, groups become a threat to each other as hostilities build up gradually. It also accentuates the impact of self-esteem on individual attitudes and postulates that the perception of competition leads to conflict and inter-group hostility (Korostelina 2007:128).

According to Levine & Campbell (1972:27), RGCT predicts certain reactions from an in-group, as well as the psychological individual reactions concomitant to sustaining that group's reactions for the purpose of survival. It further explains the effect of self-esteem on in-group members and the out-group threat to in-group performance in the realisation of its goals. In summary, RGCT explains the effect of the presence of a competing neighbour on a given group. For example, when a group feels that particular interests are at stake, it becomes sensitive to any attempt that will make them to lose these interests. This explains why the presence of competitive out-group neighbours becomes a threat to the group.

Baum categorises resources into tangible resources and intangible resources. Tangible resources are physical space, staff, information and fiscal resources, while intangible resources deal with issues of status and recognition (Baum 2003:23). No matter the category of resources, RGCT holds that there is an obvious threat to the group whenever a competitor is recognised because both groups now exploit the same resources. The intensity of such threats depends on how scarce these resources are, as well as the group's longing for them.

The presence of a competing group has major effects on group performance. Firstly, it enhances group solidarity and cohesion (Baum 2003:133; Korostelina 2007:130). Different groups with almost similar ideologies turn to stick when they both have a common enemy who threatens their integrity. This is called “increased group cohesiveness” (Levine et al 1972:193). Secondly, it develops a strong sense of ethnocentrism (“we” against “them”). In the phase of competition, ethnocentrism serves the role of consolation in the consolidation of group identity (Levine et al 1972:30). Thirdly, the presence of a competing group builds up the awareness of group identity, thereby increasing and enforcing solidarity and ethnocentrism. This attitude equally builds up the hostility of the in-group (Korostelina 2007:139). Hostility fosters conflict because it increases prejudice, which manifests itself in dislike, hate, discomfort, anxiety and distrust *vis-à-vis* out-group.

RGCT justifies the constructive side of conflict borne as a result of incompatible goals and the competition for scarce resources. Firstly, it explains the source of group strength when its interest is at stake. Out-group pressure fosters in-group solidarity and causes the awareness of group identity.

[T]he exigencies of war with outsiders are what make peace insight, lest internal discord should weaken the we-group for war. These exigencies also make government and law in the group, in order to prevent quarrels and enforce discipline.

(Sumner, in Levine et al 1972:31)

Secondly, this theory insists on the importance of out-group threats in tightening in-group boundaries in order to maintain social distance. Lastly, it explains why groups, that initially seemed to disagree with each other, suddenly make an alliance when a common enemy is perceived.

3.4.2.3.2 Labelling and deviance theory (LDT)

Malina & Neyrey (1991a:97) agree that conflict inaugurates Luke’s gospel with Mary’s song and the predictions from Simeon which are later fulfilled in Jesus’ ministry (see also Cassidy 1980:124; Tyson 1983:310; France 1990:22; Kingsbury 1991:799; Desjardins 1997:75; Van Eck 2009a:24). Conflict in Luke’s gospel does not only involve Jesus, but it concerns society

at large. For example, there is conflict of identity, conflict over structures, conflict over how God should be obeyed and conflict because of scarce and limited goods such as status, authority and power. One of the ways to understand these conflicts is through the aid of cross-cultural features such as labelling and deviance (Malina & Neyrey 1991a:99), which Barclay (1999:289) simply calls the “theory of deviance”. Labels tagged on Jesus like blasphemer, being subversive or being an associate to Beelzebul made him a deviant, thus putting him in conflict with the rest of Palestine society (the Roman aristocracy, Jewish elite and the Jewish peasantry). Jesus’ trial came as a result of him being charged as a deviant. Malina and Neyrey employ the LDT in order to explain the evolution of the events leading to Jesus’ trial, his attitude during the trial and the attitude of the labellers.

Labels are tags and powerful social weapons by which people are identified.⁶¹ Although labels help to show the usefulness of individuals within the social setting, they also can be employed to ostracise those who become stigmatised. This involves the “attaching of visible signs of moral inferiority to persons, such as invidious labels, marks, brands, or publicly disseminated information” (Lemert 1967:65). Negative labelling gives their victims a new status, a new identity, a new self of a negative kind (Guijarro 2002:164), cutting them off from the rest of society (Malina & Neyrey 1991a:106). Labelling also neutralises a person’s activities and interprets them negatively.

Deviance is a description of a set of behaviours judged by the labeller as susceptible to jeopardising the interests of society from the point of view of the labeller.

Deviance then has to do with violations of that shared social system of meaning and order.... What is considered “deviant” is what is perceived by members of a social group to violate their shared sense of order. In short, deviance lies in the eyes of the beholder, not the metaphysical nature of things. Deviance, moreover, is nearly always a matter of moral meaning, of distinguishing the evil and the wicked from the good.

(Malina & Neyrey 1991a:100)

⁶¹ In the gospel of Luke, there are both positive and negative labels. Negative labels that are used are, *inter alia*, polluter, unclean, sinner, tax collector, leper and blasphemer. These labels are accusations of deviance. Righteous, fisher of men, blessed and shepherd are positive labels that confirm the social status or the usefulness of an individual within the community.

A deviant is someone whose societal status has been redefined through negative labelling, because s/he is accused of having violated the sense of order (Van Eck 1995:185). Deviance depends on the judgment and perception of others who choose the way and the form of labelling. This judgement is always based on what is considered acceptable and not acceptable by a given society. A deviant thus is someone who is considered by the labeller as a threat to his/her moral universe. In a dyadic society, like that of the first-century Mediterranean world, a deviant attitude was seen as a serious crime against the society (Guijarro 2002:161).

In order to set up Jesus against the ruling cluster, Jesus was labelled as a deviant. This labelling led to his trial before the Sanhedrin. According to LDT, a labelled person's deviant status is legitimated through a well organised procedure (Malina & Neyrey 1991a:102-110; Guijarro 2002:162-163; see also Van Eck 1995:186). First, an individual's behaviour is interpreted as deviant; secondly, a person or persons who behave in a deviant manner are labelled; then a series of proofs are mounted in order to find the person(s) guilty for his/her act of deviance (going against the rules of the society); and finally the label against the deviant is legitimated and the treatment appropriate for his/her deviance is applied. The last step of this process is necessary to keep the accepted order of society intact.

During Jesus' trial he was described as one who perverts, and labelled as a revolutionary and a usurper (Lk 23:2). Jesus' attitude was seen as in contradiction with the prescriptions of the Torah. He was accused of leading people into idolatry (Ex 32:7; Ez 14:5) and uncleanness (Deut 32:5; Num 15:39). The consequence for such deviant behaviour of misleading and polluting was punishment (2 Sam 22:27; Ps 18:26; Malina & Neyrey 1991a:118). Curiously, in spite of these accusations and in the quest to legitimise Jesus' deviant behaviour, no one openly testified that s/he was actually misled (Malina & Neyrey 1991a:119). Yet, Jesus was convicted as a deviant.

This theory equally shows how the one who is labelled a deviant often tries to disown and disapprove of the label. During the trial, Jesus explained that his acts were influenced by compassion. God was working through him.

As such, he appealed to a higher authority (Malina & Neyrey 1991a:107).⁶² This justifies why he considered himself not as a deviant (Malina & Neyrey 1991a:107). He affirmed that his works were not misleading because his ministry was that of saving lives. He went further to explain that his activities were in conformity with his Father's will. This appeal to a higher authority, according to the theory of labelling and deviance, serves to shift the responsibility of the crime for which the victim is accused to the appropriate person who is also recognised by the labeller. Malina & Neyrey (1991a:119; see also Lohse 1971:867-868) also opine that Luke clearly qualifies the Jewish trial as illegal in many respects. Jesus was physically intimidated before the hearing began and the trial was held in the high priest's house, rather than in the normal place of justice.

LDT explains how a person can be put in a difficult situation to set him up against competing systems. It also explains why and how someone's reputation could unjustly be run down especially when s/he is gaining fame and popularity. Malina and Neyrey use this theory in order to show the role of legitimation in labelling and deviance. The deviant is described in such a way that his/her attitude and the label against him/her are justified and legitimated. Legitimation is needed so as to declare the victim a *persona non grata* in society. This happens especially in societies where there is no room for innovation and any innovative attitude is considered as deviant (Guijarro 2002:163).

3.4.2.3.3 Social identity theory (SIT)

Social-identity theory (a branch of social psychology largely developed by Henri Tajfel in Britain in the 1970s and 1980s) studies the relationship between people's self-concept and membership to groups. SIT has indicated that most people (especially those who are part of a collectivist culture) obtain an important part of their self-concept from being categorised as members of a certain group. When a specific social identity becomes salient, self-perception and conduct become stereotypical of the in-group and members of out-groups are negatively stereotyped, which leads to competition between

⁶² According to LDT the condemned is justified if s/he appeals to a higher authority to prove that s/he is not directly responsible for the charge for which s/he is accused.

groups (see Abrams 1996:144; Esler 2002:186; Taylor 2002:577).⁶³ According to Tajfel (1986), it is this self-perception and conduct that leads to social phenomena such as racism, prejudice and discrimination (Hogg: 1996:66).

What makes someone different and feeling a sense of belonging is the fact that s/he is part of a broader socio-cultural body. Hence, belonging to a group becomes an important catalyst for the development of self-esteem. People understand themselves better by being part of a community: “we know who we are from the group to which we belong” (Esler 2002:186).⁶⁴ Social identity therefore involves the study of groups and individuals, including their behaviour. Belonging to a group brings psychological strength and encouragement. This could be expressed differently as “I am who I am and with whom I associate” (Malina 2001a:44). Mbiti (1990:106) also expresses the African philosophy in social identification in these terms: “I am, because we are; and since we are, therefore I am”. An individual feels more secure only by belonging to a community.

SIT involves three main aspects: categorisation, identification and comparison (Rosell 2008:16-17). Categorisation gives access to the reality of group-level phenomena (Oakes 1996:113) and deals with the idea that persons and objects are understood better when they are categorised. This idea confirms the fact that people are often described in relation to the group to which they belong. Once categorised, people identify themselves either with the group’s characteristics or with some group members. People belonging to a social group have a better self-esteem when they compare

⁶³ This competition has the potential to result in extremes of violence, ethnic cleansing and genocide, as it was the case with Israel, Northern Ireland, Rwanda, Sudan and the Balkans (Esler 2002:187).

⁶⁴ A Cameroonian proverb says “tell me with whom you spend your time and I will tell you who you are”. This assertion confirms the dyadic nature of the Cameroonian society which exerts much influence on human beings. It equally promotes a sense of togetherness and discourages life in isolation. This does not mean that those who live an isolated life do not have an identity or that their identity cannot be disclosed. Rather, it means that when people belong to a community, they do things that they will not normally do if they were alone (Sande & Zana 1997:61). Being part of the community means belonging to a social group and participating in social activities, because one’s membership in such groups constitutes a significant part of one’s identity. Legitimation takes place when other group members become an important source of approval and affection to one’s performance and behaviour. Communal life is also visible, especially on Sundays, when people move from one social group to which they belong to another, in order to express their communal feelings as well as their sense of belonging.

themselves with other groups (Fox 1996:229).⁶⁵ These underlying processes (Hogg 1996:67) also include self-enhancement. Self-enhancement expresses the zeal that guides the social categorisation process in a way that in-group norms and stereotypes remain in-group favouring.

In terms of membership or in relation to the hierarchical nature of the social structure, Korostelina (2007:82-83) defines eight categories of social identity (see also Fox 1996:229). People can be categorised on the basis of family, profession, region, religion, nationality, ethnicity, political and class affiliation (see also Brown 1996:171). These various categories express a person's sense of belonging. Conflict of identity occurs when people sense that the very essence of that which binds them together – their identity – is either been attacked, belittled or ignored. The acquisition of status and a positive identity as a member of a socially prestigious category or group, however, also creates prejudice and ethnocentrism between in-groups and out-groups. Groups formed on the basis of cultural or social identity are always a source of recalcitrant strife because they generate prejudice, stereotypes, xenophobia and ethnocentric feelings (Avruch 2003:55; see also Esler 1996:139; Black 2003:122). These vices come as a result of subjective belief structures that influence inter-group behaviour.

