

**DIPLOMATIC PEACEMAKING ACCORDING TO THE ABIGAIL
APPROACH (1 SAMUEL 25:14-35) AND ITS RELEVANCE TO THE NORTH
KIVU CONTEXT IN THE DEMOCRATIC REPUBLIC OF THE CONGO**

by

Véronique KAVUO KAHINDO

**Submitted in accordance with the requirements
for the degree of**

MASTER OF THEOLOGY

in the subject

OLD TESTAMENT

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF E B FARISANI

November 2011

DECLARATION

Student number: **4104-156-9**

I declare that **DIPLOMATIC PEACEMAKING ACCORDING TO THE ABIGAIL APPROACH (1 SAMUEL 25:14-35) AND ITS RELEVANCE TO THE NORTH KIVU CONTEXT IN THE DEMOCRATIC REPUBLIC OF THE CONGO** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

SIGNATURE

Kavuo Véronique KAHINDO

DATE

DEDICATION

To my Mother Kahambu Luhimbo Melanie,
And in memory of my Father Kahindo Lusenge Laurent
Your example of determination and resilience continues to inspire me
in my own encounter with various discouragements.

ACKNOWLEDGEMENTS

I am indebted to many honourable persons for their experience, advice, and financial assistance, of which I am a fortunate beneficiary, in order to initiate and complete this scientific survey.

For the successful completion of this dissertation, I would like to express my gratitude in particular to Professor E B Farisani, my supervisor whose encouragement reassured me, and whose stimulating critique sharpened my approach to this study. I found in him a conscientious guide and a wise advisor. I extend my sincere gratitude to the University of South Africa (UNISA), my Alma matter, particularly to the staff of its “Department of Old Testament” (Theology).

I would also like to single out Dr Charl Schutte for editing this dissertation. A word of appreciation to Dr Norbert M. Gibango and Reverend Richard Kugbeh-Kasin, both lecturers at the Saint John Vianney Seminary (Pretoria), for reading the draft of this survey, pointing out errors in it, offering insightful observations about it, and reminding me of other possible interpretations of the problems I have raised. I thank them!

I would like to thank Mr. Mike Beleli for his help by reading all the manuscripts of this dissertation with regard to the grammatical point of view.

I am forever indebted to the United Evangelical Mission (UEM) for all the financial support that I received during my Master’s studies at the University of South Africa (UNISA). My sincere gratitude also goes to the Baptist Community in Central Africa (CBCA) for their recommendation to the UEM scholarship on my behalf allowing me to be granted support for the accomplishment of my Master’s research.

I owe an exceptional debt of gratitude to all members of my family since they have endured my absence due to my research work. May you find through this work an object of thankfulness and joy!

ABSTRACT

This dissertation is a contextual reading of 1 Samuel 25:14-35 that highlights the Abigail approach to peacemaking. The synchronic analysis of this text done in the light of the context of North Kivu conflict resolution focuses on the literary analysis of the text. The interaction between the two contexts of peacemaking, in the Abigail narrative and the North Kivu context, allows me to recommend “participative negotiations” as a suitable diplomatic means to solve North Kivu conflicts for a lasting peace.

In fact, participative negotiations inspired by the Abigail strategy contrast with the diplomacy of avoidance and competitive negotiations, by which North Kivu cannot reach lasting peace. However, the strategists of peacemaking, involving North Kivu rank-and-file in the peacemaking process, must first build mutual confidence between the parties in conflict during discussions, then analyse their respective interests, and bring them to suggest suitable strategies using objective criteria which can lead the parties to true consensus.

KEY TERMS

Synchronic method, Contextualisation, Inculturation Hermeneutics, Abigail strategy, Diplomatic peacemaking, Diplomacy of avoidance, Participative negotiations, Conflict situation, North Kivu province, David, Nabal, Monarchy during Saul’s kingship, Rape as weapon of war, Gender genocide.

LIST OF ABBREVIATIONS

| | |
|----------|---|
| ADF/NALU | Allied Democratic Forces/National Army of Liberation of Uganda |
| AFDL | Alliance des Forces Démocratiques pour la Libération |
| AI | Amnesty International |
| BHS | Biblia Hebraica Stuttgartensia |
| CBCA | Communauté Baptiste au Centre de l’Afrique |
| Chap. | Chapter |
| CGARC | Crisis Group Africa Report on Congo |
| CNDP | Congrès National pour la Défense du Peuple |
| CP-SRP | Comité Provincial des Stratégies de Réduction de la Pauvreté |
| DRC | Democratic Republic of the Congo |
| FAR | Forces Armées Rwandaises |
| FARDC | Forces Armées de la R. D. Congo |
| FAZ | Forces Armées Zaïroises |
| FDLR | Forces Démocratiques pour la Libération du Rwanda |
| FNL | Forces Nationales pour la Libération |
| HIV | Human Immunodeficiency Virus |
| AIDS | Acquired Immune Deficiency Syndrome |
| HRW | Human Rights Watch |
| ICD | Inter- Congolese Dialogue |
| IDMC | Internal Displacement Monitoring Centre |
| IDP(s) | Internally Displaced Population (People) |
| IRC | International Rescue Committee |
| IWPR/IJP | Institute for War & Peace Reporting/International Justice Programme |
| Jg | Judges |
| Kg | Kings |
| LXX | The Septuagint |

| | |
|-----------|---|
| MAGREVI | Mutuelle des Agriculteurs des Virunga |
| MLC | Mouvement pour la Libération du Congo |
| MONUC | Mission de l'Organisation des Nations Unies au Congo |
| MONUSCO | Mission de l'Organisation des Nations Unies pour la Stabilisation au Congo |
| MT | Masoretic Text |
| NET Bible | New English Translation Bible |
| NDR | Narrative of David's Rise |
| NGO | Non-Governmental Organisation |
| NKJV | New King James Version |
| RCD | Rassemblement Congolais pour la Démocratie |
| RPF | Rwandan Patriotic Front |
| Sm | Samuel |
| TNG | Transitional National Government |
| TOB | Traduction Œcuménique de la Bible |
| UEM | United Evangelical Mission |
| UK | United Kingdom |
| UK BA | UK Border Agency |
| UN | United States |
| v. | Verse |
| vv. | Verses |
| YHWH | Yahweh |

TABLE OF CONTENTS

| | |
|----------------------------|-----|
| DECLARATION..... | I |
| DEDICATION | II |
| ACKNOWLEDGEMENTS | III |
| ABSTRACT | IV |
| KEY TERMS | IV |
| LIST OF ABBREVIATIONS..... | V |
| TABLE OF CONTENTS..... | VII |

Chapter One

| | |
|---|-----------|
| GENERAL INTRODUCTION..... | 1 |
| | |
| 1.1 BACKGROUND AND MOTIVATION | 1 |
| 1.2 STATEMENT OF THE PROBLEM | 3 |
| 1.3 HYPOTHESIS | 5 |
| 1.4 THEORETICAL FRAMEWORK AND METHODOLOGY | 6 |
| 1.4.1 Introduction | 6 |
| 1.4.2 Definition..... | 7 |
| <i>1.4.2.1 Ukpong’s Inculturation Hermeneutics</i> | <i>7</i> |
| <i>1.4.2.2 Tri-polar exegetical model.....</i> | <i>9</i> |
| 1.4.3 Inculturation Hermeneutics and the present work..... | 11 |
| <i>1.4.3.1 Exploring the North Kivu context and that of the text.....</i> | <i>11</i> |
| <i>1.4.3.2 Analysis of the biblical text.....</i> | <i>12</i> |
| <i>1.4.3.3 Appropriation.....</i> | <i>13</i> |
| 1.5 LITERATURE REVIEW | 14 |
| 1.5.1 Reading of 1 Samuel 25..... | 14 |
| <i>1.5.1.1 Erotic and political dimension in the narrative about Abigail.....</i> | <i>14</i> |

| | |
|---|----|
| 1.5.1.2 <i>The relationship between Nabal and Abigail</i> | 16 |
| 1.5.1.3 <i>The narrative of 1 Samuel 25 as part of the history of David's Rise</i> .. | 17 |
| 1.5.1.4 <i>My contribution to the interpretation of 1 Samuel 25</i> | 18 |
| 1.5.2 Conflicts and wars in North Kivu..... | 20 |
| 1.6 OBJECTIVE AND RELEVANCE | 22 |
| 1.7 SCOPE AND LIMITATIONS OF THE STUDY | 23 |
| 1.8 RESEARCH ETHICS | 24 |
| 1.9 CHAPTER OUTLINE | 24 |

Chapter Two

| | |
|--|-----------|
| CONFLICTS AND WARS IN NORTH KIVU | 27 |
| 2.1 INTRODUCTION..... | 27 |
| 2.2 BRIEF GEOGRAPHIC PRESENTATION OF NORTH KIVU | 28 |
| 2.3 NORTH KIVU'S SOCIO-ECONOMIC SITUATION..... | 29 |
| 2.3.1 Population..... | 29 |
| 2.3.2 Economy..... | 30 |
| 2.4 NORTH KIVU'S HISTORY OF VIOLENCE..... | 31 |
| 2.4.1 Migration and land conflict..... | 32 |
| 2.4.2 Escalation of violence in North Kivu: 1990-1997..... | 34 |
| 2.4.3 The second rebellion (1998-2003)..... | 37 |
| 2.4.4 The Kivu conflict (2004-2009)..... | 42 |
| 2.5 PARTICULAR SITUATION OF WOMEN..... | 45 |
| 2.5.1 Situation of North Kivu women in general..... | 45 |
| 2.5.2 Rape as "Weapon of War" and "Gender Genocide" in North Kivu..... | 46 |
| 2.6 SUMMARY | 49 |