SIT essentially deals with issues of common identity which justifies the solidarity of in-group members and fosters cohesion (Dahrendorf 1958:170). Such solidarity is a binding force to all in-group members who become sensitive when they feel challenged. Challenge, as a process which enables one to enter into the social space of another, is important in SIT (Esler 2002:188). Challenge easily leads to social conflict which manifests itself in two categories: endogenous social conflict generated from within the group, and exogenous social conflict coming from outside the group. SIT explains

⁶⁵ This idea does not exclude the fact that, as a member of a particular social group, one cannot still sympathise with another group's ideology. For example, even though the centurion, Joseph of Arimathea and Nicodemus were members of the Sanhedrin, they all had a strong feeling for Jesus. Some Pharisees, for example, at certain instances let aside their group ideology and protected Jesus when they warned him about Herod's threats (Lk 13:31) and the consequences of the disciples' praises (Lk 19:39).

these kinds of conflicts by means of social-structural elements of society, rather than by comparing them to historical events (Dahrendorf 1958:171)⁶⁶.

In order to curb or eliminate social conflict and promote cooperation between social groups, SIT employs four methods: crossed categorisation, re-categorisation, de-categorisation and the contact hypothesis (Brown 1996:170-176; Esler 2002:195-199). According to SIT, conflict between groups is always a possibility when an in-group has built a fence of stereotypes, ethnocentrism and biased attitude against out-groups. Crossed categorisation is when members of an in-group are persuaded to identify with some traits of an out-group. As a result, a new worldview is created that negates or softens their initial attitude. This however, does not necessarily mean a change or modification of the in-group. Rather, in-group members are drilled to see and consider out-group members positively and seek to minimise their differences with them. In the case of re-categorisation a complete new type of structure is defined. Those who felt rejected or excluded now find a new sense of belonging in the structure. This method offers an alternative where both former in-group and out-group members can cohabit.

De-categorisation boils down to the dissolving of areas of discomfort which constituted a bone of contention between groups, and bringing them to understand each other. Once the “problematic boundaries” are dissolved, interpersonal interactions become possible that enable members from both groups to cooperate with each other. The difference between cross categorisation and de-categorisation is that in the former members are persuaded to change their ideology about others but remain independent groups, while in the latter method both groups maintain their ideologies and become tolerant towards each other because the element of division has been addressed. The last method, contact hypothesis, entails the bringing of two conflicting groups into contact with one another under appropriate

⁶⁶ Dahrendorf’s explanation of the use of SIT is to be considered with some caution. There are many social conflicts that can be understood only from the perspective of history. Historical reconstruction can play a vital role in explaining the source of a specific conflict. Taking the xenophobic attack in South Africa in 2008 as an example, the attitude of those who perpetrated violence can better be understood if history and social structure are part of the conversation. Consequently, even though social structures are a veritable source of social conflict, the role of history should not be underestimated or overlooked.

conditions. According to Esler, this method should be used with a lot of caution (Esler 2002:199).

In Palestine, households (families) were the most important social units of society from which people derived their identity. The Lukan society, as part of the Mediterranean basin, was a group-oriented people and dyadic (Levine & Campbell 1972:8; Esler 2002:187; Korostelina 2007:84). A group always has specific features that identify its members as a homogeneous group. As a result, stereotyping occurs. Other groups are seen as out-groups. The norms of the own group become a measuring rod in examining and considering other groups. The in-group thus functions as the main point of reference (Levine & Campbell 1972:186-187). When this is taken into consideration, the question regarding Jesus' identity was crucial. One of the characteristics of SIT is the willingness of members to put their own interests and safety at risk in order to contribute to the realisation of in-group goals (Abrams 1996:162; Korostelina 2007:132). Clearly this relates to Jesus' call to discipleship.

3.4.3 Conclusion

Conflict in Luke has as its main source the question "who are members of the covenant people?" Jesus' mission in Luke centres on a redefinition of God in terms of compassion/mercy (οἰκτιρῶν, οἰκτιρῶν), which is a reinterpretation of Leviticus 19:2: "Be holy because I, the Lord your God, am holy". By definition the holiness of God understood by the Jews meant the exclusion of those (and that) which was unholy. The Lukan Jesus reinterprets God's holiness in terms of his compassion: γίνεσθε οἰκτιρῶν καὶ ὡς ὁ πατήρ υἱὸς οἰκτιρῶν. ("Be compassionate, even as your Father is compassionate": Lk 6:36). This reinterpretation fits Jesus' mission statement in Luke 4:18-19, reiterated in Luke 7:22-23. God's holiness should be understood in terms of his all compassionate indiscriminate love for both the "holy" and the "unholy". This new definition of the understanding of God led Jesus to define a new covenant (Lk 22:20) which destroys former cultural boundaries and builds a new covenant people who are inhabitants of the kingdom of God.

The implication of this message is that Jesus defines a new community in the likeness of the *Magnificat* (Lk 1:46-55). This implication explains the various areas of conflict between Jesus and the different systems in Luke:

conflict of ideology, conflict over an unequal distribution of resources, conflict of interest, conflict of authority and conflict over Jesus' identity and leadership. This study is a focus on these areas of conflicts between Jesus and his opponents.

An evaluation of conflict has also shown that conflict is not necessarily negative since it has a group binding function (Levine & Campbell 1972:31). At the same time conflict can contribute in defining and strengthening group structure. The use of theories in understanding conflict is an attempt to project the positive side of conflict, without absolutely condoning conflict *per se*.

3.5 EVALUATION: LEADERSHIP THEORIES AND CONFLICT THEORIES

3.5.1 Leadership theories

Triandis (1993:29) renders Fiedler's contingency leadership theory as a theory that can universally be applied. In spite of this appreciation, two important factors seem neglected. Except for the leader's qualities and the demands of the situation in which the leader functions, effective leadership cannot, on the one hand, be indifferent to the group's input and their response to leadership, and external factors such as pressure from hierarchy, on the other hand. The leader might have good qualities within good working conditions; all these can be frustrated by natural phenomena and the unwillingness of group members to legitimate his actions. Although Jesus had a misunderstood mission, he never failed to make his disciples part of it. By inquiring to know what the crowds thought about him he proved that both the contribution of the disciples and the crowds was important for the accomplishment of this ministry. This is leadership through dialogue and the acknowledgment of the worth of other members. Even during the trial he sought for the recognition of his ministry by proving to be the judge rather than being a convict.

The correction of CLT by the transactional leadership theory also has its shortfalls. For example, leaders become weak and incompetent when they depend more on the followers for the approval of their actions rather than depend first on their personal abilities and sensitivity. Quite often this situation pushes leaders to influence and lure their following to legitimate their leadership by distributing gifts. Unmerited gifts influence followers negatively because they simply become the leaders' servants or stooges. When followers know that they will have some reward in return for their compliance,

they serve leaders rather than serving the community. This attitude is likely to derail the leaders from the expected goals because they run the risk of gaining the followers' compliance rather than their commitment (Gill 2006:51). The essential part of leadership is the choices that they make.

The leader has expectancies about the probabilistic outcomes of various courses of action and chooses the one that has the greatest likelihood of accomplishing his objectives. The expectancies are based on rational assessments of the important characteristics of the task or mission to be accomplished and of the subordinates and their needs and interests.

(Chemers & Ayman 1993b:329)

Cognitive dissonance theory equally facilitates the understanding of why Jesus and Paul made specific choices in their leadership. However good, this theory needs to be applied with caution. Paul's perception of the Christian faith was so fundamentally altered at his conversion that he became an adherent. His contact with a new set of beliefs cleansed his prejudice and favoured acceptance and love. Conversely, Jesus' contact with the Jewish and Roman aristocracies strengthened rather than changed him. The difference between Jesus and Paul's situation is that Paul had a prejudice against Christianity, whereas Jesus came to fulfil and not to change the law.

In the application of the leadership theories studied in § 3.3.2 one should bear in mind that leadership is a complex issue without a concrete formula. Theories are a guide and not a panacea. Jesus had two types of followers: the crowds and the disciples. In Luke 9:18-22 he sought to know what their appreciation of his mission was. Although he knew that his mission was God's mission, he needed the validation of both the one for whom he worked (God) and those with whom he worked (God, the crowds and the disciples). It is the appreciation of the legitimacy of his leadership that enabled him to understand and manage the conflicts that were a threat to his mission. His leadership, however, did not gain the approval of his opponents. This is why he faced difficult times.⁶⁷ The involvement of followers is a key component of effective leadership.

⁶⁷ At this point, it is important to note that leaders should not always expect absolute validation since it could come from the wrong side. If Jesus had worked according to the caprices of Satan and his opponents (Roman elite, Jewish elite and the Jewish peasantry), his authority would have been validated as well, and this would have led him to failure. In the search for validation and legitimation the leader must be conscious of the fact that the source of his power is not the opponent. All is not about legitimation; the source of the validation of the leader's authority is important as well.

3.5.2 Conflict theories and their importance

3.5.2.1 Conflict theories

From the analysis of the different kinds of conflicts, it is evident that there is no single concept of conflict. Because of this, there can be no single theory on conflict (Fink 1968:412). Since no single conflict theory can adequately explain all aspects of conflict, there is a need for a specific theory on conflict for a specific kind of conflict. From the above it is clear that all conflict theories explain the prevalence of rancour and hatred among social groups. They, however, focus on different aspects of conflict. SIT and RGCT, for example, explain what forms group cohesion, but do not explain in-group conflict, as well as the source of individual resentment towards group ideology.

The theories studied above (see § 3.4.2.3) are sociological in nature and aim at explaining the contribution of sociology in the understanding of conflicts. In this process they either neglect or minimise the role of historical reconstruction. Conflict theories have dual functions; they diagnose and explain conflicts, and they propose methods of curbing or resolving conflict. The historical diagnosis and understanding of conflict is, however, also important in this process and cannot be underestimated.

The analysis on SIT and RGCT indicate that, in dealing with inter-group relations and ethnocentrism, they offer opposing explanations for the interrelation between identity and attitudes. For RGCT, conflict of interests between groups and negative interaction build and strengthen group solidarity (Korostelina 2007:130). According to SIT, in-group cohesion provokes a negative attitude towards out-groups, while projecting themselves as a better group (Brown 1996:179; Esler 2002:186). Both theories are concerned with the role of goals, in-group interests and cohesion and conflict between groups. Social identity should not be understood as a source of conflict (SIT) or as the consequences of conflict (RGCT). Instead, it should be understood as a structure that helps to establish harmony amongst individuals, a structure that provides human needs based on the principle of love, the encouragement of individual potentials and the recognition of human identity.

3.5.2.2 The importance of conflict theories

In general terms, theories are formulated to explain behaviours or attitudes on the basis of specific empirical observations. This approach minimises the sin of over-generalisation. The use of theories to study leadership and conflict

equally aims at understanding and managing the effects of conflict positively, as well as understanding, avoiding or resolving destructive conflict (Budjac 2007:39).

Conflict theories therefore inform the researcher or society that conflict should not always be viewed negatively (Dahrendorf 1968:127; see also Van Eck 2009a:9). Conflict brings about innovation and creates awareness; it reminds the parties concerned of their respective responsibilities *vis-à-vis* each other. However, conflict should be avoided as much as possible, and when it surfaces, it should lead to introspection. After each conflict the following questions need to be addressed as a preparation for future possible conflicts (Dahrendorf 1958:176):

- How did conflicting groups arise in the structure of society?
- What forms did the struggles among such groups take?
- How did the conflict effect change; and in what direction?
- What lessons can be learned from such conflict?