Chapter Three

THE SOCIO-HISTORICAL CONTEXT OF 1 SAMUEL.....51

3.1 INTRODUCTION.....51

3.2 THE SOCIO-ECONOMIC CONDITIONS OF A PRE-MONARCHICAL

ISRAEL.....51

3.2.1 Israelite tribal organisation during the pre-monarchical period.....52

3.2.2 Social life and conservatism.....53

3.2.3 Economic life.....56

3.3 THE INTERNAL AND EXTERNAL FACTORS IN THE RISE OF THE MONARCHY.....58

3.3.1 Modifications of the Israelite tribal system.....58

3.3.2 The Philistine and other external threats to Israel.....60

3.4 THE INTERNAL SOCIO-POLITICAL AND ECONOMIC SITUATION.....62

3.4.1 Institution of the monarchy within Israel.....62

*3.4.1.1 Changes brought about by the monarchy during Saul's Kingship*63

(a) Political changes.....63

(b) Socio-economic changes.....65

(c) Religious changes.....66

3.5 SUMMAR.....69

Chapter Four

LITERARY ANALYSIS OF 1 SAMUEL 25:14-35.....71

4.1 INTRODUCTION.....71

4.2 LITERARY CONTEXT OF 1 SAMUEL 25:14-35.....72

4.2.1 Location of 1 Samuel 25:14-35 in the Hebrew canon.....72

4.2.1.1 The Patriarchal narratives in the Abigail story.....72

4.2.1.2 Abigail narrative and the wisdom account.....74

(a) Meaning of wisdom.....74

(b) Wisdom account in the Abigail story.....75

4.2.1.3 Abigail narrative and the prophecy.....78

| | |
|--|-----|
| (a) Meaning of prophecy..... | 78 |
| (b) Prophecy in the Abigail story..... | 80 |
| 4.2.2 The placement and function of the Abigail story in Samuel..... | 82 |
| 4.2.2.1 <i>Authorship, dating and structure of the books of Samuel</i> | 82 |
| 4.2.2.2 <i>The passage of 1 Samuel 25:14-35</i> | 85 |
| 4.3 LITERARY GENRE OF 1 SAMUEL 25:14-35..... | 87 |
| 4.4 ANALYSIS OF 1 SAMUEL 25:14-35..... | 88 |
| 4.4.1 Justification of the choice of 1 Samuel 25:14-35..... | 89 |
| 4.4.2 Reconstruction and annotating 1 Samuel 25:14-35..... | 90 |
| 4.4.3 Translation of 1 Samuel 25:14-35..... | 93 |
| 4.4.4 Inner Structure of 1 Samuel 25:14-35..... | 95 |
| 4.4.4.1 <i>Structure of 1 Samuel 25</i> | 95 |
| (a) Plot..... | 96 |
| (b) Exposition of 1 Samuel 25..... | 96 |
| 4.4.4.2 <i>Analyzing details of the summit “C” (1 Samuel 25:14-31)</i> | 98 |
| (a) Report brought to Abigail: vv. 14-17..... | 98 |
| (b) Abigail’s encounter with David: vv. 18-31..... | 99 |
| (i) Abigail’s preparations for meeting David: 18-19..... | 99 |
| (ii) Description of the moment of meeting: 20-22..... | 99 |
| (iii) Abigail’s intercession with David: 23-31..... | 99 |
| - Concerning the past offense: vv. 24-27..... | 100 |
| - Concerning the future: vv. 28-31..... | 102 |
| 4.5 SUMMARY..... | 102 |

Chapter Five

THE ABIGAIL APPROACH AS A MODEL FOR DIPLOMATIC CONFLICT RESOLUTION IN NORTH KIVU/DRC.....104

| | |
|---|-----|
| 5.1 INTRODUCTION..... | 104 |
| 5.2 GUIDELINES FOR CONFLICT NEGOTIATIONS..... | 106 |
| 5.2.1 Diplomacy of avoidance..... | 108 |
| 5.2.2 Competitive negotiation..... | 110 |

| | |
|---|------------|
| 5.2.3 Participative negotiations and their guidelines..... | 113 |
| 5.2.3.1 <i>Attack problems, not individuals</i> | 115 |
| 5.2.3.2 <i>Build trust between parties in conflict</i> | 117 |
| 5.2.3.3 <i>Discussion and analysis of the interests</i> | 119 |
| 5.2.3.4 <i>Listening, understanding and questioning</i> | 120 |
| 5.2.3.5 <i>Suggestion of ingenious ideas</i> | 121 |
| 5.2.3.6 <i>Objective criteria and conditions of the feasibility</i> | 122 |
| 5.3 SUMMARY..... | 124 |
| | |
| Chapter Six | |
| GENERAL CONCLUSION..... | 126 |
| | |
| 6.1 APPRAISAL AND SUMMARY..... | 126 |
| 6.2 FURTHER RESEARCH..... | 131 |
| | |
| LIST OF REFERENCES..... | 132 |

Chapter One

GENERAL INTRODUCTION

1.1 BACKGROUND AND MOTIVATION

Since time immemorial, a lack of peace has been an ever-present concern for the human race as it brings many different kinds of insecurity. During this century, the human race appears to have become much more insecure than before. The world has become the scene of much warfare and fighting. In many states, political tensions and conflicts are merely being appeased and retracted. For this reason, a fear of reciprocal destruction has become the most decisive argument which makes belligerents hesitate and postpone further outbreaks of harmful hostilities (Ngwey 1988:90).

At present, especially in the so-called Third World, essentially commercial wars are imposed by criminals dealing in raw materials. Subsequently, some African countries have become real fields of open or latent wars. The specific case of the mining province of North Kivu¹ in the eastern Democratic Republic of the Congo² constitutes a striking example, as Tisdall (2009:1-3) states in his report. Since 1993, the lengthy and brutal conflict in this province has caused severe suffering and trauma for civilians, with estimates of millions of fatalities either directly or indirectly resulting from the fighting. With reference to the North Kivu crisis, there have been frequent reports of arms bearers killing civilians, destroying property, committing widespread sexual violence, and causing hundreds of thousands of people to flee their homes and otherwise breaching humanitarian and human rights laws.

In a survey of mortality rates in the Democratic Republic of the Congo (DRC), the International Rescue Committee (IRC), a United States-based humanitarian non-

¹My focus in the present study is on the North Kivu province. I choose to focus on this particular province because of my origin and my own experience of recurrent atrocities, conflicts and wars in this province, and the consequences that followed them.

²The eastern DRC area consists of four troubled eastern provinces of the DRC: Orientale, North Kivu, South Kivu, Maniema and Katanga.

governmental organisation, has found that 3.3 million deaths can be attributed to the eastern DRC war between August 1998 and November 2002. For the IRC, this is “one of the most deadly wars ever documented in Africa, indeed the highest war death toll documented anywhere in the world during the past half-century” (IRC 2003:ii). Most of the victims were non-combatants or civilians who died as a result of the breakdown of economic, social and health infrastructures, either from hunger, insect and snake bites, or attacks by wild animals in their bush hideouts and in addition, rape and murder. Nzongola (2004:1)³ adds:

Despite the magnitude of the tragedy, the international community has generally remained silent about this crime and its perpetrators, both internally and externally. It has persisted in observing a policy of benign neglect. Observers ask why it is that the former Liberian President Charles Taylor has been indicted by the international war crimes tribunal in Sierra Leone, while the key perpetrators of a much larger tragedy in the Congo have gone unpunished. This is even though some of them have been named in the United Nations panel of experts’ report on the looting of Congolese natural resources.

Indeed, this kind of lack of seriousness with which the DRC situation, especially the North Kivu crisis, is addressed at the national and international level has left this province occupied by several armed rebel groups which often impose incessant wars with horrendous consequences on poor populations.⁴ Furthermore, Congolese are confused and upset by the freedom enjoyed by rebel leaders despite their crimes carried out by means of an impressive arsenal. Questions that anyone with common sense asks are: From whom do these rebels get such important quantities of weapons and ammunition? Through which channels do they smuggle them into DRC? Why do both civilian and military authorities, in Kinshasa as well as in North Kivu, allow them to be armed to such a degree that they always defeat the regular army and hurt peaceful citizens even after various cease-fire agreements? Are there treacherous leaders within the ranks of Congolese military and decision-makers?

³ Nzongola refers here to the Report of UN Security Council 2003.

⁴ For more details, read Chapter Two of this dissertation: “Conflict and wars in North Kivu.”

Although this study does not deal with all these questions, they aroused my motivation to understand the profound reasons that lay behind different failures of cease-fire agreements, and how I should propose a way to restore lasting peace in the conflict-ridden and war-torn North Kivu.

Therefore in the present research I intend to discuss the issue of the peace process in cases of conflict and war. I use the situation of conflict that opposed Nabal and David (1 Sm 25) and the way Abigail managed to restore peace between them (1 Sm 25:14-35). This biblical text is approached from the perspective of the North Kivu context in an attempt to point out its relevance for conflict resolution.

In the next paragraphs, I introduce the research problem which leads to the present study.

1.2 STATEMENT OF THE PROBLEM

Since the beginning of the tragedy in the eastern DRC in general and in the North Kivu province in particular, reflection meetings and teams of conflict resolution practitioners have been engaged in discussions with the main belligerents in the Congolese war, in order to achieve a cessation of hostilities. Unfortunately, one notes that tensions are only mildly appeased and retracted instead of being completely eradicated. The reality in the eastern DRC crisis is that, the so-called end of a war or conflict invariably only postpones possible future confrontations. As a result, conflicts and insecurity continue to cause infamy, and the population is virtually at all times under duress to bear the brunt of the fighting.

In the particular case of the North Kivu socio-political crisis, everyone knows that lot of time and energy are invested in terms of meetings for negotiation, but they constantly bring only unpredictable resolutions. Peace process facilitators are always thwarted by the main problem that unsatisfied antagonists, each one on their own side, after signing cease-fire agreements, always prepare themselves for new attacks. As Jordan (2005:2) wrote in 2005, the North Kivu province is still torn by continuous tensions although a multitude of peace agreements have been signed. In this regard,

one of my major concerns is to know why in resolving conflicts in North Kivu there is always a kind of serious deficiency that controls meetings and lead to poor results for the eradication of conflicts. In addition, may there be a link between the failure of negotiations and meetings procedures?

The focus of this research is to examine how the conflict between David and Nabal was resolved by means of Abigail's intervention (1 Sm 25:14-35), and then to spell out its significance for the North Kivu conflict resolution, the central research question is:

How does the Abigail's approach for peacemaking in the Hebrew Bible serve as a helpful model for the North Kivu conflict resolution for a lasting peace?

To deal with this central research question, I would like to answer in turn the sub-questions which respectively constitute the foundation stone for the forthcoming chapters of this study:

- i. Which meaning could one give in general to conflict and peace? Would peace be understood as an armed peace?
- ii. What are root causes of North Kivu conflicts and wars and why are different cease-fire negotiations and peace treaties always violated?
- iii. What is the socio-historical and religious context of the Abigail narrative? What changes were brought by the monarchy during Saul's kingship and what were their consequences?
- iv. What is the significance and role of the Abigail narrative in the Book of 1 Samuel, and how does it speak to the North Kivu context of recurrent conflicts and wars?

These key questions will guide the reflection in this study on the peacemaking process within the North Kivu province. The next section concerns the hypothesis on which this study is based.

1.3 HYPOTHESIS

Based on the problem, the research question and sub-questions mentioned above, I begin by stating that there is an honourable and worthy way for the human race, as a race of rational beings, to search for peace. This way consists of correctly solving conflicts through negotiation methods. The resolution of conflicts by negotiation turns out to be one of the most positive ways by which a durable peace is acquired. This, in my view, means that peace assumes a positive significance which must be obtained through harmony and successful consensus.

For this reason, peace can be briefly defined as a “concord, agreement, understanding reigning between members of a community or between different communities, and ultimately as the harmony and the reconciliation between human beings, as a being of relationships” (Ngwey 1988:90). With regard to the definition above, peace cannot be understood as an armed peace or a discrete war where antagonists continue to provide a large “effort of war”, while the conflicts, tension and opposition of the interests are increasing.

With reference to the North Kivu context, it is possible to not endorse the philosophy of exacerbating conflicts which sustains the following adage: « *Si vis pacem, para bellum*⁵ » (who desires peace prepares for war). One must have in mind the use of a suitable diplomatic negotiation procedure within the process of peace-building. But more often in North Kivu, various cease-fire negotiations and peace treaties are violated by their signatories. Since negotiation is the most used technique of diplomatic intervention in peace processes, the crux of recurrent failures of various cease-fires in North Kivu would be linked to the misuse of the strategic imperatives of that technique.

⁵ Literally "If you wish for peace, prepare for war" (usually interpreted as meaning “peace through strength,” a strong society being less likely to be attacked by enemies). The adage is from 4th or 5th century Latin author Publius Flavius Vegetius Renatus’s *De Re Militari*, Book 3 (http://en.wikipedia.org/wiki/Si_vis_pacem,_para_bellum#cite_note-0).

Therefore, the hypothesis that this study seeks to verify is that a dialogue between the context of Abigail's strategy of diplomatic peacemaking described in 1 Samuel 25:14-25, and the contemporary context of conflict resolution in North Kivu can highlight an appropriate dynamic of negotiation that facilitators in the peace process should not neglect during meetings aimed at discussing North Kivu peace. Through this dialogue, biblical teachings on the Abigail model are more useful in the context of the socio-political crisis of the province of North Kivu.

The dialogue leads to the understanding that North Kivu people (both men and women) should first be fully involved in the peacemaking process. They must be wise enough and willing to carry and bear their burdens, and also find solutions to their disagreements, having in mind that they are the ones who suffer more from the serious consequences of persistent conflicts and wars. They must have the courage and determination to sit down amicably with their opponents, and talk about their respective concerns, forgive each other and speak out against injustice. The avoidance of vengeance and retribution must be a central point of concern. In this way, together, they will be able to combat violence, oppression and even denounce all enemies of peace and therefore prevent conflicts and wars.

To achieve the above, in the next section I describe the theoretical framework and the methodology of the study.

1.4 THEORETICAL FRAMEWORK AND METHODOLOGY

1.4.1 Introduction

This study is designed as a contextual reading of 1 Samuel 25:14-35 which underlines Abigail's method of peacemaking between Nabal's family and David. It is an interaction between the context of the text with that of conflict, social violence and injustice resulting in North Kivu wars and conflicts. In the contextual theoretical framework adopted for this study, my particular option is the Inculturation

Hermeneutics inspired by Ukpong (1999:313-329) and later, developed by Grenholm and Patte (2000), Draper (2002:12-24) and West (2009:249-252).

For the sake of clarity, what Inculturation Hermeneutics means, is described below.

1.4.2 Definition

1.4.2.1 Ukpong's Inculturation Hermeneutics

Inculturation Hermeneutics is a contextual methodology (Ukpong, *et al* 2002:12), which means that the interpretation of text is consciously done from the perspective of a particular context. And in this case the analysis of the context is done from the perspective of the world-view of the culture concerned.

In fact, Ukpong's basic hermeneutic theory is that "the meaning of a text is not seen as hidden in the past history of the text. Rather it is seen as a function of the interaction of the contemporary context with the text and its context" (1995:10). This approach seeks to make any community of ordinary people and their social-cultural context the subject of interpretation of the Bible through the use of the "conceptual frame of reference" of the people and the involvement of ordinary people in the interpretation process (Ukpong, *et al* 2002:12).

Concerning the procedure in Inculturation Hermeneutics, Ukpong underlines first of all the preliminary condition contained in the interpretation process. For doing Inculturation Hermeneutics, the interpreter must commit himself/herself to the "inculturation movement which seeks strong interaction of the Christian faith with all aspects of African (...) life and thought. Added to this is the interpreter's critical review of his/her conditioning and biases for the purpose of utilizing them critically and creatively" (1995:10). Ukpong then outlines five steps that depend on the process of actualizing the biblical message within the African context. These steps are summarised below.

During *the first step* the interpreter identifies his/her own specific context and perspective that dynamically or approximately corresponds to the historical context of the text. Then he/she analyses this context of interpretation (the interpreter's context) "which forms the background against which the text is to be read" (Ukpong 1995:11). The analysis engages a dialogue between the total context of interpreter and the historical context of the text. This historical analysis must provide information about the socio-cultural, economic, political or religious situation that the text reflects, and that may be approximate to the interpreter's situation in his/her context (Ukpong 1995:10-11).

In the process of Inculturation Hermeneutics, *the second step*, according to Ukpong, still focuses on the context of the interpreter. It provides the background against which the text is to be studied. When this background is identified, it is analysed according to five levels suggested by Ukpong (1995:11):

- The *phenomenological* analysis: to clarify the specific issues in the context of the interpreter against which the text is to be interpreted.
- The *socio-anthropological* analysis: to explicate the issues in terms of the people's world-view.
- The *historical* analysis: to investigate the issue in relation to the people's life history.
- The *social* analysis: To look at the issues with respect to their implication to the lives of the people. This includes cultural, economic, political and religious implication.
- The *religious* analysis that seeks to point out the religious implications of the issues identified.

The third step is the analysis of the historical context of the text that allows a proper focus for discussing the text. The aim is to put the text in relation to a contemporary context, i.e. to understand how issues analysed in the historical context of the interpreter were experienced by the people of the text (Ukpong 1995:12).

The fourth step is the analysis of the text in view of the already analysed contemporary context. At this stage the analysis follows a number of steps: a critical review of current interpretations, a textual analysis, the placement of the text in its larger, immediate and mediate contexts in order to clarify the focus of interpretation, and the interpretation of the text which goal is to find the dynamic meaning of the text in a contemporary context (Ukpong 1995:12).

The fifth step consists of putting together the two contexts in a dialogue i.e. to put together the results of the discussion and actualise the message of the text in a concrete situation (Ukpong 1995:12).

It should be noted that the use of Ukpong's Inculturation Hermeneutics as described above might lead to an incomplete process of interpretation when it fails to contextualize the message of the text to make it relevant to the contemporary situation. However, in order to attempt to allow the text to speak for itself "at the level of the analysis of the text, Ukpong's inculturation approach may be supplemented by the distantiation phase of the Tri-polar Exegetical Model". (Nyirimana 2010:38)

The Tri-polar Exegetical Model as defined by Draper and West is now discussed.

1.4.2.2 Tri-polar exegetical model

The Tri-Polar Exegetical Model is an interpretive approach initiated by the scholars Grenholm and Patte (2000), further developed by Draper (2002:12-24), and then afterwards highlighted by West (2009:249-252). The three poles refer to three major phases or moments characteristic of the approach, namely the distantiation, contextualisation and appropriation phases (Nyirimana 2010:40). Below, I briefly describe these three poles.

The distantiation pole according to Draper (2001:156) is the phase in which the interpreter must allow the text to speak for itself, in its own context. During this process, the interpreter must stay away from the text in order to listen to its exact meaning before it can address the interpreter's context. Various tools are required to

allow the text to speak in its origin and social context, and aimed at reconstructing the text in its original context.

The Contextualisation Pole is the phase in which the interpreter analyses his/her own context and of his/her community in order to determine the kind of questions to put to the text, and what kind of answer to expect (Draper 2002:16). During this moment, the interpreter speaks back to the text, challenges it with the specific questions and problems from his/her life-situation and from his/her context. For expected fruits, the interpreter, in this dialogue, is required to have a good knowledge of his context and to be aware of specific needs that the text should address (Draper 2002:17; Nyirimana 2010:41).

The Appropriation Pole is one more step brought by Draper (2002:18) to those of Ukpong. During this phase, the dialogue between the two contexts mentioned above reaches its high point. This third pole “refers to the moment whereby the text and its context are brought to an agreement with the interpreter’s context. The conversation between the text and the interpreter’s context is facilitated by the reader. It is the reader who enables the regular back-and-forth movement between text and context, thus making the text and context mutually engage.” (West 2009:250; Nyirimana 2010:41). At this stage, West (2009:250-252) emphasised Draper’s role played in the interpretive process. In his description of the process of appropriation, West (2009:250) underlines that the “appropriative reader” allows a mutual dialogue between the context of the text and his own context in shaping the interpretation according to his/her “ideo-theological” option on the biblical text.

The process of interpretation is summarised in the description of what West (2009:255) calls the “integrative dynamic between the three poles”, as follows:

The contextual pole makes a contribution to the ideo-theological orientation of the appropriation pole, in terms of the reader’s social location and the choices readers make about their social location. The textual pole makes a contribution to the ideo-theological orientation of the appropriation pole, in terms of its own core axis (as discerned by particular readers).

I now turn to the use of Inculturation Hermeneutics in this study.

1.4.3 Inculturation Hermeneutics and the present work

With regard to this present research, the Tri-polar Exegetical Model, as mentioned above, attracts my attention. However, my use of Ukpong's Inculturation Hermeneutics is of benefit to this study because it leads me to a contextual reading of 1 Samuel 25:14-35. The focus is on the dialogue of two contexts: the context of the text (1 Samuel 25:14-35) and the North Kivu context of war and conflicts. This Contextualisation Pole correlates closely with the third pole of Draper and West, the Appropriative Pole, and highlights the use of the Inculturation Hermeneutics of Ukpong. Therefore, my particular interest in this study is the search for the lasting peace in North Kivu as reflected from Abigail's context. The present study is drawn in three main parts that correspond to the poles of the Tri-Polar Exegetical Model described above.

1.4.3.1 Exploring the North Kivu context and that of the text

The first step in this first stage concerns the analysis of the North Kivu context of recurrent conflicts and wars of which cease-fire agreements are always violated. As the Inculturation Hermeneutics is concerned with the appropriation of the biblical message to the concrete situation of the interpreter, at this stage, my attention is given to the "context of interpretation" (Ukpong 1995:11) that is, the North Kivu context. Thus, the context of conflicts and violated negotiations in North Kivu constitutes the background against which 1 Samuel 25:14-35 will be read, and it is used as the main guide to the interpretation of the text.

In the present step the analysis of the context of interpretation is done with special focus on situations and events in the history of the population of North Kivu province, the politic of the Democratic Republic of Congo and the North Kivu natural resources that may have an impact on conflicts and wars, and on violation of various cease-fire agreements. The analysis of these different aspects of the context of North Kivu is expected to provide the questions to put to the selected biblical text. This

context of conflicts and negotiations constitutes the social location from which 1 Samuel 25:14-35 is read.

The next step is the analysis of the historical context of 1 Samuel 25:14-35 that provides information about the socio-economic, political and religious situation in which the narrative of Abigail takes root. The goal consists of establishing a link between the historical context of the Abigail narrative and the North Kivu's situation (Ukpong 1995:10; Adamo 2008:578). Indeed, 1 Samuel 25:14-35 is placed within the socio-historical context related to the establishment of the monarchy in ancient Israel in general, and to the context of David and Saul's conflicts, followed thereafter by David's non-violence attitude in particular.

1.4.3.2 Analysis of the biblical text

The second stage of my use of the Inculturation Hermeneutics is the analysis of the literary context of 1 Samuel 25:14-35 (Stuart 2001:6-12) of 1 Samuel 25:14-35 which includes a survey of its literary context, genre and structure. Focusing on the synchronic reading of the text (Aletti *et al* 2005:67-81), the narrative criticism (Hays 2009:3-18) helps me to a clearer understanding of 1 Samuel 25:14-35 by using the elements provided by the narrator. This approach obliges me to stay within the text as the present study searches for the meaning in re-reading the narrative with new eyes (Hays 2009:7).

For this reason, the analysis of 1 Samuel 25:14-35 involves the critical review of current interpretations, the textual analysis, the larger, immediate and mediate contexts in order to clarify the focus of the interpretation of the text which goal is to find the dynamic meaning of the text that moves beyond the descriptive understandings of the Abigail narrative to a personal application of the conflict resolution in North Kivu.