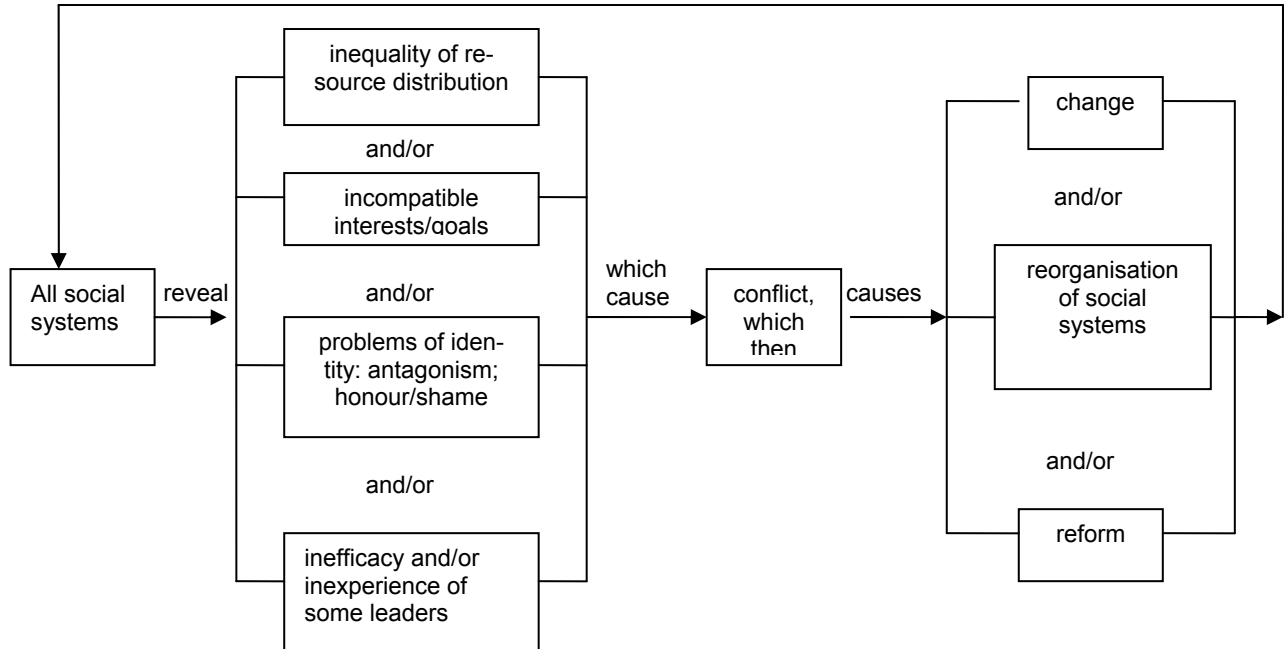
Any given theory, if it wants to be viable and useful, should be able to answer the above questions. If not, it becomes obsolete. Conflict is present in and between social groups for several reasons. Challenges are provoked by opposing forces within the group because people will always disagree in terms of goals and interests. In this respect, Turner mentions inequality of resources as the ultimate source of conflict (Turner 1982:181). For Van Eck (2009a:9) conflict frequently is the result of incompatible interests (ideologies). Accordingly, Esler (1989:21) observes that the clash between the old faith and the new faith introduced in the gospel of Luke was to a large degree a struggle for power because leaders of the former religion felt their power threatened.

Societies are also made up of institutionalised structures which in themselves are sources of conflict. No structure can please everybody at the same time. Rubenstein (2003:55), in differentiating between constructive and destructive conflicts, defines two sources of destructive conflict: human nature, coupled with social situations or structures. From the beginning of creation people have been different from one another. Individuals within a given society are distinguished in terms of religion, politics, culture, ideology and psychology (Van Staden 1990:113). These terms in themselves are

sources of conflict because people from the same culture may still differ in terms of religion, ideology or political inclination.

As an agonistic society, the Mediterranean world was conflict ridden, especially with reference to the protection of pivotal values such as honour and shame. In addition, there is also the inefficacy of some leaders and their inexperience in conflict management. Ruling clusters do not always give sufficient attention to conflict. At times they respond to dissatisfaction with violence rather than dialogue; with resistance rather than with a search for feedback; with retaliation rather than with understanding; and dissatisfaction is always understood as a challenge to authority.

Conflict sometimes creates a vicious circle in that the resolution of one conflict is liable to create another conflict (Van Staden 1990:124). This is why in conflict resolution terms such as compromise, apology and reconciliation are always important. Each of these terms has a notion of submission, of a give-and-take process and the urge for peace. The figure below is a summary of how conflict works in the society. It is an adaptation from Van Staden (Van Staden 1990:125).



Chapter 4

Methodology reconsidered: Theories, models and approaches in the study of leadership and conflict in Luke and Luke 9:18-22

Jesus set a model of suffering (risk and rejection) in his ministry (leadership), and that is the model in which the disciples walked. We in mission (leadership) today are to set a model of suffering (risk and rejection) for the gospel, whatever it costs, that we might pass on that heritage to others.
(Goldsmith 2000:45, my emphasis in brackets)

4.1 INTRODUCTION

The aim of this chapter is twofold. First a short review of the main aspects of the issues already discussed is given. This is done with the objective of defining the way forward, that is, the research itinerary that will be followed. The second aspect consists of making a choice on what leadership and conflict theories will be used, as well as the different approaches that will be followed in order to analyse leadership and conflict in Luke through the lens of Luke 9:18-22.⁶⁸ Leadership and conflict will be studied from a sociological point of view with the objective of defining an African hermeneutic in the understanding of Jesus' identity, with reference to the question "Who is the Christ?" In this regard it is important also to remember that another point of departure of this study is to evaluate possible ways of understanding, avoiding and/or appreciating conflicts positively, since conflict is not necessarily "a foe" (Lawson 1999:9).

The methodology employed agrees with Rodd's (1981:95) understanding of the application of a sociological approach in Biblical studies. According to him, this approach covers three areas of investigation. It is a study of the influence of social factors on individuals and groups, it encourages the use of sociological concepts in order to understand texts and

⁶⁸ Because Luke's gospel anchors on Luke 9:18-22 (see § 3.2.4), Luke 9:18-22 will be used as a window through which leadership and conflict will be analysed and understood in Luke. Leadership and conflict in Luke 9:18-22 cannot be understood in isolation because this pericope forms part of the macro narrative of Luke that tells a story of developing conflict. The aspects of leadership and conflict present in Luke 9:18-22 have already been announced, nursed and developed in the earlier chapters of the Gospel. Leadership, conflict and the identity of Jesus have their denouement in the story of the crucifixion, resurrection and ascension, after which Jesus' reigns forever, having left the legacy of leadership and the managing of conflict in the hands of the disciples.

it seeks to apply specific sociological theories to particular problems.⁶⁹ It is in this respect that focus is on both the theories and the approaches in the understanding of leadership and conflict in Luke. Models and theories are essential tools of interpretation because they “dictate which sets of materials are to be examined and regarded as relevant data for an investigation” (Elliott 1981:40). Leadership and conflict are societal related issues. Social scientific models and theories will thus help to understand the social aspects of the social material (Luke) to be investigated. These models play the dual role of explanation and prediction. The following remark of Elliott underscores this point of departure:

[F]or an analysis of the social dimension of disputes between Jesus and his opponents as recorded in the Gospels, a model of a typical disputing process in Mediterranean society will be useful for exposing and expanding the salient aspects of the social interaction taking place: the issues at stake (including the status and reputation [honor] of conflicting partners), the process of dispute (challenges to honor and their response), and its outcomes (Jesus’ successful defence of his honor).

(Elliott 1982:45-46)

The above remark of Elliott renders the use of models and theories imperative; social scientific models are necessary tools to understand the dynamics of, *inter alia*, conflict in Luke. Secondly, social scientific models relate to human behaviour and psychology. Lastly, the use of models and theories will help the analysis of Luke and its application to the African context. This approach will help to avoid the fallacies of ethnocentrism and anachronism. It will also enable the researcher to distinguish between two different contexts, Palestine and Africa, which differ from one another in terms of time (historical distance), language and culture.

As explained above, this study also wants to apply its results with regard to Jesus’ identity, including his leadership style and the manner in which he handled conflict, to an African context. In terms of the triad epistemology, methodology and teleology, choices will have to be made with regard to the specific hermeneutical approach that will be used in this study. Bock (2004:350) considers such a discussion on approaches and methods in the

⁶⁹ Although Rodd (1981:95) defines his approach as “sociological”, it is clear from his description of the approach he promotes, that it is in essence social scientific, in character.

study of Luke obsolete. He prefers a focus on the material contained in the Gospel by means of themes. On the contrary, specific hermeneutical approaches will be used in this thesis. Social scientific criticism and narratology will be used to analyse leadership and conflict as “theological material” in Luke. This approach will further make easy the understanding of the sociological, cultural and anthropological dynamics of the life setting of Luke.

In order to ease the above exercise, the abductive reasoning will be used. The use of this methodology (also called the retroduction method) agrees with Woodson’s (1979:1) understanding of the abductive method as:

[A] process in logic of the discovery procedure of working from evidence to hypothesis, involving a back-and-forth movement of suggestion checking. In this process two pieces of data could be explained by a hypothesis, the validity of which could be corroborated by the finding of another piece of data.

(Woodson 1979:1)

Choices will also be made with regards to the different theories on leadership and conflict. The chosen theories will then be contextualised, using the two exegetical methods mentioned above. Contextualisation will focus on how African peoples and leaders wrestle with God’s word in such a way that the power of the incarnation enables them to follow the footsteps of Jesus (Pobee 1986:9). Human beings live in and are influenced by their cultural milieus. The cultural, social economical, religious and political contexts of Luke’s gospel greatly contributed to the hostilities that Jesus encountered with the various “systems” in Luke’s gospel. Jesus’ approach to leadership and conflict management in this situation will be used to contextualise Luke 9:18-22 in such a way that is relevant to African secular and ecclesiastical leaders.

4.2 LEADERSHIP THEORIES IN THE STUDY OF LUKE AND LUKE 9:18-22

4.2.1 Introduction

The description of leadership and leadership theories in the previous chapter has shown that leadership is a multifaceted process that involves motivation, behaviour, intelligence, task, authority, legitimation, relations, influence and

mutual support from both the leader and the followers. The description equally has shown that there are as many definitions of leadership as there are theories (Chemers 1993a:293). Currently as many as forty leadership theories can be identified (Edwards, in Gill 2006:8). Most of the models and theories on leadership described in the previous Chapter understand leadership from the point of view of the leader. In this study the choice of theories for the study of leadership and conflict in Luke 9:18-22 (and Luke's gospel) will be guided by those theories that lay emphasis on both the leaders' and the followers' contribution in leadership in the realisation of expected goals.⁷⁰ The approach chosen partially agrees with the point of view of Covey, namely that a "more fruitful approach is to look at followers rather than leaders, and to assess leadership by asking why followers follow" (Covey 1992:101). Effective leadership is leadership that incorporates the perspectives of both leaders and followers.

Most leadership theories and models are moderated by particular circumstances (see § 3.3). Jesus' leadership took place in more than one set of circumstances. Sometimes his opponents protested against his leadership (Jewish elite and Jewish peasantry) and at other times it was ignored (Roman aristocracy). As explanatory vehicles (see Chemers & Ayman 1993b:325), four leadership theories will therefore be used in this study to understand Jesus and his followers' actions at specific moments in specific circumstances. The first model will be the application of cognitive dissonance theory in explaining the encounter between Jesus and the devil in Luke 4:1-13. The second model that will be used is an adaptation of the itinerant/resident leadership theory of Horrell based on the power-syndrome leadership theory. This theory will especially be employed to explain the current problem of leadership in the society and the church in Africa. The third model to be used, the "contingent-transactional leadership theory," is a coinage of a combination of the transaction theory of Hollander and the contingency theory of Fiedler. "Contingency" in this theory refers to the dependence of one action

⁷⁰ This does not in any way equate the leader with the follower. "Effective leadership" excludes the possibility of one person giving orders and others simply executing. Effective leadership is participatory leadership. The leader is "trainer" and guide, training others to become leaders so as to ensure continuity after the leader has left. Effective leadership also entails a situation wherein the leader and followers are both actors in the achievement of goals; all individual actions in the group are aimed at achieving the set goal. According to Land (2008:102), this type of leadership existed among the earliest believers. There was no hierarchical structure of authority. Instead, different roles depended on "separation of religious expertise rather than degrees of religious authority and power" (Land 2008:102).

or actions upon other actions, while “transaction” refers to the symbiosis between actions.

The above theories will be used, on the one hand, to understand leadership and conflict in Luke, and, on the other hand, to indicate why leadership in many situations today still carries the stigma of conflict.

4.2.2 Cognitive dissonance leadership theory (CDLT)

The application of the social scientific theory of cognitive dissonance to present day leadership is relevant⁷¹ because it explains the psychological and sociological relationship between leaders and their followers in terms of their behaviours and the decisions they make as individuals. Leadership is dependent upon decision-making: the choice of collaborators, methods, tasks and the orientation of such tasks. The leader’s decision on how to lead the group has a bearing on the group’s future. CDLT explains Jesus’ attitude at certain crucial moments of his ministry. Having understood his mission well, he constantly challenged his disciples, describing them as people of little faith (Lk 8:25). In Luke 4:1-13 Satan creates dissonance in Jesus by presenting him with alternative choices (Lk 4:4, 8, 12). The opponent’s objective in most of the conflicts in Luke’s gospel is to create dissonance in Jesus. The application of CDLT will explain how Jesus’ readiness for conflict sometimes reshapes his opponents’ negative stereotypes and feelings⁷² (Korostelina 2007:132).