On the other hand, it should be noted that this analysis may not be sufficient without accessing the world of the narrator. It is necessary to analyse the background of the text (Randy 2006:10-34). This diachronic aspect of the study is related to the

milieu which the narrator produced the text, and it refers to the events and time within which 1 Samuel 25:14-35 is couched (Randy 2006:11). The next step is concerned with studying the specific time in which 1 Samuel 25:14-35 was written (Randy 2006:13-16), the culture referring to the manners, customs, institutions and principles that characterise any particular age and the environment within which people conduct their lives (Osborne 2006:127).

Finally, one should bear in mind that 1 Samuel 25:14-35 does not speak in isolation (McKinlay 1999:74). It displays a number of parallels with many other texts in the Book of 1 Samuel, and also with other texts in the Old Testament. Thus, to better clarify the literary context of 1 Samuel 25:14-35, the Intertextuality approach will be used to understand the relationship between 1 Samuel 25 and the Patriarchal Narratives, the Narrative of David's Rise (NDR) and other texts in the Old Testament (Biddle 2002:618-619).

1.4.3.3 Appropriation

As shown previously, the present study is a dialogue between 1 Samuel 25:14-35 in its context and the context of conflicts and wars in North Kivu. It should be noted however that between the two contexts there are no exhaustively specific and identical details that would intersect. In this case, Ukpong (1995:10) suggests:

Just as in translation whereby dynamically equivalent words are used to translate the biblical text where there are no exact equivalents, so, dynamically equivalent contexts are used to mediate the message of the text where there are no exact equivalent contexts.

For this reason, I find one of the obvious similarities lying in the socio-economic historical situation of North Kivu and that of monarchical Israel. The two contexts are respectively the background for the real causes for each of conflicts. In Israel, the rise of the monarchy that brought major structural changes favoured the aristocracy that would later lead to attitudes of arrogance and contempt between people, as in the conflict between Nabal and David. In the same way, in the DRC, the

historical situation of the respective arrivals of immigrants, as well as the land granted to them, and the different favours that they had received from the political authority to the detriment of local peasants have become the source of many conflicts in North Kivu. It should also be noted that such backgrounds are relevant fields from which I am inspired to propose key strategies of conflict resolution.

With the framework and methodology of this research in mind, attention is now turned to the literature review.

1.5 LITERATURE REVIEW

This section will deal first with the historical survey on the interpretation of the Abigail intervention in David's and Nabal's conflict by various scholars. The research evaluation of these specific scholars will be done in relation to the Narrative Criticism approach. In the sub-sections, an attempt will be made, to group them according to their approaches to the reading of 1 Samuel 25. My contribution to the interpretation of 1 Samuel 25 will close this survey on interpretation of the Abigail intervention.

Secondly, a brief literature review on the issue of conflicts and war in North Kivu (DRC) will be done according to the available published works.

1.5.1 Reading of 1 Samuel 25

1.5.1.1 Erotic and political dimension in the narrative about Abigail

Scholarly readings of Abigail's story have often reduced 1 Samuel 25 to the mechanical explanation of how David took possession of his second wife and also the valuable territory, south of Jerusalem. Bach (1989:44) thinks that perhaps that is why Abigail does not have more passionate admirers, and further concludes that very few have taken pleasure in the Abigail text. Many of the biblical scientific commentaries do not actually emphasise 1 Samuel 25, because it is considered by many scholars as a

footnote within the larger narrative of David in the books of Samuel (McKinlay 1999:80).

Bach (1989:51) describes how David gains his wives: “Michal through violence against the Philistines; Abigail through withholding violence against Nabal; Bathsheba through violence against Uriah.” However she points out:

While Abigail prevents David from acting against Nabal, Michal has no part in the deal struck between her father and David. She is the reward of a struggle between men doing violence to men. Bathsheba, a casualty of David's sexual imperialism, has no part in David's death-dealing plan. Only Abigail actively opposes David's violence. In her story, David refrains from the impetuous act of killing the unpleasant Nabal and so gains Abigail through *YHWH*'s will ... (Bach 1989:51-52).

Kessler (2000:410) attempts to trace the dramatic progression in three "displacement narratives" about David's marriages. He states that the three wives of David, Abigail, Michal and Bathsheba were wives of three other men (Nabal, Paltiel, and Uriah). Kessler adds that this kind of “sexual appropriation” that David accomplishes by means of the "displacement of the three husbands in question and the dissolution of the existing family units” appears frequently in the books of Samuel and Kings (2 Sm 3:6-8; 12:8; 16:20-23; 1 Kg 2:13-25). In these texts, an individual person displays his supremacy over his rival by having sexual relations with the rival's wives or concubines (Nicol 1998:130-145).

Jacobson (2003:404), for his part reads 1 Samuel 25 with regard to the relationship between David and women using a political lens. Amongst David's wives, Abigail is named as one who helped in some way to build his kingdom. Furthermore, David's marriages to Abigail and Ahinoam, the wife of Saul, are qualified to have a political dimension because they probably gave the power to Hebron, the main city of Caleb, which would be made his first capital city (Gunn 1989:133-151).

Moreover, Bodi (2006:67-79) writes that the rabbinic tradition in the Talmudim and Midrashim accentuates the erotic dimension of the story of the encounter between David and Abigail as told in 1 Samuel 25. That tradition recounts that Abigail

uncovered herself before she enraged David and his men. She is said to have given off an erotic radiance that drew the men to her. Bodi further notes that similar strategies on the part of women vis-à-vis “berserk” warriors are previously recorded in both classical and medieval tradition. The rabbis' (generally) negative comments concerning Abigail reflect their view that her assertive behaviour in the Bible is not a proper model for pious Jewish women.

1.5.1.2 The relationship between Nabal and Abigail

Some of the scholars consider the relationship between Nabal and Abigail as one of disrespect, alienation, and hostility. One of them is Ben-Meir (1994:250) who is astonished by the way the young shepherd refers to his master, Nabal. He calls him a *ben-baliyaal* (v. 17) in a conversation with the master's wife without fear of reprisal, and he contrasts David's actions to Nabal's reaction (v.14). Ben-Meir realised that, on the other hand, Abigail denigrates her husband to David who is, after all, only a fugitive when she said: “For as his name is, so is he... and churlishness (*nevalah*).” Ben-Meir wonders why the Bible encourages disrespect to the master of the house, and why Nabal dies being smitten by God (v. 38). In the same vein, Garsiel (1990:163) shows that the main purpose of the storyteller in 1 Samuel 25 is to show that Abigail knows how to manipulate both her rich and miserly husband and the dashing but outlawed David, the young national hero.

Guzik's (2001)⁶ reading of the Abigail story is full of accusations. He finds Abigail not outstandingly submissive or respectful to her husband Nabal. For him, she did wrong in her appeal to David (vv. 23-31). She did all things without her husband's counsel or approval (v. 19), and in front of David, she openly, and harshly criticises her husband: “Nabal is his name, and folly is with him” (v. 25). Then Guzik qualifies her confession to David as an excuse and a justification to let him know that she does not see the young men sent by him. For Guzik, Abigail almost suggests to

⁶ In this dissertation, while the page number is usually included within in-text citations, some electronic resources do not have page numbering.

David that he kills the guilty Nabal, but he spares the rest of the family because they are guiltless when she said: “Now may your enemies and those who seek to harm my lord be like Nabal” (v. 26) and “.... for having poured out innocent blood” (v. 31). Finally, Guzik concludes that Abigail “makes herself available for David’s future consideration, perhaps in an inappropriate way.”

1.5.1.3 The narrative of 1 Samuel 25 as part of the history of David's Rise (1 Sm 16-2 Sm 5)

The most important aspect of Abigail’s story (1 Samuel 25) is justified in the fact that this story is one that highlights the connection between Saul's demise and David's rise to power. This is contrary to the opinion of some writers, such as Schroeder (1953:1011) and Klement (2000:86-98) who state that "this story has no connection with the main theme of David's rise to power and Saul's decline”.

Moreover, Garsiel (1990:161) insists on an ironic touch found in the fact that the storyteller of 1 Samuel 25 deals with the relationship between King Saul and David: the whole being of the rich man rests and depends on his possessions. But, upon his death, all he has, including his wife, will be turned over into the hands of David, the very person to whom he has refused to give a small share of what he regales his guests with. It is ironical that the outcast marries into an established clan and gains a foothold in agrarian society (Garsiel 1990:161-162). For his part Biddle (2002:618) judges almost satirical and certainly ironic in nature the intertextual character of 1 Samuel 25. He also suggests that much of the account has been composed utilising elements of the written patriarchal tradition. However, referring to McCarter (1980:400-402), Mulzac (2003:52) shows that:

1 Sam 25 is bracketed by the events of 1 Sam 24 and 26, which tell of David's sparing of Saul's life. In 1 Sam 24, he refused to act with vengeance and kill Saul. In 1 Sam 25, driven by revenge, he nearly did something foolish. With Abigail's intervention, he came back to his senses by learning restraint, a quality needed for effective leadership. In 1 Sam 26, once more balanced, he refused again to kill Saul. Abigail became the balancing act between folly and evil, the quintessential epitome of wisdom.

Thus, the narrative associates evil with folly (Mulzac 2003:53; Green 2003:1-23). Moreover, Bolduc (2009:88-89) notes that Ramond (2007)⁷ offers a close synchronic reading of 1 Samuel 24-26 from a variety of perspectives. As a narrative, the three chapters tell the story of how David rejected the use of violence in his dealings with his persecutor, King Saul. David did so by listening to the wise Abigail with regard to her husband Nabal, Saul's alter ego. That is also the viewpoint of Gordon (1980:40) who notes the balance between 1 Samuel 24 and 1 Samuel 26 and their intertextual relationship with the Nabal's story. For Firth (2007:65-66), certainly, the two accounts of David not killing Saul seem to have a closer structural relationship with one another than allowed by Klement's (2000:86-98) proposal, which sees no link between them.

1.5.1.4 My contribution to the interpretation of 1 Samuel 25

Even though scholars have a general tendency to downplay and denigrate the female personages of Jewish history, this study will take the side of those who try to accentuate the positive portrayal of Abigail. For instance, Bodi (2006:67-79) in studying rabbinic literature writes that there are more positive rabbinic comments concerning Abigail that identify her as one of the seven biblical prophetesses.

In this study, I would like to highlight the figure of Abigail, a woman who will negotiate the peace with a starved armed group, committed to the fight. This woman succeeded thus in mastering a troop of 400 men through extraordinary diplomacy. Having been informed about her husband's bad intentions, as a troop was coming to destroy Nabal, his family and their goods, Abigail resolved to use Cooperative Diplomatic Negotiation in order to obtain peace (Dioninga 2008). She took some food and went to meet David and his followers. As soon as she met them, she fell on her

⁷ Ramond, S., 2007. *Leçon de non-violence pour David: Une analyse narrative et littéraire de 1 Samuel 24-26*. Coll. « Lire la bible », 146. Paris: Cerf, 236 P.

face in front of David, and she took responsibility for her husband's mistake and begged David to listen to her.

Perhaps, this wise woman acted without informing her husband, because this was a legitimate life-or-death situation. If Abigail did not do what she did, then Nabal and scores of innocent people would die. But the point of the passage is how submissive and respectful Abigail was towards David, not Nabal.