CDLT also explains how and why Jesus faced aggression and opposition and the way he responded to the various deviant attitudes with which he was labelled. CDLT is an effort to reduce dissonance through a change of attitude or by reconciling an inconsistent cognitive. Jesus’ ministry is a decision-making ministry, and in many instances he is confronted with alternatives to which his responses are quite often rhetorical or “quiet-thinking” answers. Rock (2006:2) calls this a “quiet leadership” style. Jesus sometimes also gave “creative alternatives” as responses. This consisted of making an impressive innovation through preaching and miracles which, in

⁷¹ Elliott (1993:87-89) is sceptical to apply this model to present day leadership for fear of anachronism and ethnocentrism. However, he recommends precision in the mode of comparison and draws the attention of the exegete to the complexity of variable and invariable factors concerned in this exercise.

⁷² An example of this is the hypocritical attitude of the Pharisees and that of Pilate during the trial of Jesus.

most cases, offended his opponents. In this regard Pienaar and Spoelstra (1996:201) observe that opponents by nature are always less immune to novel alternatives.

CDLT is a theory that can also be used to understand the choices and reactions of some of the characters in Luke's gospel. For example, it is at Jesus' death that the centurion legitimates his identity as a *dikaios*, that is, as a righteous or an innocent man (Lk 23:47). Joseph of Arimathea and Nicodemus offer to bury Jesus (Lk 23:53; see also Jn 19:38-41) in spite of their status as members of the Sanhedrin. CDLT, however, will be used and applied with care because a change of attitude is not always necessary, as was the case of Paul. His new role as a leader (apostle) helped to rectify his attitude *vis-à-vis* Christianity prior to his conversion. Contact with another role sometimes helps leaders to cleanse prejudice rather than affirm it; it also enhances understanding and acceptance rather than rejection. Jesus, for example, clashed with the ideology of the Jewish and Roman elite. Tension was always present in his relationship with these two groups, but Jesus never compromised his own point of view. He never condoned their politics of exclusion, but rather lured them to interpret God's holiness in terms of his inclusive compassion.

4.2.3 Power-syndrome leadership theory (PSLT)

The difference between power and authority has been explained extensively in § 3.3.1.3. In short, power is a commodity that is conferred on a person in a leadership position (authority) to function as a leader. Those on whom power is conferred are referred to as having been empowered. In leadership, authority is legitimated when the leader has been given the power to execute decisions on behalf of the group. Legitimation thus mediates the relationship between power and authority (Berger, Fisek, Ridgeway & Norman 1998:379). Power is sometimes abused or misused by leaders. Normally a person who no longer has a specific position of leadership loses the power embedded in the position. It sometimes happens that leaders who are no longer in office refuse to let go of the power that was conferred on them. It is in this sense that "power-syndrome" leadership theory can be understood. In most cases it is difficult to acquire power and authority (as scarce resources), and when acquired, people dread to lose them.

This theory is an adaptation of the itinerant/resident leadership theory. This theory deals with the passing on of leadership from one person to another, as was the case in the early church. After the itinerant leaders had left, the resident leaders of the different house churches were responsible for group cohesion, the maintenance of group status and the continuity and survival of the Christian movement.

The passing on of leadership has become a crucial problem today within the church and the society. While some leaders dread retirement, others dread election and fear appointments because this process goes hand-in-hand with the transfer of leadership, authority and power. One main source of conflict today is the aftermath of elections when the losers quite often contest results due to so-called election malpractices.

PSLT explains the need for the survival of an institution as a result of a change in leadership. For an institution to survive after a change of leadership a certain degree of follower's empowerment is necessary. Empowerment in this process means three things: engaging others as partners in developing and achieving a shared vision and enabling staff to lead; creating a fertile and supportive environment for creative thinking and for challenging assumptions about how a service or business should be delivered and the display of sensitivity to the needs of internal and external stakeholders (Gill 2006:211, see also Alimo-Metcalfe & Alban-Metcalfe 2002:32-34).

The use of PSLT can facilitate the understanding of the three crucial "struggles" in leadership: the struggle to gain power, the struggle to protect power and the struggle to keep power. Van Eck defines these struggles simply with one word, that is, politics. Politics is about acquiring power and then the use (or misuse) of acquired power to stay in power for as long as possible. Power acquired most of the time is legitimated by the misuse of texts, a call on tradition, the use of the mechanisms of institutions, and the misuse of power and/or authority. The consequence of this is normally delegitimation⁷³ that results in conflict and violence. Proverbs 29:2 states this clearly: "When the righteous thrive, the people rejoice; when the wicked rule, the people groan" (Pr 29:2). The "righteous" and the "wicked" here refer respectively to those whose power is legitimated and those whose leadership

⁷³ Legitimation refers to the process by which someone (or an institution) voluntarily or by concession gives up some of his/her power and rights on control and direction to another person and approves of that person's support. Delegitimation is the withdrawal of confidence, power, authority or leadership rights hitherto bestowed on a person.

has been delegitimated.⁷⁴ The transfer of power from one person to another within an institution quite often entails significant social transformation. Transition in leadership therefore needs to be treated with caution because of possible after effects.

4.2.4 Contingent-transactional leadership theory (CTLT)

This theory is based on the premise that effective leadership depends on three factors: the qualities of the leader, temporal factors or the context in which leadership takes place, and the followers' support by way of legitimation, devotedness, feedback, dialogue and reward. It thus focuses on both the leaders' choices and the followers' response because "theories that are *only* focused on the leader's personality or behaviour often treat followers as a back drop" (Chemers & Ayman 1993b:324, my emphasis). CTLT is a theory that envisages the empowerment of both the leader and followers in the leadership process. It holds that the leader-follower relationship or behaviour towards the realisation of goals can be affected by temporal factors. In CTLT the leader is an actor, while followers or collaborators are co-actors or co-leaders. The combination of contingency leadership theory and the transactional leadership theory is motivated by Chemer's (1993:293-294) distinction between leadership and effective leadership. He defines leadership as a process of social influence and effective leadership as the successful application of influence to mission accomplishment. In other words, effective leaders are those who are able to obtain the cooperation of other people and to harness the resources provided by that cooperation to the attainment of a goal. This study especially wants to concentrate on effective leadership. For this CTLD will be used in order to explain Jesus' leadership and, more specifically, the implication of the question-and-answer session between Jesus and the disciples in Luke 9:18-22.

⁷⁴ Leadership is either legitimated or delegitimated, depending on its original source. Leadership that is delegitimated by the leader's followers can be legitimated through the manipulation of texts, tradition and people, and *vice versa*. In this situation, the process of legitimation or delegitimation becomes a manipulation of the leader through the same texts, tradition and people, for the interest of gaining popularity and keeping power. This is, in other terms, what is referred to in this study, as "power-syndrome leadership" (see § 7.5.2); that is, the "hunger and thirst" for power.

CTLT explains and elucidates the combination between the role of temporal factors, the functions of a leader and the follower's support in the struggle towards effective leadership. Temporal factors in this case do not only refer to the situation of the followers or that of the leader, but also refer to general factors (from within and from without, dependent or not on leader and followers), which are liable to impede on the realisation of goals. These could be natural factors or man-made factors such as intrigues and task or hierarchical related pressure. It is for this reason that CTLT encourages the empowerment of followers so that they can improve on their thinking and learn to manage difficult situations in the absence of the leader. These factors are temporal because different aspects of leadership can be explained by different causal relationships (Chemers 1993:296). Secondly, certain factors or crisis warrant a particular type of leadership at particular times.⁷⁵ Lastly, CTLT suggests that leadership sometimes operates within the constraints and punctual opportunities presented by followers (Hollander 1993:30).

CTLT recognises the followers' role in leadership. The followers of the leader's day-to-day's activities are seen as the latter's most important and strategic audience. Through legitimation, followers instil confidence and optimism in leaders, and thus motivate their enthusiasm of service. Their feedback transforms, educates and informs leaders about their leadership and its ensuing consequences. Communication through dialoguing and feedback is seen as a critical aspect of leadership because it serves the purpose of evaluation and the legitimation of the leader's control of action over the existing situation. Through communication leaders explain their mission and listen to their followers' comments. Hence the validity of Jesus' question to the disciples: "who do the crowds (and you yourself) say that I am" (Lk 9:18, 20)? Dialogue and feedback equally help leaders to know whether their leadership is understood and appreciated. The responses enable them to adapt or modify and explain the circumstances under which

⁷⁵ At the time of Jesus some Jews lived with the expectation of a messiah who would free them from various types of exploitation and oppression from the Romans and the Jewish aristocracy. This is the particular situation in which the question of Jesus' identity and his leadership should be understood. The seriousness of the various conflicts with his opponents can better be appreciated when this urgent and temporal factor of the messianic expectation is taken into consideration. The crises that Jesus went through were also temporal because God vindicated him through the resurrection.

they operate. Most failures in leadership occur as a result of the leader's failure to adapt to changing circumstances (Bennis & Bob 2002). Outstanding leaders are those who succeed in times of crisis, because when crisis strikes no one person holds the truth of what is happening. Only collective information can give an appraisal of a particular situation (Mumford, Strange, Scott, Dailey & Blair 2006:139). Outstanding leaders have the ability to tap in on this collective information.

The conversation between Jesus and his disciples in Luke 9:18-22 comes at the middle of his earthly mission. He is about to round up his Galilean ministry and begin the last phase towards Jerusalem. CTLT will elucidate his intention in the questions to the disciples, as well as their various responses. It will also explain why Jesus talked about the impending situation that awaited him in Jerusalem, as well as the outcome of the conflicts in Luke.

4.2.5 Conclusion

The above theories all agree that followers play an important role in shaping the leader's actions and the achievement of goals (Hollander 1993:29). They also agree that the relationship between leaders and followers determines the "temperature" of any given group. Experience has shown that outstanding leaders are those who depend on close followers (Mumford, Strange et al 2006:138).

To this point, no theory or model on leadership has provided a satisfactory explanation of all the facets of leadership (see Gill 2006:37). This justifies the above adaptation of existing theories on leadership, as well as the introduction of two new theories for the understanding of Jesus' leadership – the power-syndrome leadership theory and contingent-transactional leadership theory. The introduction of these models, however, does not render the existing theories inadequate. Theories are never self-sufficient and should be used in a complementary manner.

Effective leadership is essentially about empowering people to be leaders themselves; it entails managerial leadership. This is what Jesus set out to do. Leadership lingers between two poles. On the one side there is the leader, followers and some higher authority. On the other is the task or the goal(s) of the group conditioned by the interest of each of the members of the

first pole. The atmosphere⁷⁶ within the group depends on the interaction or relationship between elements of the first pole and the group's expectation (the second pole). Leadership (managerial, effective or non-effective) is never void of conflict. The most important aspect of leadership is the way in which leaders collaborate with their followers in realising the group's goals. The effective leader is one who "knows what he can do and what he cannot do and surrounds himself with people who do well what he cannot do at all" (Meyer 2002:16).

The above theories will also be used to indicate that a group's performance is at its best when leaders empower followers so that together they manage situational related problems in such a way that it produces a positive outcome.

4.3 CONFLICT THEORIES IN THE STUDY OF LUKE AND LUKE 9:18-22

4.3.1 Introduction

Conflict in Luke has a variety of sources ranging from ideological differences (incompatible interests) to the presence of scarce resources (inequality of resources). One of the reasons why Jesus had to face so many conflicts with his opponents is that he wanted to reclaim honour for the masse populace who had been robbed of their honour and self-esteem through a politics of exclusion practised by the Jewish elite and the exploitation that took place under Roman rule. The attitude of the Jewish leaders towards others showed that they did not understand what God required from them. The rectification of this misunderstanding by Jesus germinated the conflict between Jesus and those who opposed his vision for God's people.

As a contribution towards conflict resolution this study will make use of two conflict theories in order to explain the conflict overtly announced in Luke 9:18-22. The theories that will be used are the social identity theory (SIT) and labelling and deviance theory (LDT). Both these theories will be used in a broad manner. For example, SIT will summarily explain people's behaviour as members of dyadic communities in the context of conflict. LDT will address

⁷⁶ The word "atmosphere" relates to situations of peace, conflict and results. A situation of peace, however, does not guarantee good results. On the other hand, it is also possible that an atmosphere of conflict can generate good results. That is why it is important to stress the interaction of the two poles mentioned above.

some cultural values of first-century Palestine (focusing on Luke's context), showing their effect in individuals who were involved in conflict. These theories will also be used to analyse social structures and change by concentrating on the way different groups within the Lukan context and the African context pursue particular interests.

4.3.2 Social identity theory (SIT)

First-century Mediterranean people in all spheres of life functioned as social beings and found their identity in terms of the group they belonged to.⁷⁷ In first-century Palestine ethnic groups felt secured as species because they differentiated themselves from other ethnic groups (Malina 2001d:10). Luke's gospel is no exception.