Moreover, in her advocacy of a high rhetorical standard, Abigail invoked the benefactions of David and his high personality. She recognised that it is God who prevented David from not spilling blood. She handed him some supplies for his men. David appreciating such diplomacy blessed Abigail and recognised that it was God who sent her to stop him from spilling blood. David took the supplies destined for his troops, and told Abigail to go in peace. By her diplomacy, Abigail succeeded in reconciling her family with David.

However, a certain fact attracts our attention. The day following the meeting of Abigail with David, Abigail told the news to her husband, and that news sobered him up. The shock was so great that he suffered a stroke and died ten days later. Furthermore, the way in which the marriage between Abigail and David is described, makes one believe that the action of this wise lady was a trick to entice David. Such an affirmation would be correct if, in this business, she would be the only one to gain from it.

Far from using disloyal manoeuvres to get a favour from David or to harm her husband, Abigail, animated with good will, would have valued pacifistic solutions rather than violent solutions. Moreover, at this juncture, I ought to mention Wolde's (2002:375) argument that the purpose of Abigail's speech was to convince David not to murder her husband. Apart from the death of Nabal, the rest of his family was safe.

In my view, David took Abigail in marriage, because he was so impressed by her attitude and action. The death of Nabal would be imputed neither to Abigail, nor to David, because Abigail's wise action saved Nabal from David, and saved David

from himself. However, that could not save Nabal from God's judgment. Nabal was never out of God's reach, and when it was the right time, God took care of him.

However by a play of words on Nabal's name, Ben-Meir (1994) realises that Nabal (someone who has rebelled against God and his covenant) has the distinction of being a *ben-beliyaal* who has committed *nevalah* (sexual deviance and rebellion against God.) This is the reason for the serious condemnation of Nabal. I share the view of Ben-Meir who finds it quite conceivable that Nabal committed grave transgressions against God and his Law. It also seems that Nabal was abusive towards Abigail. So, Nabal's workers were disgusted by his violent behaviour towards his wife, who was both wise and kind, and felt free to express their repulsion for him. Abigail herself, on the other side, could not honour a husband who mistreated her (Ben-Meir 1994:250-251).

Therefore, after examining the way some scholars interpret Abigail's intervention in the conflict between David and Nabal, and after briefly putting forward my contribution to the work of these scholars, it is necessary to review the level of analysis of the North Kivu conflicts and wars by selected authors. It is necessary to note here that the result of the analysis of 1 Samuel 25 will be applied to the North Kivu context of conflict resolution.

1.5.2 Conflicts and wars in North Kivu

This sub-section consists of pointing out the analyses by some selected authors of conflicts and wars in the Eastern DRC, especially in North Kivu. The wars are described as civil wars, according to some. Others maintain that they were international wars to overthrow a dictatorship. According to others, the Congolese wars are designed as a continuation of Rwanda's Hutu-Tutsi conflicts. However, for most authors, these wars fought between local factions are aimed at plundering the national natural resources with the collusion of some foreign nations.

Among some of the writers claiming that the Congolese wars in the Eastern DRC were "civil wars" are Collier and Hoeffler (2001). Even where they mention

other motivations for conflicts and wars, such as economic and ethnic reasons, I do not agree with their tendency to minimize the international dimension of wars in DRC.

Propagation of the myth “that what was going on was a civil war” created the indifference of the international community for many years, and aggressors had comfort and excuse that they were supporting international peace and security (Nzongola 2002:232).

Indeed, the historical background of conflicts and wars in the DRC lies in violence which originated in a strong inter-communal competition for land in the Eastern DRC, especially in North Kivu. Accordingly, bloody conflicts between natives and immigrants from Rwanda (Banyarwanda) tore the province for decades. To that may be added the dispute about the Banyarwanda migrants’ right to participate in Congolese politics: Conflict of Banyarwanda nationality (CGARC 2007:22).

It should be noted that the wars that erupted in DRC (in 1996, 1998 and 2004) always seemed to begin as local events, but in reality they were contrived and controlled from the outside with international dimensions. Here, the study will present the first and the second wars as exemplars.

Turner (2007:3-5) provides the clearest, most detailed analysis of internal and interregional complexity⁸ of the first war of 1996-1997, for instance. To summarize his analysis, it is noteworthy that everything started with the announcement of the South-Kivu Governor that all Banyamulenge⁹ must leave the province to return to Rwanda within a week. In reaction, the Banyamulenge took up arms and fought to defend their identity. The so-called Banyamulenge conflict quickly turned into open attacks and dispersion of the Hutu refugee camps.¹⁰ A few weeks earlier, an announcement was made about the AFDL,¹¹ which was conducting the war against

⁸ For more details, read Chapter Two in this dissertation.

⁹ Banyamulenge are people of Mulenge in South Kivu, one of DRC provinces. They are a small community of Tutsi migrant pastoralists, speaking Kinyarwanda.

¹⁰ The tragic history of the two Kivu (North and South) is situated in the Rwandan genocide of 1994 that “led to the exodus of two million Rwandan Hutu to North Kivu and South Kivu provinces of the Congo” (Turner 2007:3).

¹¹ Alliance of Democratic Forces for Liberation of Congo (Alliance des Forces Démocratiques pour la Libération du Congo).

the Mobutu regime. AFDL was headed by Laurent Kabila and supported by Rwanda, Uganda, Burundi, Angola, among others. After Mobutu's fall from power on 17 May 1997 and Kabila proclaimed himself President of DRC, "President Kagame of Rwanda admitted that Rwanda had planned and directed the so-called rebellion" (Turner 2007:5).

Nzongola's analysis (2002:227-228) of the war which erupted on the 2nd of August 1998 in Goma,¹² the second war,¹³ shows that the term "civil war" was pure fantasy. He declares that in reality this war was a "War of partition and Plunder" led by Rwanda and Uganda, and later joined by Burundi, and was incorrectly said to be a Congolese affair. The initiative to remove Laurent Kabila from power was motivated by the intention to take advantage of the "disintegration of the Congolese state and armed forces to create territorial spheres of interest within which they could plunder the Congo's riches... and ensure security on their own borders".

Despite different levels of writers' analysis of conflicts and wars in the Eastern DRC, especially in North Kivu, I agree with Musolo W'Isuka (2008:23) who maintains that the real root of conflicts and wars within North Kivu is "the mismanagement of people and land". The Kinyarwanda-speaking citizenship issue placed at the centre of the conflicts was only a politicisation by both internal and external crooked politicians and businessmen to plunder the Congo's raw substances.

Having reviewed literature concerning the text of the study and the context on which will be applied the analysis of the text, I now briefly describe the objective and relevance of the study.

1.6 OBJECTIVE AND RELEVANCE

The research aims at applying the illustration from the first book of Samuel Chapter 25 in the process of conflict resolution amongst a community that utilises and values the active participation of men and women. The purpose of this study is to

¹² Goma is the North Kivu administrative centre and provincial capital.

¹³ For more detail, read Chapter Two in this dissertation

define the role of women as confident partners with men in negotiation, mediation, reconciliation and peacemaking within their living areas, the North Kivu province. This is considering that most of the time, even though some women usually have to bear the consequences, and others became the victims of incessant armed or social conflicts within their communities, they are passive or ignored in conflict resolution due to stigma, culture and other social barriers.

This study's purpose is to demonstrate and establish the role of both women and men in peace building with reference to the strategy used by a faithful woman named Abigail, in 1 Samuel 25:14-35.

1.7 SCOPE AND LIMITATIONS OF THE STUDY

This study focuses upon 1 Samuel 25:14-35, but alludes to other verses of 1 Samuel 25 in order to demonstrate the Abigail strategy as a paradigm for North Kivu conflict resolution. The comprehensiveness of this study could be achieved through the application of a multi-dimensional method such as historical criticism, rhetorical criticism, structuralism, deconstruction (Aletti *et al* 2005:67-81) that enabled me to analyse 1 Samuel 25:14-35 in depth. However, the use of the Inculturation Hermeneutics, which enabled me to locate the text in its literary and socio-historical context, drew my attention to the context and the world view of the interpretation.

In addition, the deliberate choice of 1 Samuel 25:14-35 limited the field of my investigation because it did not allow me to extend the scope to further investigate other important strategies for conflict resolution in North Kivu.

Finally, in terms of space, the results of the analysis of the pericope could be applied to the Eastern DRC context of the peace process given that for decades, this area has been the target of repetitive conflicts and wars, and the different ceasefire negotiations are always violated. But, given financial and security constraints, I was not able to conduct extensive field research on issues of conflicts, wars and the peace process in such a wide geographical area. Therefore, I limited myself to investigating only the socio-political and economic context of North Kivu, the province from which

I hail. I considered it correct to draw material for this study from available published works regarding the issue. Moreover, having lived in North Kivu through the experience of atrocious conflicts and wars and their consequences, I personally considered, as well, my own experience.

1.8 RESEARCH ETHICS

This dissertation is my own unaided work and all sources that I have used or quoted have been indicated and acknowledged by means of complete references. It is being submitted for the Master's degree in the Department of Old Testament & Ancient Near Eastern Studies, School of Theology, in College of Human Sciences at the University of South Africa, Pretoria. None of the present work has been submitted previously for any degree or examination at any other university.

1.9 CHAPTER OUTLINE

The present study contains six chapters. The general introduction in Chapter One explains the motivation, the issues of the research, and how the hypotheses unpack the statement of the problem being investigated. Then, the methodological approach, the structure and the limitations of the study are briefly described.

Thereafter, Chapter Two is an analysis of the crisis that occurred in the DRC, especially in the North Kivu province, since 1993. This second chapter also discusses the socio-economic and political situation of North Kivu since the colonial period, the nature and consequences of the North Kivu crisis, different phases of negotiation and the particular situation of women following the North Kivu crisis.

Chapter Three concerns itself with the analysis of the larger socio-historical context of the event as narrated in the selected text (1 Samuel 25:14-35). The discussion is focused on the external and the internal socio-political and economic situation within Israel during the pre-monarchical and the monarchical period. This is done in order to discover its possible dynamic correspondence within the North Kivu

context of conflicts. Then the socio-religious context of 1 Samuel is also briefly examined.

In Chapter Four the study moves towards the biblical analysis of 1 Samuel 25, verses 14 to 35, which draws attention to Abigail's diplomatic approach for peacemaking. While the exegesis of the text involves some historical-critical aspects, the focus of the study remains on its literary examination, which considers its narrative form. This literary approach aims at pointing out the Abigail diplomatic approach involved in the narrative, so that a dialogue with the context of conflicts resolution in the North Kivu province can take place in the next chapter.

Chapter Five is an application of the results of the investigation of the text to the North Kivu peace process. The analysis of the contexts of Abigail's Diplomatic conflict resolution and of the North Kivu crisis within the previous chapters allows a dialogue between the two contexts. In an interactive discussion of the two contexts, Chapter Five attempts to summarise some guidelines for diplomatic conflict resolution, one of which is Participative Negotiation,¹⁴ suggested as a model for a diplomatic conflict resolution in North Kivu.

To reach the objective, I work out a detailed examination of the process of conflict resolution by means of diplomatic negotiations between antagonists. Notably, in the first step, it consists of analyzing and then excluding two kinds of problematic negotiation; namely, the "Diplomacy of Avoidance" and the "Competitive Negotiation". According to these types of diplomatic models, antagonist-negotiators do not give each other any chance to solve conflicts that are in store for them. Since these diplomatic methods are inadequate to lead antagonists towards the consensus for peace, they are not to be followed. On the contrary, after a serious analytical investigation, I opt for "Principled (Cooperative or Participative) Negotiation" and their guidelines, because these kinds of negotiation provide a theoretical and practical format which can contribute towards a quite effective consensus and a lasting peace.

¹⁴ Participative Negotiation can be called also Principled or Cooperative Negotiation.

The general conclusion in Chapter Six reviews the objectives of the study and indicates the extent to which they were reached. This chapter is the recapitulation of various issues pertaining to the North Kivu crisis as covered in the study. It also summarizes the findings of the study, assessing to what extent the research has answered the questions asked at the beginning of the study. The chapter concludes with recommendations of some of the areas not sufficiently covered in this study which could be further researched.

Chapter Two

CONFLICTS AND WARS IN NORTH KIVU

2.1 INTRODUCTION

The present chapter consists of a socio-historical analysis of the North Kivu. Primarily, the following question should be addressed: Why in the whole Democratic Republic of the Congo (DRC) provinces¹⁵, is the North Kivu region in particular chosen as the focus in this chapter?

Despite the positive portrayal of North Kivu as a rich mining province (that does not constitute the main focus of this study) this chapter explains its situation of repetitive conflicts and wars that are an important source of the instability of DRC. It should also be noted that for decades, widespread violence that has ravaged the DRC always started in the Eastern DRC, in the former province of Kivu¹⁶, especially in its former sub-province of North Kivu (present-day, province of North Kivu). This violence has its root causes in certain local disputes over land and power which has fuelled regional disputes (Autesserre 2008:95). As is shown below, North Kivu's history, in fact, is made up of all types of violence. It is one of the most unstable and violent provinces in the DRC since the colonial period. The most complex and perplexing events are linked to the crisis that unfolded in the Great Lakes region of Africa in general and in the DRC in particular.

This chapter is an attempt to analyse the roots and characteristics of the conflict in North Kivu. The focus is on specific problems experienced since 1937 which are

¹⁵ The DRC consists of eleven provinces: Bandundu, Bas-Congo, Equateur, Kasai-Occidental, Kasai-Oriental, Katanga, Maniema, North Kivu, Orientale, South Kivu and Kinshasa, the capital of DRC.

¹⁶ On http://www.africafederation.net/Kivu_History.htm, viewed on 26/03/2011, the recent chronology of Kivu history is summarised as:

- 1 Oct 1933: Kivu and Maniema were organized as the province of Costermansville created in Belgian Congo.
- 1947: Renamed Kivu.
- 1 July 1960: Autonomous province of the Congo Republic.
- 10 May 1962: Administration taken over by the Central government and creation of the separate provinces of Maniema and North Kivu.
- 28 Dec 1966: Province reunited.
- 1988: Divided into Maniema, North Kivu, and South Kivu.

linked mainly to various migrations from Rwanda towards the North Kivu province. The period covering the eruption of the first rebellion (1993-1997) in Zaire (Present-day DRC), the second rebellion (1998-2003) (an internal war with international intervention), the Kivu conflict (2004-2009) is also briefly described. The particular situation of women as a result of the North Kivu crisis is not passed over in silence in this chapter.

Furthermore, North Kivu's history of violence cannot be understood without taking cognisance of the North Kivu geographic and socio-economic situation, the colonial-based policies of the Belgians, the Zairian Citizenship Act of 1981 and the Zairian national conference of 1991, where land rights and citizenship were linked. All these created the climate for the outbreak of the first rebellion in 1993.

2.2 BRIEF GEOGRAPHIC PRESENTATION OF NORTH KIVU

As previously indicated, North Kivu was formerly a "sub-region" in the province of Kivu. Since 1988, it is one of 11 DRC provinces (former Republic of Zaïre). North Kivu is located in the eastern part of the country, and borders the Oriental Province to the northwest, Maniema to the southwest and South Kivu to the south. To the east it shares borders with the neighbours of DRC: Uganda and Rwanda (Turner 2007:107). The province of North Kivu consists of three cities: Goma, Butembo and Beni; plus six rural territories: Beni, Lubero, Masisi, Rutshuru, Nyiragongo and Walikale. Goma is the North Kivu administrative centre and provincial capital. It is a large market town.

North Kivu stretches over a surface of 59,631 Km² (CP-SRP 2005:14) of which 26% of the land consists of attractive parks and forest reserves and eleven per cent thereof represents the uncultivated mountainous massifs and lakes (Mathieu & Mafikiri 1999:21). Its uneven relief is formed by valleys, hills, plateaus and chains of mountains with two active volcanoes: Nyamulagira and Nyiragongo. North Kivu is home to the Virunga National Park, a world heritage site containing rare mountain gorillas. The North Kivu climate is temperate. It varies between 23°c and 15°c

depending on low or high altitude. The main types of vegetation are the savannas plus equatorial and mountain forests. The hydrographical system is dominated by two big lakes: Edward Lake and Kivu Lake, four small lakes called Mokoto's Lakes and five rivers (Rutshuru, Rwindi, Semliki, Osso and Lowa) (CP-SRP 2005:11-13).

2.3 NORTH KIVU'S SOCIO-ECONOMIC SITUATION

2.3.1 Population

The North Kivu land area is the smallest region (59,631 km²) with only 2.5% of the total land area of the DRC (2,345,000 km²), but it is also the most densely populated province. In 2004, the population of North Kivu was estimated to be about 4,780,170 people, compared to 58,000,000, the estimated total population of the DRC in the same year. Its population density is 71.6/km², which is in contrast to the national population density of 25/km² (CP-SRP 2005:8-13). The registration of voters between June and December 2005, in preparation for the general elections of 2006, revealed an estimated 7,000,000 people in North Kivu. That is if one adds to the 2,462,012 voters, an average of five children per household and all other non-identified people, according to the census (Musolo W'Isuka 2008:21).

The North Kivu province is populated by various hospitable ethnic groups, the majority being the Bantu, among whom Nande (in Lubero, Beni, Rutshuru and Goma), Hunde (in Masisi, Rutshuru and Goma), Nyanga and Kanu (in Walikale), Kumu (in Nyiragongo and Goma), Hutu (one of the peoples of Rwandan origin) (in Masisi, Rutshuru and Goma). These tribes are essentially farmers, fishermen and craftsmen. Among the minorities, there are Mbute (pygmies), who live in the forest, eating crop fruit and hunting wild animals and the Tutsis (Nilotics) who are of another group of Rwandan origin, who live in Goma, Rutshuru (Jomba) and Masisi, who are generally shepherds. It must be added that an important number of foreign owners, of which some recent migrants from Rwanda, are also in the province, especially in the Masisi territory. They are attracted by the mountains, hills and valleys, which are

suitable for agriculture and livestock farming. As a result, North Kivu is overpopulated. The rivalry between the indigenous people and the people of foreign origin (a dispute originally related to land issues) fomented much local conflict and social breakdown in North Kivu.

2.3.2 Economy

The geographical description of North Kivu, as previously observed, reveals its potential economic riches. North Kivu is potentially one of the richest provinces in DRC, with extensive agricultural resources, livestock and mineral resources. Agriculture, livestock farming, including forestry and fishing, employ most of the working population. Its mountains, hills, plateaus and valleys are suitable for agriculture and livestock farming due to their very fertile volcanic and alluvial soils, plus the soils of the old rocks that are very deep and are rich in humus. Edward Lake has a lot of fish and constitutes a source of important incomes for the riparian families (CP-SRP 2005:12-13). The Kivu Lake contains an enormous quantity of methane gas. Exploiting this methane gas is a fabulous opportunity for the economic development of the country.

For many years Eastern Congo has been ravaged by a heavy demand for raw materials such as gold, diamonds, cobalt and tungsten, which can all be found in great quantities in Kivu. But recently, the most sought after, are two very important ores, namely: cassiterite and coltan (Realist 2010). These two substances are found in abundance in the North Kivu province, and are the major basis of the Eastern Congolese economy. It would seem that without cassiterite and coltan, the consumer electronics industry would not be able to function. In addition, two valuable substances can be extracted from coltan: tantalum and niobium. Niobium is a rare and crucial component of heat-nuclear reactors (Realist 2010). Realist adds that the rare tantalum is in high demand, due to its use as a highly conductive capacitor in laptop computers, video game consoles and cell phones. Cassiterite, more abundant than Coltan, is mainly useful as a source of tin. This demand is one of the sources of the

repetitive wars in the North Kivu region, whose history is overviewed in the next section.

Moreover, North Kivu is the second province, after the Bas-Congo province, which brings many sources of revenue to the country because of its attractive natural parks and tourist sites, as well as the two custom points in Kasindi and Goma, and the running of businesses, in which especially the Nande are involved (Musolo W'Isuka 2008:22).

On the economic potential mentioned above, one can add the hospitality of North Kivu population as one of the factors that have promoted the massive influx of foreign landlords, as well as Congolese tradesmen/tradeswomen from other DRC provinces. As a result, the issue of citizenship has been raised for decades, and plunderers of the Congo's raw substances have placed it at the centre of different conflicts within the province.

2.4 NORTH KIVU'S HISTORY OF VIOLENCE

Having previously emphasised the geographic and socio-economic situations that make North Kivu an attractive region, and that increase the population within the province, the research can now deal with some outcomes of the overpopulation and the economic resources expressed especially in destructive competition and violent confrontations between ethnic communities and tribes.

For decades, it has been pointed out that the local violence originated initially in inter-communal resentment which was fuelled by competition for land and political and economic power. Violence has been exacerbated by massive migrations of Rwandans (Banyarwanda), years of political manipulation and bad governance from Kinshasa, plus the consequences of the genocide in Rwanda (CGARC 2007:22).

In order to clarify this specific aspect, the research will now focus briefly on the timeline of the history of North Kivu.

2.4.1 Migration and land conflict: from the colonial period to 1983

Historically, the African Great Lakes Region in general has always been characterised by important migratory fluxes, even before the colonisation period which previously established frontiers between countries. The Eastern DRC was not spared these various migrations. It should also be noted that during the decades of the Belgian mandate in Rwanda, the colonial administration encouraged and organised migration from Rwanda to the Congo. On the one hand, the goal was to relieve the demographic pressure in the overpopulated, small Rwanda. On the other hand, the vast Eastern Congolese regions needed more labourers to exploit the plantations and mines (Jourdan 2005:3). Apart from that, throughout the North Kivu history, many Rwandan displacements toward the Congo were due to famine and to the political and ethnic confrontations between the Hutu and Tutsi. In any case, the Rwandan immigrants arrived in the Eastern DRC in three main waves:

1. In a search for new lands, migrants of mostly Hutu origin settled in the Rutshuru territory (Bwisha area) as early as the late eighteenth century, even before the delimitation of new frontiers (CGARC 2007:22).

2. In the early twentieth century (from 1937) more Rwandans settled in Masisi, in the Kivu highlands, fleeing the land shortages and famine (Willame 1997, cited by CGARC 2007:22). The Belgian colonial government, in search of a docile labour force in the Congo, encouraged this immigration through the “Mission for the Immigration of Banyarwanda” (MIB), an institution which aimed to manage all the population movements from Rwanda to Congo, which was created in 1937 (Jourdan 2005:3).