Luke's narrative world presents two distinct groups: the Jews and the non-Jews. Non-Jews' identity was either socially acquired or ascribed. Ascribed identity refers to people that were born with a non-Jewish identity such as the Samaritans and Romans. Socially acquired non-Jewish identity refers to those persons who became a victim of some natural force or as a result of their profession, an identity that was acquired by labelling. "Sinners", lepers, tax collectors, shepherds and the sick all fall in this category. These two classes of non-Jews were considered as excluded from God's presence and grace because they were considered to be "unholy". The Jewish elite consisted of the scribes, the Sadducees, the Pharisees, and the religious leaders, who again formed independent "optional groupings" (Malina 2001d:45). For the sake of religion and nationalism these different groupings (each formed on the basis of personal choices) sometimes united into a common group. The latter category (the Jewish elite) will be understood in this study as those who practised a politics of exclusion. Taylor (2002:577) remarks that for a majority of the Jews the household to which they belonged through birth or through a social transaction (role and status) was the very basis of their identity. This understanding of identity was coupled with the strife for the maintenance of their special identity in obedience to Deuteronomy 7:1-9 and Leviticus 19:2 ("Be holy because I, the Lord your

⁷⁷ Mullen (1997:1) is not correct when he states that human beings in all spheres of life as social beings function and find themselves identified especially when they find themselves within a distinct group, especially where there is a symbiosis of relationship between members of the group and other social factors. This is not true of all modern societies in which some people live as individuals, even making the decision not to be part of any group.

God, am holy”; Kee 2002:339). These groups were part of the ruling class in first-century Palestine, to which can be added the Roman elite.

Social identity theory will be used in this study to explain why and how these different groups generated conflict in Luke’s gospel. Tajfel (1981:31) describes the reasons for this conflict as follows:

[I]n an infinite variety of situations throughout his life an individual feels, thinks and behaves in terms of his social identity created by the various groups of which he is a member and in terms of his relation to the social identity of others, as individuals or *en masse*. It is equally obvious that this social conduct is determined to a large extent by the relations between the groups to which he belongs, as well as other groups, and that the nature of these relations is in turn largely due to the socially shared regularities of intergroup conduct... The social setting of intergroup relations contributes to making the individuals what they are and they in turn produce this social setting; they and it change and develop symbiotically.

(Tajfel 1981:31)

First of all SIT will help to define the role and attitude of the various groups in Luke. Each group (or category) in the Gospel has specific functions and character traits that can only be understood in terms of the identity of such group or category. Secondly, SIT will serve the purpose of explaining the nature of the various conflicts that arose between these distinct categorised groups and Jesus.⁷⁸ Jesus was a Jew by ascribed identity, but did not condone the Jewish understanding of how God should be obeyed. SIT will show why Jesus, because he eliminated the gap between the Jews and the non-Jews, was labelled as a deviant. Thirdly, by using Esler’s method of de-categorization explained in § 3.4.2.3.3, SIT will explain the conflict that resulted from Jesus’ struggle to bridge the gap between the Jews and the non-Jews. His understanding of God as compassionate brought about the destruction of ethnic, cultural, class, language and status barriers, because it presented God’s love as inclusive, contrary to the Jewish conception. The

⁷⁸ The study will give special attention to the conflict between Jesus and Jewish elite (§ 5.3 and 5.7.4) and Roman elite (see § 5.4 and 5.7.5). In his effort to destroy the boundaries of exclusion, Jesus questioned those aspects that made the Jews “special” before God. In the same vein his points of view on honour, wealth, kinship, power and authority questioned the “special” position of the Roman elite (see § 6.3).

destruction of such barriers brought about a new structure: the kingdom of God.⁷⁹

Even though categories are simply part of the structure of the reality to which we belong (Esler 1996:140), they have a negative impact on community growth and life together as God's people. Even though SIT is not a general theory that explains identity and human behaviour *per se* (Reicher 1996:317), its fourth importance for this study is that it will help to elucidate the meaning of the Lukan Jesus' criticism of categorisation. SIT explains Jesus' response to categorisation and the process of instituting a category-free-society through his preaching on the "kingdom of God" which entailed no categorisation. Categorisation nurses stereotypes and encourages prejudice and xenophobia and calls for different evaluations (Abrams 1996:151); it fosters hatred and ethnocentrism (see also Tajfel, in Oakes 1996:96), and gives rise to discrimination, which manifests itself in tension and conflict (Esler 1996:139). De-categorisation is a preferred process of conflict resolution because it serves a short-term purpose (Brown 1996:176) through the transformation of attitudes. Cook (1978:103) opines that contact with others is only possible when there is a change in attitude.

Attitude change will result from co-operative ... contact only when such contact is accompanied by a supplementary influence that promotes the process of generalization from favourable contact with individuals to positive attitudes towards the group from which the individual comes.

(Cook 1978:103)

Another method of reducing categorisation is Rokeach's "similarity-attraction" hypothesis (Rokeach 1960)⁸⁰. This theory holds that people with similar beliefs seem to attract each other independently of the group to which they

⁷⁹ In normal circumstances, when members of a group are dissatisfied with their low status, they always seek to assimilate with a group of higher status rather than redefining their own identity. Jesus' opted for an alternative, the kingdom of God (§ 6.3.4.2), which explains the conflict between him and the Jewish elite. According to them, Jesus was turning the world upside down.

⁸⁰ Although Brown (1996:179) argues that this theory is not tenable as an explanation for prejudice, it works in some cases because it is not easy to have a rule without an exception. Prejudice is sometimes developed as a result of incompatible beliefs. This being the case, beliefs that hitherto formed the basis of conflict cannot suddenly become a uniting factor. The hypothesis is valid in this case only if the source of prejudice is not based on beliefs. Secondly, Brown holds that if prejudice is backed by social custom, the "similarity-attraction" hypothesis on the basis of belief does not function. This idea too can be disputed because membership in a group does not exclude the possibility of personal idiosyncrasy. A person can belong to one group while sharing an aspect or aspects of another group's beliefs.

belong because attraction inspires friendship and love (Brown 1996:177). The use of SIT will therefore also help to explain why the Pharisees and the Sadducees at certain moments teamed up against Jesus, in spite of their group differences.⁸¹

In a “limited-good-society” such as first-century Palestine a person’s identity within a group is marred or made through labelling, where negative labels symbolise a deviant attitude and positive ones are symbols of honour. SIT will be complemented with the explanation of how labelling and deviance can be a serious offence to honour.

4.3.3 Labelling and deviance theory (LDT)

A social scientific study of Luke 9:18-22 includes a study of the cultural values that were part of Luke’s contextual world. Cultural values such as respect, authority and social status in first-century Mediterranean Palestine were a natural link to social situations and conflict between competing groups for whom these values were considered as scarce resources (Moxnes 1996:27; Bartchy 2001:178). In Luke’s gospel labelling is either used in order to ostracise people or to discredit and eliminate a competing opponent. An old adage in relation to this attitude talks of giving a dog a bad name and hanging it. LTD is a theory that explains the process through which the search for scarce resources results in conflict.

Deviants were people considered out of place by the Jewish religious leaders with reference to Leviticus 19:2: the “unholy”, “unclean”, “impure” and profane. The first use of LDT in this study will be to explain what happens to both the victim of deviance and the labeller within the context of conflict in Luke’s gospel. In applying this theory the focus in this study will not be so much on the process of labelling, but rather on the attitude of the deviants and labellers. The core value of first-century Palestine was honour. Some of the challenges that Jesus faced in his ministry were a challenge to his honour through labelling and challenge. He also faced charges of deviance because he restored people who had socially lost their honour and self-

⁸¹ To “team up” in this sense does not mean that the Pharisees and the Sadducees worked in collaboration in Luke’s gospel. However, the fact that they all sought for means to eliminate Jesus shows an aspect of agreement, namely that Jesus was an enemy.

esteem of being honourable. Honour was the very basis of one's reputation because it meant that a person's feeling of self-worth was socially recognised (Malina & Neyrey 1991b:26; Moxnes 1996:20; Malina 2001d:48). Through the social public interaction of challenge and response people gained or lost honour by either defeating their opponents (subjecting them to shame), or being defeated by an opponent.⁸²

LDT will also be used to interpret Jesus' attitude during his trial as an example of a challenge-response exercise. The questions of Herod and Pilate, the charges against Jesus, the role of the crowd, the people and the Sanhedrin, Jesus' own responses, and the outcome of the trial, all have a bearing on the understanding of Jesus' ministry when interpreted within the context of challenge-response. The confrontations (conflicts of authority) between Jesus and the Pharisees, the Sadducees and the religious leaders will also be studied by using LDT. LDT will equally help to understand the evolution of these conflicts (negative honour challenges; see Malina & Neyrey 1991a:122) in Luke's narrative world.

Luke's gospel is rich in terms by which Jesus is positively labelled. Examples of this labelling are Messiah, Lord, Saviour, Son of man, Son of David, Son of God, King and prophet.⁸³ These "Christological titles" were great names or referential titles of honour ascribed to honourable personalities in reference to past and/or expected glories. A good name fundamentally meant honour for one's self and for the family because it gave purpose and meaning to individual lives and represented the person referred to by the name (Malina & Neyrey 1991b:33; Malina (2001d:37). This is why an attempt to damage such a reputation was an occasion of conflict. Through legitimation (baptism and transfiguration), honour was accorded to Jesus, honour he maintained and projected in his leadership through his teaching,

⁸² The social interaction of challenge-response (or challenge-riposte) normally took place between equals (mostly between males). A challenge was aimed at entering another person's social space, usurping his/her reputation, robbing the receiver of honour (respect, status, self-esteem and authority) and putting the person to shame. Through this social interaction either the challenger or the receiver of the challenge earned a "new" status in the eyes of the public that served as judge.

⁸³ The labels "John the Baptist or one of the prophets of old" were also ascribed to Jesus by the crowds (Lk 9:19). Although these labels are considered by some as not having the same importance as the other "Christological titles" named above, they do have an important function in Luke's gospel.

preaching, healing, exorcism and miracles. As these activities increased his fame; hence, he became a threat to the “legitimated” worldly king (Herod) and the Jewish authorities who felt challenged. LDT will be used also to facilitate the understanding of these various titles ascribed to Jesus.

One distinctive feature of Jesus’ teaching was the urge to establish a radically inclusive society. Such teaching challenged the inherent exclusivism and status consciousness sustained by the prevailing cultural and social codes (Bartchy 2001:175). One of the main reasons why Jesus faced opposition was due to this urge to shift Israel’s context from a limited-good-society to a society of unlimited supply of the core values of honour (social status, authority and respect). He proclaimed a society of human relations where competition was expressed paradoxically by seeking to excel in giving values of self-esteem to each other (Bartchy 2001:181), a revolutionary society of transformed and renewed attitude in accordance with the *Magnificat* (Lk 2:51-55; see also Lk 14:11). The understanding of the conflicts that Jesus faced as a result of this transformation, as well as the attitude of both “the low” and “the high”,⁸⁴ will be eased by LDT.

LDT has a wide area of concentration because it deals with cultural values that affect individuals and their interaction with others. Most of the confrontations that Jesus had were culturally inclined. As stated above, people in first-century Mediterranean world were defined in terms of the specific group or category to which they belonged. Such categories were avenues of defining social space, which in itself was a source of conflict because such space was mapped with defined boundaries. LDT and SIT are complementary models that can be used to explain the conflicts in Luke. They both deal with the attitude of individuals within social categories, as well as the social implication of what it means when a person is accused of entering the social space of the other.

⁸⁴ In this context, “the low” refers to the non-Jews in general, that is the socially ascribed or those who acquired the non-Jewish identity as a result of ethnic differences (see § 4.3.2). “The high” refers to the Jewish and Roman elite, respectively.

4.3.4 Conclusion

The analysis of conflict in Luke in this thesis focuses on the social dynamics of first-century Mediterranean Palestine, with the aim of contextualising the results within an African context. It is a study of cultural values and their pervasive replication in the lives of Lukan characters. Social values such as reputation, self-esteem and honour define the social space of individuals and groups and thus contribute in the formation of their identity. The maintenance of social values, as well as their usurpation, lay at the base of conflict in Luke's gospel. This study will make use of models to understand these conflicts, and attitudes of those who were involved in them.

There are many ways to analyse the conflict between Jesus and his opponents in Luke's gospel. SIT and LDT will be used with the intent to examine the positive aspects of Jesus' life. However, it is not an exercise of proof-texting (cf Desjardins 1997), rather, it is a *to and fro* analysis from text to context, back to the text and then to its application in another context.⁸⁵ The life of Jesus as a leader is a life of challenge and strife, manifested in conflict. In fact, it is a "career fraught with conflict from start to finish" (Malina 2001d:64). It is in this light that the gospel will essentially be treated as a gospel of conflict.