3. In the early 1960s, another major wave of immigrants arrived. They were an extensive spontaneous displacement due to famines and to political and ethnic confrontations between the Hutu and Tutsi. In 1973, the Tutsi students’ revolution led to the exile of Rwandan elites, including many affluent and well-educated Tutsis, who found jobs in Zaïre, and in Kivu, particularly in the administration and education sectors. Most of them became an important part of the Goma elite. During these various periods of migrations, cohabitation was gradually imposed.

Therefore, from 1960 onwards, the natives and immigrants started experiencing difficult cohabitation between them in Masisi. This led to violent social tensions. Subsequently, foreign occupants, with official land titles, gradually occupied large domains of plantations and extensive livestock farming, which were obtained while they were expelling the native peasants who had exploited these lands before. The question for most native peasants was why their land should be given to immigrants and refugees for occupation, when ethnic citizenship or land rights were recognised for only those who were considered to be indigenous, having native authority and consequently ethnic citizenship. Indeed, since immigrants did not have a native authority of their own, they were considered non-indigenous and were exempted from ethnic citizenship (Breytenbach *et al* 1999:6).

With the consolidation of Mobutu's rule in Kinshasa in 1965, the situation of migrants improved dramatically. According to CGARC (2007:22) Mobutu forged an alliance with the Banyarwanda because he wanted a local, marginalised community which he could easily manipulate in order to assert his rule over the region. He consolidated this alliance in 1972 by a law that granted blanket citizenship to all the Rwandans and Burundians who had been in the country since 1960. When in 1973-1974 he nationalised Congo's foreign-run industries and plantations, he gave many of the Belgian properties in Masisi and western Rutshuru to Banyarwanda officials. In Goma, the Banyarwanda, particularly those of Tutsi origins, had taken control of most of the important economic activities. In Rutshuru territory and the southern part of the Lubero territory they had been granted large farms and concessions which were to the detriment of the Nande natives.

Moreover, in Masisi the Hunde chiefs (Bami) played a crucial role in the selling of large tracts of land to migrants. Since the introduction of modern land rights and the new legislation on property in 1973, it was impossible to buy land without their permission; and they would generally benefit from these land sales. This opened the road to "clientelistic" relations, but at the same time reduced the power of the chiefs. Therefore, by the end of the 1970s, the Hunde chiefs had lost authority over

much of the land formerly under their control in the Masisi and Walikale territories (CGARC 2007:22).

In 1983, after several years of controversy and amid mounting pressure from communities which envied the migrants' influence and still perceived them as foreigners, Mobutu reversed the nationality law, decreeing that citizenship had to be obtained upon individual application and was only available for those who could trace their Congolese ancestry back to 1885. For the "immigrant" Banyarwanda, this underlined how shaky their status was in the Congolese society. Mobutu's decision not only stripped most of them of their citizenship, but also expropriated much of their property (CGARC 2007:23).

Since the problem of Banyarwanda "citizenship" was posed, it also concerned the "Banyamulenge", or rather Tutsi population, who had long been settled in South Kivu. Many of them joined Kabila's army en masse in 1996 (Vlassenroot 2002:499-515).

2.4.2 Escalation of violence in North Kivu (1990-1997)

As mentioned above, the presence in North Kivu of a large community of Banyarwanda, a mix of Hutu and Tutsi has always been perceived as a threat by the local chiefs of the "indigenous" populations. There are essentially two key factors at the core of this rivalry: Firstly, a strong competition for land which stirred up bloody conflicts within and between the different communities. Secondly, the Banyarwanda's right to participate in the Congolese political life, which gave rise to an ongoing dispute about their nationality (Jourdan 2005:3). This complex scenario constituted the background of the onset of the North Kivu crisis.

In the early 1990s, the DRC was moving towards democratisation, which unfortunately did not succeed in removing president Mobutu from power. Consequently economic, political, existential, identity crisis and insecurity set in throughout the DRC, in general, and in particular there was the land crisis in North Kivu province. The two communities (Zairian and migrants of Rwandan origin, older

or the more recent) progressively perceived each other as being threatened in their respective lives. Meantime, continuous manipulation of ethnic tensions by intellectuals and politicians from both sides brought about a radical escalation of violence between the Banyarwanda and the indigenous groups, especially the Hunde in Masisi.

In fact, the North Kivu politicians, while fighting for power within the context of hasty democratisation and ethnic, political competition, mobilised their social and electoral bases by calling them to the defence of their identity, against the other group who were seen as menacing and disloyal. This slid towards xenophobia, and finally towards the recourse of security violence from 1991 to 1993.

In 1991 the local administration launched a campaign to identify the national citizens, but the decision to deny nationality to the majority of Banyarwanda gave rise to serious clashes. The Hutu Banyarwanda organised themselves into a political organisation called *Mutuelle des Agriculteurs des Virunga* (MAGREVI), a development association that was later transformed into a Hutu militia. The goal was to defend their land from hostile neighbours and to distance themselves from the Tutsi Banyarwanda elite who were often more favoured by Mobutu, than the mass of Hutu Banyarwanda in the Masisi or Rutshuru territory. Other local communities denounced this Hutu organisation as an attempt by the Hutu Banyarwanda to assert their power and further marginalise them.

Just as many Hutu chose to join the MAGRIVI, many Tutsis joined another mutual cooperative, the *UMUBANO*. At the same time the indigenous chiefs were disowned. At the local level, the Hunde and Nyanga customary chiefs started attacking the members of the MAGRIVI. Tensions escalated, and in 1993, tens of thousands of Banyarwanda were massacred at the market of Ntoto (Masisi) by the ethnic militias, formed mostly by the youth from the tribes of the Hunde, Nyanga and Tembo (Jourdan 2005:4).

Consequently, in March 1993, a large part of the Masisi territory, around the administrative centre, was the scene of murderous confrontations between local

groups who had been formerly implanted, (Hunde, Nyanga and Tembo), and members of various groups of Rwandan origin.

A year later, in July 1994, hundreds of thousands of Hutu refugees from Rwanda, along with the army (ex-FAR: *Forces Armées Rwandaises*) and militias “Interahamwe” that had perpetrated the genocide in 1994 arrived in Kivu. With this massive influx, the conflict in North Kivu inevitably deteriorated. The ex-FAR and Interahamwe militias re-organised themselves in the refugees’ camps around Goma and Bukavu, benefiting also from the humanitarian aid dispensed by the international NGOs and then subsequently carried out raids inside Rwanda. They often fought together with MAGRIVI members and Mobutu’s army, targeting local communities as well as Banyarwanda of Tutsi origin that were seen as supportive of the Rwandan Patriotic Front (RPF) which were insurgents taking over power in Kigali (CGARC 2007:23, 24).

In November 1994, a new war arose in Masisi and spread through Rutshuru and Walikale, first as an anti-Tutsi war and then for looting of livestock; then, as a general conflict of autonomy against the people of Rwandan origin. The anti-Tutsi feeling soon spread to the DRC and in May 1996, about 1000 Tutsi, who had sheltered in a monastery called Mokoto in Masisi, were massacred (Jourdan 2005:4).

In 1996 various Zairian authorities formally asked the South Kivu Tutsi (among them the “Banyamulenge”) to leave, with the same scenario as seen in North Kivu: looting of livestock, expulsion or extermination. Directly thereafter there arose a revolt of a dissident group of Banyamulenge in South Kivu. In the meantime, Rwanda had a drive to pursue and destroy the Hutu forces made up of ex-FAR and Interahamwe militias who were retreating westward into the vast Congo Basin territory. Subsequently, Rwanda needed Congolese allies to legitimise its invasion. It found them in Laurent-Désiré Kabila among the Congolese Tutsis, who were fighting for recognition of their citizenship. In fact, Kabila was a retired revolutionary involved in cross-border business ventures.

The first war (the so-called Liberation War) began on 6 October 1996 as a Banyamulenge revolt, which would be relieved by the AFDL *Alliances des Forces Démocratiques pour la Libération* (Alliance of Democratic Forces for the Liberation of Congo) led by Laurent Kabila and strongly supported by Rwanda and Uganda. According to Nzongola (2004:2), AFDL was handpicked by a coalition of African states led by Uganda and Rwanda, including Angola, Eritrea, Tanzania and Zimbabwe. This coalition was determined to get rid of Mobutu, who had been playing a destabilising role in central and southern Africa for years and had become an embarrassment to the continent.

The war helped launch Kabila's successful seven-month march on the Congolese capital Kinshasa to oust the Mobutu regime, and ended with victory on 17 May 1997. Laurent Kabila declared himself President, and Mobutu fled to Morocco where he subsequently died.

President Laurent Kabila began his rule under the tutelage of Rwanda and Uganda. James Kabarebe, the current head of the Rwandan armed forces, served as chief of staff of the Congolese army. The Congolese Tutsis with close ties to the RPF regime occupied higher positions in Kabila's administration, including those of foreign minister, personal secretary to the president, and secretary-general of AFDL (the regime's political organisation) (Nzongola 2004:2).

2.4.3 The second rebellion (1998-2003)

The liberation war led by Laurent Kabila after he took power in Kinshasa in May 1997 did not bring peace to the East of DRC. Tensions remained high in North Kivu. The region was the stage of much insecurity due to the presence of various militias [indigenous: Mayi-Mayi, migrants: MAGRIVI and Rwandan refugees: ex-FAR/Interahamwe] and foreign armies. Mayi-Mayi are local militias with numerous tribal and political allegiances opposed to Rwandan intervention in the DRC. They do not have a collective leadership. The Rwandan army and the ex-FAR/Interahamwe fought each other until April 1998 on Congolese soil.

Thereafter, the Ex-FAR and the former Interahamwe genocidal militias organised themselves into FDLR (*Forces Démocratiques pour la Libération du Rwanda*). They continued and continue to ravage Congolese civilians. Besides, the presence of FDLR militias in Kivu forest and rural areas (until now) is considered by Kigali as a major threat to its national security. In this way the ongoing Rwandan interference in Congolese internal affairs is justified (CGARC 2007:27).

Moreover, as President Kabila sought to assert himself as the supreme leader of a sovereign state, the sponsorship by Rwanda and Uganda became more and more burdensome. Relations between Kabila and his foreign backers deteriorated. On 28 July 1998, Kabila ordered all foreign troops to leave the DRC. Within three days of Kabila's decision, all of the prominent Congolese Tutsi in his government had left Kinshasa on one pretext or another for foreign destinations (Nzongola 2004:2). The rupture of the alliance between Kabila and Rwanda resulted in another rebellion, the so called Second Liberation, led by the RCD *Rassemblement Congolais pour la Démocratie* (Congolese Rally for Democracy) based in Goma, the capital of North Kivu. Therefore, on 2 August 1998, the DRC began to be invaded by Rwanda and Uganda, later joined by Burundi. The efforts furnished by Rwanda and Uganda in order to secure their borders against their opponents (FDLR, Rwandan rebels; ADF/NALU,¹⁷ Ugandan rebels) and Rwanda to secure the Tutsi's community in DRC were really high and their intervention could be depicted as a kind of invasion of the DRC. More discretely, Burundi also sent troops into the DRC to support the rebellion or to intervene against the bases of FNL *Forces Nationales pour la Liberation* (National Liberation Forces). In fact the hidden agenda was the Rwandan, Ugandan and Burundian effort to oust Laurent-Désiré Kabila (Breytenbach *et al* 1999:15) and to gain access to the DRC's resources.