The use of SIT and LDT will further emphasise the important role that the characters (*inter alia* as literary device) in Luke's gospel play either *vis-à-vis* each other or *vis-à-vis* Jesus' ministry. In first-century Palestine (as elsewhere), cultural values were in themselves abstract and subjective. In a dyadic structured society, individuals depend on each other (family, kin or in-group members) for the maintenance and recognition or validation of these values. For example, the public played an important role as arbiter in most confrontations whose aim was to gain honour by putting others to shame. In the words of Malina (2001d:40): "public praise can give life and the public ridicule can kill".

A study of conflict also entails anthropological and sociological facets. This deems the use of social scientific criticism necessary. SIT and LDT are

⁸⁵ The text here refers to Luke's narrative world, the context is the social background and social dynamics of the text and the social context of Luke's intended audience. The second context: "another context", refers to today's audience (African context, which has been considered for the purpose of this study).

models that will serve this purpose in that they will facilitate the application of this approach.

4.4 APPROACHES IN READING LUKE AND LUKE 9:18-22

4.4.1 Introduction

There are two important issues to be raised at this point. First is a reminder that Luke's gospel is a gospel of conflicts (see § 2.3 and 2.5). Luke 9:18-22, which defines Jesus' identity and explains the conflict he faced, as well as its consequences, will be used as a mirror to analyse the conflicts between Jesus and his opponents in the gospel of Luke. This analysis of conflicts in Luke, as well as the analysis of identity (who is the Christ?) and leadership, is an African hermeneutical-critical exercise. The narratological and social scientific analysis in this study will thus be done from an African perspective. Its aim is also to use several academic disciplines such as the social sciences (anthropology, sociology and psychology), history, philosophy and religious sciences (religion and theology), in a complementary fashion.

Biblical interpretation is dynamic. New methods challenge former methods and proposed alternative methods are the order of the day. New methods play an important role in that they open up new aspects of texts that hitherto have remained obscure. They frame different questions and offer new ways of looking at Biblical texts (Resseguie 2005:17). New methods also strengthen older methods and propose areas of complementarity. It is in this respect that social scientific criticism and narratology will be used as complementary methods. These approaches will use the theories mentioned in § 3.6.1 and 3.6.2 to analyse leadership and conflict in Luke 9:18-22.

The analysis of conflict, identity and leadership will be done in four phases. The first phase is that of observation and description: events in Luke will be observed and described from the point of view of Luke and his audience. This is called an emic reading. The second phase is investigative-explanatory, that is, the phase of diagnosis. This is called an etic reading. It is investigative because it consists of diagnosing and explaining the cause of events as presented by Luke. The third phase is prescriptive or applicative: the events observed, described, investigated and explained are applied to new context. This phase can be called contextualisation. The final phase is

that of review, also called conclusion. It will review the gospel of Luke in the light of the above analysis as the “gospel of conflict”.

4.4.2 Terminology reconsidered

The aim of this section is to define the different approaches that will be applied in the study, an exercise that has, in a certain sense, already been done in § 2.2 above. It doesn't claim to offer an exhaustive definition of each of these approaches. It is rather a way of putting them side-by-side in order to expose their strengths, their weaknesses, as well as the areas of their complementarity, as they will be used in this study.

4.4.2.1 Historical-critical approach

Simply defined, the historical-critical approach to texts is a diachronic method (the study of the development of texts in history) which consists of the search for meaning “behind the text”. It is a rational use of arguments (author of text, the author's intention, date and place) and procedures in order to validate and evaluate Biblical texts. It concentrates on the “what” questions and the “that” data presented by the author. This interest to investigate the Bible historically was initiated by the awareness that the Bible is a result of both human and divine contribution.

The exegetical methods of historical-criticism (as approach) that will be used in this study are textual criticism, redaction criticism and source criticism. Textual criticism will be used to establish a working text (focusing on Lk 9:18-22), redaction criticism will be employed to identify the particularities of Luke, that is, to identify his theology. Source criticism will be used to establish Luke's credibility in his source(s) of information. As the principal text of this study, the authenticity of Luke 9:18-22 and its authorship will be established by using these exegetical methods.⁸⁶ In this enterprise the purpose of Luke's gospel as an orderly account about events that have been fulfilled (see Lk 1:1-4) is recognised.

⁸⁶ The use of these approaches will sometimes be implied in the thesis because they are not actually the focus of the study. However, since it is an exegetical work based on a text, the need to establish its authenticity is important in order for the analytical work to be effective.

An account is a narration of past events. In this sense, Luke's gospel is a historical narration of "things that have been fulfilled". According to Lategan (2009:93), the accounting for the historical dimension of Biblical texts is for an exegete not a matter of choice but an obligation. The exegete needs to understand that history is a social phenomenon that includes events and human beings (including their attitude towards other human beings and their belief system[s]). It is with this broad understanding of Biblical history as a narration of past events concerning human beings and their belief system, that an exegete can better approach a Biblical text as narration.

4.4.2.2 Narratology

Narrative criticism was first used by David Rhoads in 1982 in an article on the gospel of Mark (Resseguie 2005:18; Van Aarde 2009:383). Narratology, as an approach of Biblical interpretation, focuses on aspects of narratives like plot, time, space, events and characters. It is an exegetical method that shifts the focus from the history behind the text to the reading of the text itself. It is a synchronic approach in that it seeks for the meaning of the text "from within" the text itself. Also, the text is studied in its final form as a cohesive whole. Texts (stories) are analysed as narrative worlds. Characters and events are understood as presented in the text. As such, narratology grants autonomy to texts in the process of interpretation. Texts are seen as producing meaning by themselves, especially in the use of features such as events, characters, time and space.

The New Testament has traditionally been divided into four literary types: gospels, Acts, letters and the apocalypse. Van Aarde suggests an alternative with two structural types: the gospels, Acts and the Apocalypse of John are narrative discourses while the letters are argumentative discourses (Van Aarde 2009:382). These divisions, however, are not exclusive because narrative texts can include argumentative discourses (as a micro text) and *vice versa*. Narrative texts also consist of micro narratives. Luke, for example, introduces his gospel as a narrative (Kingsbury 1985:95), and Luke 9:18-22 is a micro narrative within the macro narrative context of Luke's account of Jesus' story.

As an approach which seeks to “infuse originality and excitement into Biblical studies” (Resseguie 2005:17) narrative criticism cannot completely delineate itself from history and the social concerns of the audience for which texts were written (and for whom these texts are studied). Exegesis is an exercise with the purpose of understanding God’s intention embedded in human words. This intention includes what happened in history and God’s holistic plan for the wellbeing of mankind.

The difference between historical criticism and narratology is that the latter’s focus shuttles between reader – text – audience, while the former focuses on the relationship between the reader – text + historical circumstances of author and intended readers – audience. Because of this difference in focus, these two approaches pose a different set of questions. It does not mean, however, that narratology is not interested in historical questions. Narratology also operates with the conviction the exegetical exercise can not be complete without knowledge of the social context of the text and its author. Moreover, narratology embraces the conviction that the social and historical contexts of Biblical texts differ from the present day context of the exegete. These differences are historical, cultural and geographical. Biblical texts are a product of history and social systems (Malina 2001d:6; see also Holgate & Starr 2006:109). Consequently, effective understanding of these texts is dependent on a comprehensive knowledge of these social systems. The methodology that enables this activity is social scientific criticism.

4.4.2.3 Social scientific approach

In the 1960s and 1970s insights of human sciences gave rise to the development of an exegetical approach – social scientific criticism (SSC). SSC enables the exegete to understand, describe and explain the social dynamics that are part of (Biblical) texts. In the beginning this approach was termed as the “sociological approach” (see, e.g., Richter). In 1982 Jack Elliott coined the term “social scientific criticism” for this to Biblical texts (Elliott 1982; 1993; Van Aarde & Joubert 2009:423). According to Elliott (1993:7), SSC is an analysis of “the social and cultural dimensions of the text and of its environmental context through the utilization of the perspectives, theories,

models, and research of the social sciences”. It is an exercise in which theories and models of the social sciences are used in order to analyse textual and referential worlds.

SSC approaches texts from the premise that the historical contexts of texts have further social dimensions than only “that what was going on when and where”. From a social-scientific point of view, the contexts of texts also refer to social behaviour involving two or more persons, social groups, social institutions, social systems and patterns and codes of sociality. Texts, also, are likewise shaped in their language, content and perspectives by the social systems in which they were produced. Texts also serve as a vehicle for social interaction. The contexts of texts are social contexts, that is, contexts shaped by societal conditions, structures and processes. In their content, structure, strategies and meaning texts presuppose and communicate information about the social systems of which they are a product. SSC thus moves beyond the mere collection of independent social and historical data to the study of the interrelationship of ideas and communal behaviour, belief systems and cultural systems and ideologies as a whole, and the relationship of such cultural systems to the natural and social environment, economic organisation, social structures and political power. It also takes as premise the dynamic that all ideas, concepts and knowledge are socially determined (see Elliott 1993:9-16).

SSC is both diachronic and synchronic in its approach because of its heuristic function (Elliott 1993:15; Van Aarde & Joubert 2009:426). As a diachronic method it is an interaction or comparison between first-century Palestine and new contexts in which Biblical interpretation is carried out (for this study the twenty-first century African context). Synchronically, it is an examination (diagnosis) of the Mediterranean cultural, social, economical and political contexts. It is therefore a dialectic discussion between the “what” (history), the “how” (language structure, style, characters and setting) and the “why” (human society, behaviour, culture, religion, economy and politics). This relationship is established in the form of reader – text – context – audience. The advantage of interpreting Biblical texts by means of SSC is that it uses models and theories to understand social (emic) data. By using an abductive method of investigation (*vis-à-vis* the traditional inductive and/or hypothetico-

deductive methods; see § 2.2.4 above), SSC also re-evaluates the models it is using on a constant basis.

4.4.2.4 Contextualisation

Contextualisation is not a method of Biblical interpretation as compared to those mentioned above. Rather, it refers to the application of these methods within a specific context. The origin of this term is credited to Shoki Coe and Sapsezian in their 1972 report “Ministry and Context”.⁸⁷ Contextualisation is the dynamic process of the church’s reflection through its theologians. It is the interaction between the text as the word of God and the context as a specific human situation. In the process of contextualisation the exegete tries to see how the text (as a communicative vehicle) can transform a context as a result of the incarnation of these texts into a specific context.

Bevans (1992:1) understands contextualisation as an attempt to understand the Christian faith in terms of a particular context. This definition takes into consideration four aspects: the gospel, the tradition of the Christian people, the culture in which theological reflection is undertaken, and the resultant social change as a result of theological reflection. Contextualisation is an attempt to let the gospel and the Christian faith permeate the totality of a people’s way of life and culture. This means the integration of the gospel into the everyday life situation of a people, within their cultural context.

The integration of the gospel into the social demands of a context is an exercise that depends on two factors: the exegete and the approach to Biblical texts. Reading the New Testament is a cross-cultural experience which considers first-century texts as a “keyhole, an opening through which to look into another culture, in a different world” (Rhoads 1992:136). It is therefore the task of the exegete to interpret the results of these findings and to apply them in particular socio-political, political and religious context (Hesselgrave & Rommen 1989:201). Just as there is no *one* way to interpret texts, there is no one way of doing contextualisation. It is simply a

⁸⁷ Shoki Coe and Sapsezian were staff members of the Theological Education Fund of the World Council of Churches (WCC) in 1972. In their report to the General Assembly they suggested that contextualisation should be encouraged among theologians and churches. By contextualisation, they meant the application of Biblical texts to issues of human justice within societies (Ferguson 2003:165).

combination of the use of specific exegetical approaches to analyse texts and the application of the results in a given context.

It is therefore a sort of prescriptive approach which requires care and humility in respect of the autonomy of studied texts, as well as the context of application. If not, the exegete runs the risk of syncretism. In contextualisation the content of the text does not change, it is the relevance of its message that effects change when applied in a new context. Through contextualisation theology is made accessible to people in their individual setting and epoch. It is therefore a dialectic move between reader – text – context – audience + new context. Contextualisation in other words is an effort to empower an audience to become aware of the liberating power of Scripture and God's presence manifested in human lives and situations.

4.4.2.5 Interrelatedness: Historical-critical analysis, narrative criticism and social scientific criticism

The uniting factor in these three approaches is that they all focus on the Biblical text with the same objective or finality: the understanding, interpretation and explication of texts so as to enable readers to better appreciate God's love embedded in human words. New Testament scholars agree that many domains of social concerns remain uncombed in the study of the New Testament. Schüssler Fiorenza, for example, states the following in this regard:

Exegetical inquiry often depends upon the theological and cultural presuppositions with which it approaches its texts. Historical scholarship therefore judges the past from the perspective of its own concepts and values. Since for various reasons religious propaganda, mission, and apologetics are not very fashionable topics in the contemporary religious scene, these issues have also been widely neglected in New Testament scholarship.

(Schüssler Fiorenza 1976:1)

In the same vein, Lategan complements that a Biblical text can be read in many ways and with several aims:

It can serve as an invaluable historical source to reconstruct the history of the early church. It can provide an understanding of the organization of Mediterranean societies in the first century and the cultural traditions

of the time. It can yield noteworthy examples of narrative structures and rhetorical strategies and of profound ethical principles. It can also be read without any form of critical consciousness to find inspiration and/or practical guidance for the demands of daily life. It can even be read associatively, disregarding historical origins or theological content, to stimulate the reader's own imagination and creative abilities.

(Lategan 2009:65-66)

The diversity of the dimensions in Biblical texts calls for a combination of the variety of sub-disciplines involved in Biblical interpretation. In this way new or neglected areas of research can be addressed. Many scholars agree with this view. Spencer's point of view in this regard moves the debate forward in showing complementarity between approaches. According to him, historical research makes Luke's context too reductive. Biblical studies need cooperated efforts in order to succeed. In this light, he opines that "beyond tracking key historical-political events making headlines in Luke's era, it is vital to understand the pervasive social-cultural environments and symbolic-ideological universes in which Luke-Acts is embedded and from which it emerges" (Spencer 2005:120). In essence, Spencer advocates the combination of historical-criticism and SSC. This is exactly what Elliott (1993:14) proposed as early as in 1984, namely that SSC complements historical-critical analysis in that it enables historical-critical analysis

to yield an understanding of what authors said and meant within contours of their own environment. Social scientific criticism does so with an orientation and method whose questions and objectives, modes of analysis and processes of explanation are guided and informed by the theory, methods, and research outcomes of the social sciences.

(Elliott 1993:14)

From the above it is clear that no approach works in isolation because they either borrow from each other or work in a complementary manner. While historical-critical analysis reconstructs meaning from historical events (Lategan 2009:65); SSC constructs meaning from societal interactions between individuals within that history. The activity of construction is also realised through a literary study of texts which are vehicles of social interaction. The context that is focused upon in this study is Luke's narrative world, a world that is a product of the Eastern Mediterranean region of

Palestine. The distance between this world and the world of African society today can only be calculated in terms of history and the flow of events in both contexts.

Simply defined, history is a sum total of past people and events (Miller 1999:17). An analysis of a Biblical text as history (narration) is an analysis about people (collection of social data) and their activities (historical events). The combination of the above approaches, and their application to an African context, is aimed at engaging into new and neglected areas in theological research within the African context. It is also aimed at making a *rapprochement* between theology and society. Luke's story is a narration of historical events about first-century Mediterranean people and their way of life. The incarnation of these stories within the African context cannot dodge a historical, narratological and social scientific analysis.

4.4.2.6 Emics and etics

The broad aim of this study is the application of a narrative and social scientific analysis of leadership and conflict in Luke 9:18-22 to an African context with reference to the question of Jesus' identity. Such a reflection by an African entails knowledge of Luke's narrative, the understanding of Luke's context and the worldview of the Mediterranean world and, by way of analogy, making a connection between first-century Palestine and twenty-first century Africa. One of the objectives of SSC is to avoid anachronism and/or ethnocentrism; hence, the use of models and theories. The use of models and theories is an etic approach, that is, the study of a context by an *outsider*. To understand leadership and conflict in Luke and apply it to an African context it is also necessary to respect the autonomy of the Lukan story of Jesus as understood by his intended audience. This requires an emic approach, which means listening to Luke's story told from the standpoint of an *insider*.

Etic and emic are borrowed terms from language theory in order to describe the perspective from which analyses are carried out in Biblical interpretation. The term emic relates with "phonemics", which are categories of thoughts and explanations of groups that are studied (Elliott 1993:129). It is an anthropological term which refers to the report of a narration from the point

of view of those concerned; that is, the “natives”. It is a cognitive patterning of what is supposed to happen, including what actually happens (Moxnes 1991:251). Luke, in his story, gives the audience an emic description of events through the role of characters and institutions.

The term etic relates to the word “phonetics”; the science of speech sounds. It deals with how external investigators classify systems different from theirs. It refers to an analysis from a scholar’s point of view making use of theories or models formulated by the exegete to facilitate understanding. Models and theories are used by the exegete “here” to understand how people lived “there”. It is an investigation from a social scientific perspective that attempts to transform a subjective account or knowledge of a story into an objective account through the use of tools that can enable verification and authentication.

The analysis of leadership, conflict and identity in Luke will thus begin with an emic reading of Luke’s account of leadership, conflict and identity (focusing on Luke 9:18-22). This reading will indicate where conflict in Luke’s story is present, how it evolves, and how it is resolved. It will also show which characters in Luke’s narrative contested his leadership. An etic reading will indicate the different reasons for conflict in Luke (the “why” question), as well as the reasons of those that contested Jesus’ leadership.

4.4.3 Social scientific criticism and narratology

In § 2.2 and 4.4.2.5 the various approaches in reading Luke’s gospel were discussed. The point was made that the different approaches that are used to analyse Biblical texts do not *per se* exclude each other. Some of these approaches can be used in a complementary manner. This approach will be taken in this study. Narratology will be used in combination with social scientific criticism. The former is necessary for an understanding of Lukan text as a medium of communication, and the latter will be employed to bridge the gap between the contextual world of Luke and the context of the interpreter.⁸⁸

⁸⁸ The choice of these two approaches is influenced by two factors. The first is that SSC highlights, explains and complements historical-critical analysis. Elliott (2001:7) describes SSC as “a method resulting from a merger of exegesis and historical research with the resources of the social sciences”. This being the case, the use of both these approaches would mean redundancy. Secondly, the objective of this study is to address the African

This combination is triggered by Elliott's (1991:8) conviction that "sociological exegesis is the analysis, interpretation, and synthesis (correlation) of (1) the literary, sociological and theological features and dimensions of the text ... and (2) this text's relation to and impact upon its narrower and wider social contexts" (Elliott 1991a:8). In the same vein, Van Eck agrees with Peterson "that the narrative or story is probably a universal means of understanding human social actions and relationships in time"⁸⁹ (Peterson 1985:10; Van Eck 1995:86). From these remarks it is clear that Peterson, Elliott and Van Eck are of the opinion that a combination of reading Luke from both a literary and sociological point of view is essential for its understanding. Its importance is also due to the fact that a narrative analysis also includes the awareness of the social location, the political environment and the cultural influences behind the text that influenced Luke's audience (Resseguie 2005:39).

The combination of these two approaches will enable the understanding of Luke 9:18-22, as well as opening up certain methodological points of departure for an investigation of the possible reasons why Jesus' leadership was spiced with conflicts. A text is a medium of communication and its possible meaning is established by a study and understanding of its literary devices, that is, the way the author (Luke) has structured his narrative in order to inform his audience/readers about the realities of his community. As a medium of communication it is composed in "language". This "language" codifies the relationship between people, as well as their behaviour, belief system(s), culture and social concerns. Language is a powerful weapon in the transmission of information:

[L]anguage is more than simply grammar, syntax and vocabulary. It is rather the sum total of ways in which the members of society symbolize or categorize their experience so that they may give it order and form. Language thus includes total symbolic behaviour.

(Beidelman 1970:30)

context and its social realities. An emic reading of Luke's gospel, as well as an etic understanding thereof, is therefore imperative. This explains the choice of a combination between SSC and narratology as an approach to the study of Luke 9:18-22.

⁸⁹ Peterson's describes his narrative approach to texts as a "literary sociological" approach, that is, a combination of literary and sociological tools (Peterson 1985:ix).

The insights from Peterson, Elliott and Van Eck confirm the relevance of a combination of a literary and a social scientific approach in the study of Luke 9:18-22.⁹⁰ Exegesis is not only a technique; it is also an art. It is a technique because it has a methodology, but also an art because it is a creative transformation of what the text said into what the text says (Kouam 2003:196; Du Toit 2009:107). Moreover, Biblical texts do not have only one meaning. They speak in different ways to different people in different contexts at different times. Because of these variations, no single method is capable or sufficient to analyse a text to its full potential – hence the decision to combine different approaches in this study to understand leadership and conflict in Luke 9:18-22.

Dynamic exegesis entails the ability to use multidimensional approaches in Biblical hermeneutics in order to arrive at informed meanings of texts. The final aim of exegetical study is not the intellectual satisfaction of the exegete. Exegesis should lead to relevant theology that addresses societal needs. The approaches chosen should be able to address these needs.

4.4.4 An emic reading: Narrative criticism

In the emic reading of Luke the following points of departure will be taken. First of all, the focus will be on the conflict between Jesus and the different characters in the narrative. Attention will also be given to Jesus' reaction to these conflicts, as well as the characters' perception of who Jesus is. Secondly, contrary to the view that Luke 9:18-22 is a non-cohesive dependent sub-unit of Jesus' ministry (see e.g., Nolland 1989a:361, 1989b:457), Luke 9:18-22 will be treated as an independent sub-unit in the macro narrative of Jesus' ministry as reported by Luke. The importance of this micro narrative within the context of the Lukan narrative gives it a vantage point between the end of the Galilean ministry and the beginning of the Jerusalem ministry. The importance of Luke 9:18-22 is disclosed in the discussion between Jesus and his disciples that has as its topic his identity and leadership, as well as the

⁹⁰ Traditionally exegesis has been defined as "the historical investigation into the meaning of a biblical text" (Fee 2002:1; Porter & Clarke 1997:6). This is not the way exegesis will be understood in this study. Here, exegesis is understood as investigation and application. Investigation is done by means of scientific exegetical methods, and the results of this investigation will be applied to an African context.

consequences thereof: conflict and rejection by earthly powers and acceptance by heavenly power.

Thirdly, an emic reading of Luke 9:18-22 means the concentration on the “what” of the narrative, its structure and a description of its characters. The narrative will be read as a source for “raw data”. The emic reading will provide *inter alia* information on the frequency of the conflict that Jesus encountered, where it begins in the narrative, the way in which it evolves and how it culminates with his crucifixion. Jesus’ conflict with the different characters in the narrative will be described, and the role Luke 9:18-22 plays in these conflicts will be illuminated. The emic reading will also indicate if there is a link between Jesus’ identity and conflict, if this possible link runs through the narrative, and how Jesus reacted in situations of conflict. In this light, Holgate and Starr agree that “most good narrations involve conflict” (Holgate & Starr 2006:57). The emic reading to be undertaken will indicate if this is also true of Luke’s narrative.

The various characters referred to in Luke 9:18-22 will equally constitute a locomotive of information with relation to Jesus’ leadership and conflict. Holgate & Starr are correct when they state that “unless we read stories as stories, we will never hear the whole story” (Holgate & Starr 2006:56). Focus on Jesus’ relationship with these characters will provide information on the essence of Jesus’ relationship with the respective characters in the narrative, as well as the frequency and intensity of the conflict, if any, that existed between them and the Lukan Jesus. This reading will also elucidate the question of the legitimation of Jesus’ leadership and explain how the Lukan Jesus reveals his identity through his words and deeds.

Finally, Luke 9:18-22 will be understood as a communicative instrument of how Jesus’ early followers understood the relationship between his words and deeds, that is, his identity. The various titles (labels) mentioned in Luke 9:18-22 mediate various understandings of Jesus’ identity. Moreover, there seems to be a relationship between these labels and the conflict Jesus had to endure. A closer look at these labels will therefore help to understand why conflict existed between Jesus and these characters. Luke 9:18-22 seems to communicate answers to some hidden questions that blurred the perception of

Jesus' disciples and his contemporaries regarding his identity. In this regard, the following questions will be kept in mind when the emic reading is done:

- What was the disciples' understanding of Jesus as the Christ?
- What was the crowds' understanding of Jesus being John the Baptist, Elijah or a prophet?
- What was the impact of Jesus' prediction of his death on his disciples?
- What was Jesus' intention in inquiring about the legitimization of his person or identity by the crowds and the disciples?

Answers to these questions will also help to understand the structure of Luke 9:18-22 as a micro narrative, as well as the plot of Luke's narrative.

4.4.5 An etic reading: Social scientific criticism

SSC employs models as heuristic devices. These models help the exegete to specifically gain insight in four aspects of Biblical texts: the cultural world embedded in first-century Mediterranean Biblical texts (e.g., institutions, cultural conventions, personality), the social history of groups, the social organisation of movements and the social worlds of texts and its characters (Soulén & Soulén, in Holgate & Starr 2006:137). SSC further lays emphasis on the understanding of texts as social constructions. To understand any given text thus entails an understanding of the society that produced such a text. SSC helps the modern reader to "get under the skin" of societies embedded in texts.

Conflicts in Luke deal with human beings and their conflicting ideologies and interests. Scarce resources such as authority and power also seem to be a reason for conflict in Luke's narrative. This also seems the case with regard to uncertainty about and questions surrounding Jesus' identity. These conflicts are societal, and thus can better be understood by the use of the social sciences. Sociological, anthropological cross-cultural models guide the methodology of SCC to be coherent and logical. Their usefulness in an etic reading of Luke 9:18-22 is important in many respects. They can help to interpret social information which in turn can help to facilitate a

contextualisation of Luke as “a gospel of conflict” in other contexts. These models will also help to understand the social dynamics that lie in the background of Luke’s narrative. For Van Aarde and Joubert (2009:431), models are “the best thing we have by way of a technique”. The models used in the etic reading of Luke and Luke 9:18-22 in particular will also render the verification of facts gathered through the abductive method possible. It is for this reason that Elliott (1993:48) concludes that SSC is by definition an abductive scholarly approach to the study of the Bible. Regarding the use of models in etic reading, MacDonald concludes in the following manner:

They can bring hitherto unconscious levels of thought into awareness; they enlarge our control over data. Models can also facilitate understanding for the reader by clearly identifying the writer’s frame of reference and by making it more readily available for criticism. The use of models can lead to greater comprehensiveness when doing interpretations by providing categories and suggesting relations between categories.

(MacDonald 1998:26)

The understanding of leadership and conflict in Luke’s gospel, as well as its application to an African context, will be facilitated by such a use of models and theories. This will enable the study at least to consciously try to avoid the perils of anachronism and ethnocentrism.

The faith of the New Testament people was grounded in their socio-cultural context. An etic reading of Luke and Luke 9:18-22 makes access to this context possible. As an approach that recognises and respects the gap between cultures, SSC will facilitate an understanding of the relevance of the question “Who is the Christ?” In view of the relevance of this question in the African context, its application depends on the degree of this understanding. SSC constitutes the investigative-explanatory phase in that it will address the “why” questions of Luke 9:18-22. For example, why is the question of Jesus’ identity acute in Luke’s gospel? Why does Luke introduce his gospel in a context of conflict? Why did Jesus face fierce opposition from his contemporaries? Why did Jesus not gain the support of the public for whom he essentially came? Why were social systems a source of conflict in the Mediterranean world? Why were cultural values pivotal in Luke’s context?

Answers to these questions are a guide to the prescriptive phase, which is that of contextualisation.

4.4.6 An African-hermeneutical reading: Contextualisation

Contextualisation is the prescriptive phase of this study. Contextualisation in this study is firstly understood as the application of the findings of social scientific and narratological study (mentioned in § 4.4.4 and 4.4.5 above), in an African context. Secondly, contextualisation refers to the empowering of African peoples by establishing a link between theology and African realities. With reference to the application of the results of the emic and etic readings of Luke 9:18-22, contextualisation aims at completing the exegetical cycle: reader – text – context – new context – new text – new reader.⁹¹ This exercise starts with the identification of the common traits between first-century Palestine and Africa, before proceeding to see how Luke 9:18-22 speaks within an African context, with reference to the question of Jesus' identity, as well as the relationship between leadership and conflict.

Contextualisation is not about translating Luke 9:18-22 into an African context. It is about identification and relevance: How does Luke 9:18-22 speak to an African? How relevant is the question “Who is the Christ in the African context”? In other words, contextualisation entails the identification of relevant problems within the African context that prompt a response to Jesus' question. Hence, the question “Who is the Christ?” will be treated in relation to the expectations of Africans in respect of their own realities. In contextualisation, Christianity speaks meaningfully to people in their specific socio-economic and political situation. There are problems that are common to all peoples, irrespective of differences in culture. In Africa poverty, diseases, economic inequalities and dictatorship cause an ever increasing number of refugees, exiles, orphans, conflict and misery. Only the true incarnation of the Christian message can attempt an answer of hope especially to the African people.

⁹¹ “New reader” in this case refers to the African person, who has been empowered to such an extent that theological reflection is applied to the realities of his/her environment, while the “new text” is the contextualised text. This model is not exclusively African; it could also be used in order to empower any other community as long as one remains conscious of the twin risk of anachronism and ethnocentrism.

The question of leadership and conflict addressed in Luke 9:18-22 is also relevant for the African context. Models and theories from the social sciences and cultural anthropology can also help to address the leadership crisis in African society (church and secular). In this respect, the power-syndrome leadership theory can be helpful to lead to the prescription of how conflict (involved in leadership) can be curbed, avoided, dealt with or accommodated.

As a method of empowerment, the contextualisation of Luke 9:18-22 should also listen to African experiences regarding the question “Who is the Christ?”⁹² It is an attempt of doing theology from the perspective of the people. Empowerment also means the recognition of the value of other people’s opinion of Jesus. Healey and Sybertz (1996:75) are correct when they state that “human experience is an essential *locus theologicus* in our times” (Healey & Sybertz 1996:75). In fact, Jesus continues to challenge all cultures, ethnic groups and nations with the question of his identity: “Who do you ... say I am?” Even though responses may never be identical, they are useful, urgent and need to be respected.

The third dimension of contextualisation in this study relates to the examination of the titles that so far have been attributed to Jesus by some African scholars. In the quest to offer an African response to the question “Who is the Christ (for Africans)?” many have sought to equate Jesus with existing African honourable titles.⁹³ Jesus is identified as “Brother”, “Ancestor”⁹⁴, “Medicine man”, Chief Diviner”, and “Ancestral Spirit”.⁹⁵ This study will treat these “titles” as African models for the understanding of Christ (Küster 2001:66). One of the fundamental questions to be addressed in the

⁹² The urgency of the African response to the question of Jesus’ identity is what Schillebeeckx (1980:18) calls “the account of the life of Christians”, referred to as a “fifth gospel”.

⁹³ There are about 219 names and descriptions of Jesus Christ, used in 30 African countries according to a survey done by Healey and Sybertz (1996:80-83).

⁹⁴ Even when the same title is being used, it does not mean that it is understood in the same way. In fact, there is no uniform ancestral religion in Africa. Nyamity, for example, calls Jesus Christ “the brother-ancestor from a Tanzanian perspective, while Bujo (1992:81) calls him “the proto-ancestor” from the Zairian perspective (Küster 2001:70-74).

⁹⁵ Other examples are “Victor over death”, “Great hero”, “One who intercedes for us”, “Mediator”, “One who divides everything among us” (Healey & Sybertz 1996:77). These are appropriate descriptive titles in relation to what Christ does. They come as a result of communal or personal experiences of Christ’s impact in their communal or individual lives.

contextualisation of Luke 9:18-22 is whether there is a need to address Jesus with new titles. He is the Christ! The name Christ needs to be interpreted by various cultures and not translated. A translation of the title “Christ” can easily become a form of syncretism. Although Jesus was a Jew, the name Christ is not translatable because it transcends racial, ethnic and national boundaries. Jesus cannot automatically become a European, American, African, South African or a Cameroonian by simply attaching a name to his person. In his function as Christ he *becomes like* ...; He is not The analysis of these African titles can only benefit African Christology. An analysis of Luke 9:18-22 will also expose the implications of the titles referred to above, in the contextualisation process. The question of Jesus’ identity remains relevant and urgent in the African context.

4.4.7 Conclusion

From the period of the Reformation the interpretation of the New Testament as sacred Scripture remains the aim of New Testament scholarship. How best to accomplish this task, however, is a different question (Wenham 2005:104). New Testament scholarship has to be relevant to society and its problems. Because of this, New Testament scholars should develop a theology that addresses specific social realities that plague its audience. A debate on approaches may not be as relevant as the issues that are putting mankind in a state of emergency: leadership crisis, wars and conflicts, hunger, illnesses, election crisis, issues of climate change, crime wave, irresponsible citizenship, moral decadence and hatred. Any Biblical interpretation that does not have at least one of these vices on its agenda is irrelevant and is deemed to be a failure. Theology has to be associated with social realities. It should be an exercise whose strength *inter alia* lays in the search for human responses to and understanding of the question “Who do you say Christ is?”

Finally, a social scientific and narratological analysis of leadership and conflict in Luke 9:18-22 from an African perspective in this study aims to be an exercise of cross-cultural communication between the Mediterranean context of Luke and a new and different context of Africa in a different epoch. It is an attempt to use models and theories in order to understand and deal with societal problems related to leadership and conflict. Such an exercise

demands careful attention and humility; and runs the risk of being done either well or poorly (Rohrbaugh 1996a:1). This risk, however, dares not to threaten the exegete, because even though there is no one way of doing theology, there is an absolute reason for doing theology: the interest and welfare of God's people.

4.5 LIMITATIONS: MODELS, THEORIES AND APPROACHES

The methodology described above to be followed in this study is not without limitations, both at the level of the models and theories being used and at the level of the chosen approaches. There is no assumption that the chosen models and theories will give an exhaustive explanation and understanding of leadership and conflict in Luke and Luke 9:18-22. However, there is the conviction that they can be of help to come to some understanding of these issues, since they provide a prediction of human behaviour. Also, because of the multicultural dimension of the African context the application or contextualisation in one region of Africa (Cameroon), may not necessarily be representative of the rest of Africa. This is further confounded by the fact that most of the conclusions will be drawn from the contributions of other African scholars, including research from a Cameroonian context. The risk of anachronism and ethnocentrism will be curbed by the use of models and theories. Lastly, models and theories that explain a social phenomenon in first-century Palestine may not adequately fit or explain occurrences in an African context because of historical, cultural and geographical differences.⁹⁶ For this reason some theories have been readapted in order to fit the new context of application.

One also cannot beforehand presume that the use of SSC and narratology will lead to one "final" and "correct" interpretation of Luke 9:18-22 with reference to leadership and conflict in the African context, or with reference to Jesus' identity. Approaches are a guide to interpretation, and no approach is final. The use of the above methods in this study is therefore

⁹⁶ This is a sort of *sociological fallacy* that was earlier pointed out by Judge (1980), and later on supported by Stowers (Rosell 2009:82) and Rohrbaugh (1996). The risk of using models constructed from other cultures and applying them to New Testament studies does not scare the exegete. Rather, it creates awareness and alertness in the use and application of these models.

more hermeneutic than scientific. Whereas scientific methodology consists of formulating hypothesis or laws in order to describe and test constant relations between phenomena, the methodology used in this study intends to start from reality to understanding, and then move to explication. Unlike the scientific method of description – classification – explication, it is a methodology of diagnosis – classification – explication – description – verification. Even though this methodology may not be without flaws, the choice of the abductive method gives the study a coherent, persuasive and cogent approach.

Having noticed that there is no clear-cut dichotomy between exegetical approaches, the study is a marriage of combined insights from literary, historical and social critics. This is a marriage between independent bodies that may not necessarily be coherent because each of them has a specific methodology. Nonetheless, as complementary tools in Biblical criticism, these approaches will enrich the understanding of Luke 9:18-22 and its consequent application within the African context.

4.6 CONCLUDING REMARKS

Irrespective of the approach, the interpretation of a Biblical text is an exercise which involves three elements: reader, text and audience. The direction of the interpretation pendulum depends on the interest of the reader. Historical-criticism, narrative criticism and SSC are all sub-disciplines of exegesis that will be used in a complementary manner. The contribution of this study to New Testament scholarship lies in the interest to evolve from the “that” and “what” data, to the “how”, “why” and “what for” information. This interest refers to the interpretation and application of the interrelation between texts and their contexts to a new context, with different or similar social, political, economic, cultural and religious realities.

The use of “alternative”⁹⁷ methods in reading Jesus’ story in Luke 9:18-22 in particular, and Luke’s gospel in general, does not conform to the idea that “everyone interprets the Bible in their own way” (McKenzie & Haynes 1999:5) in an absolute sense. Instead, it is a mark of distinction from other

⁹⁷ They are alternatives in the sense that they do not purport to present a “final” interpretation of Luke 9:18-22 in particular, and Luke’s gospel, in general.

scholars who have done exegesis on Luke's gospel, either in parts or as a whole. SSC applied in this study is not about the sociology or anthropology of the Bible; it is a fusion of social sciences and exegesis. The application of SSC and narratology will be controlled by the social systems being studied, both in the past and in the present. It is a *to-and-fro* exercise between reader, text and contexts.