In connection with the above-mentioned background, Jackson (2003:1) deduces that the so-called Second Liberation was the reinvasion of the Kivu by a new set of Rwandan, Ugandan and Burundian-backed rebels. He calls that reinvasion

¹⁷ The ADF/NALU: Ugandan rebels of the Allied Democratic Forces/National Army of Liberation of Uganda.

“Africa’s first regional war”. Nzongola (2002:227) on his side speaks about the inter-African war of 1998–2003 in the Congo that was basically a war of partition and plunder. Having failed to overthrow Kabila and to replace him with a more pliable puppet, argues Nzongola (2004:2), Rwanda and Uganda later joined by Burundi, settled on a *de facto* partition of their big neighbour to permit unimpeded access to its resources. Rwanda and the RCD established control over portions of Eastern DRC and continued to fight the Congolese Army and its foreign allies (Angola, Namibia and mainly Zimbabwe).

In February 1999, when it became evident that the RCD enjoyed no popular support in DRC, Uganda backed the formation of a rebel group called the MLC (*Mouvement pour la Libération du Congo*), which drew support from among ex-Mobutuists and ex-FAZ (*Forces Armées Zairoises*) soldiers in Equateur province (Mobutu's home province). Together, Uganda and the MLC established control over the north-east of the DRC.

In August 1999, all the parties signed the Lusaka Accord and called for a cease-fire, the deployment of a UN peacekeeping operation MONUC¹⁸ (UN Mission in the DRC), and the withdrawal of foreign troops. In addition, an “Inter-Congolese Dialogue” was launched in order to form a transitional government, which led to democratic elections in 2006 (Turner 2007:200).

Contrary to the first war, in which the survival of Rwanda’s regime was a major factor, the 1998-2003 rebellion was a new type of war in which the political context as well as the goals of the Rwandans and the Ugandans interference in Congolese affairs, changed. Jourdan (2005:4) notes that economic interests started to prevail and the exploitation of the Congolese natural resources (minerals, mostly diamonds, gold, cassiterite and coltan, and other resources such as wood and even cows) became the main interest behind the conflict.

¹⁸ MONUC : *Mission de l’Organisation des Nations Unies au Congo* (United Nations Mission in the DRC), present day MONUSCO : *Mission de l’Organisation des Nations Unies pour la Stabilisation au Congo* (United Nations Stabilisation Mission in the DRC).

In the logic of a war-economy or a war of resources (Nzongola 2004:3), the maintenance of at least a low-intensity conflict has become functional to the economic interests of the various belligerents. Export of coltan from the Eastern DRC to European and American markets has been cited by experts as helping to finance the present-day conflict in the Congo. Much of the finance to sustain the wars in the DRC is directly connected to coltan profits.

There was little engagement between the belligerents. For the control of resources the allies would later fight over the area which they considered they owned. The best example of this particular behaviour, writes Nzongola (2004:3), is the fighting that erupted three times between the Rwandan and Ugandan armies in Kisangani in 1999 and 2000. He adds that the war of resources imposed on DRC's territory and its civilian population was a war of partition and plunder. Within this larger war men were perceived as competitors or potential enemies, and women were sexually violated (Nzongola 2004:3; HRW 2002:1). During this time, fighting between Mayi-Mayi forces and the RCD escalated.

The Congolese Rally for Democracy (RCD) split, thus prompting a division of the North Kivu province. Mirroring the Banyarwanda/Nande division, North Kivu was divided into two portions: Petit Nord fell under control of the Banyarwanda-led RCD, while Grand Nord became the base of a Nande fragment group, the RCD-ML, and Nande Mayi-Mayi groups (CGARC 2007:24).

In January 2001, one of President Laurent Kabila's bodyguards assassinated him¹⁹, and on the 26th of January 2001, thereafter, his son Joseph Kabila succeeded him as the head of State (Kipela 2007)²⁰. With Joseph Kabila's succession, negotiations developed at the Inter-Congolese Dialogue (ICD). Anticipating this, Rwanda took initiatives aimed at reinforcing RCD rule in North Kivu with Hutu support. It also strengthened the province's autonomy in order to limit Kinshasa's capacity to use the ICD for reasserting control over North Kivu (CGARC 2007:25).

¹⁹ Laurent Kabila was shot during the afternoon of January 16, 2001. The Congolese government confirmed that he died on January 18, 2001.

²⁰ Kipela's electronic resource does not have page numbering.

In the middle of 2002, the RCD-ML joined with the Kinshasa government and allowed Joseph Kabila, for the first time since the war began, to regain a footing in North Kivu and thus increase his bargaining power in the peace negotiations. Foreign forces gradually departed (Kipela 2007). Consequently, the war in North Kivu intensified again from December 2002 to June 2003. The MLC and the RCD-Goma respectively tried to capture the Grand Nord in order to undermine Kabila and in order to prevent Kinshasa from using the latter's airport to supply its allies, and from further weakening their influence in the East. They failed, but more than 35,000 civilians were displaced. The offensive was stopped under international pressure and a ceasefire signed in Bujumbura in June 2003 (CGARC 2007:26).

Meantime, Joseph Kabila proved more amenable to negotiations. According to the UK Border Agency (UK BA) report on the DRC (2009:19-20) a protracted Inter-Congolese Dialogue led to an agreement between the belligerents and members of the political opposition on the formation of a Transitional National Government (TNG). This was agreed to by the parties on 2 April 2003 in Sun City (South Africa) and on 29 June all former combatant groups finally signed an agreement on power-sharing in the future integrated transitional armed forces. This final stage in the peace process allowed Kabila, on the following day to nominate a transitional Government, in which portfolios were divided between representatives of the former rebel factions, the incumbent administration, political opposition and civil society organisations.

Although Joseph Kabila had made significant progress in liberalising domestic political activity and establishing a Transitional National Government, the Eastern part of the country was characterised by ongoing violence and armed conflict, which has created a humanitarian disaster and contributed to civilian deaths (more than 3.8 million, according to a prominent international non-governmental organisation) despite the presence of the world's largest U.N. peacekeeping force (MONUC) (UK BA 2009:20).

2.4.4 The Kivu conflict (2004-2009)

The armed Kivu conflict opposed first the military of the DRC (FARDC) and the FDLR (Hutu Rwandese Power group in DRC), renegade troops, including CNDP (National Congress for the Defence of the People) under the command of Laurent Nkunda. CNDP was sympathetic to the Banyamulenge in Eastern Congo, an ethnic Tutsi group, and to the Tutsi government of Rwanda. It was opposed by the FDLR, by the Congolese army, and by the United Nation forces. Until March 2009 however, CNDP was the main combatant group against the FARDC.

Indeed, with the official end to the war, in 2003, Nkunda joined the new integrated national army of the Transitional National Government (TNG) of DRC as a Colonel and by 2004, he was promoted to General. However, he soon rejected the authority of the government and retreated with some of the RCD-Goma troops to the Masisi forests in North Kivu, where he raised the flag of rebellion against the government of Joseph Kabila, and then created and made himself leader of the CNDP. It should be noted that during this period at least the Banyarwanda identity issue was solved by a new nationality law which was promulgated in November 2004, and which is like the one previously mentioned of 1972. The new law “confers the right to Congolese nationality on all people – and their descendants – who were resident in DRC on or before 30 June 1960” (Turner 2007:142).

In spite of the above-mentioned new law, the main demands on the CNDP agenda were all linked to the Tutsi community. Nkunda, their leader, claimed to be defending Tutsi interests in Eastern Congo. The movement insisted on both the eradication of the FDLR rebels, whom it accused of orchestrating genocide against the Tutsis in DRC; and the return and reinstallation on their lands of the 45,000 Congolese Tutsis living in refugee camps in Rwanda. These were subjected to attacks by Hutus who had fled after their involvement with the Rwandan Genocide (CGARC 2007:3). This war has come to be known as the Kivu conflict.

During the Kivu conflict, all the factions engaged in fighting (the Congolese army, as well as armed militias and in particular the CNDP, Mayi-Mayi militias and

the FDLR), continued to commit human rights violations and abuses, including killing, rape, sexual exploitation, kidnappings, forceful conscription of children, looting, plundering of crops, illegal taxation and general harassment of civilians.

For several years Rwandan Hutu rebel troops (FDLR) have conducted widespread and brutal attacks against Congolese civilians in Eastern Congo. In January 2007, President Joseph Kabila struck a controversial deal allowing thousands of Nkunda fighters from CNDP to be inducted into special mixed-army brigades, ostensibly to break down Nkunda's command structure. The mixed brigades were to pursue FDLR, but the operations against the rebels deteriorated into a campaign of terror against civilians that forced more than 200,000 Congolese (the largest new displacement since 2003) to flee their homes. By March 2007, the campaign was called off, leaving the CNDP stronger than before (UK BA 2009:135).

Therefore, in mid-2007, in North Kivu, the fighting between government forces and the CNDP escalated into a major confrontation, both playing off and exacerbating long-standing animosity between the Tutsis, the Hutus, and other groups. Since then, clashes have killed many thousands of fighters and civilians and have forced half a million people to relocate and furthermore there have been many victims of grave human rights abuses by all the factions engaged in the fighting and by other civilians (IDMC 2008). Autesserre (2008:94-95) indicates that the Congo since then has been the stage of the largest humanitarian disaster in the world, far larger than the crisis in Sudan.

In January 2008, the Congolese government, with strong diplomatic and UN support, organised a peace conference in Goma on "security and development in the Kivu" to find a solution to the specific problems of the Kivus. Participants did have a chance to discuss their complaints over local political power, land expropriation, and mining resources, but these topics were not a priority during the conference. The focus was instead on neutralising the most prominent warlords, such as Nkunda and the most important Mayi-Mayi chiefs. The Conference led to the signing of a cease-fire agreement by the representatives of 22 Congolese rebel groups, including the CNDP. The Goma peace pact aimed at the ending the conflicts in the Kivu, led to a process,

called the *Programme Amani* (Peace Process). However, the Peace pact was not respected as it proposed no concrete solutions for local antagonisms. So then, the fighting resumed in August 2008, leading to a major crisis around Goma and the massacres in Kiwanja (Rutshuru) in October/November 2008.

Human Rights Watch (2011) in its report “documented numerous deliberate killings of civilians by the FDLR. The victims included women, children, and the elderly, many of whom were hacked to death with machetes and hoes”. FDLR combatants pillaged and burned homes, sometimes with their victims locked inside. FDLR attacks were regularly accompanied by rape. Most victims were gang raped, with combatants deliberately using sexual violence as a “weapon of war” (Chelala 2005:1)

These intensified and in January 2009, joint military operations of Congolese army (FARDC) and the Rwandan Defence Forces (RDF) called *Umoja Wetu* (our unity) fought against the FDLR. Moreover, General Nkunda, leader for the CNDP, was arrested in Rwanda under the instigation of the United States (Reynaert 2011:39). In March 2009 CNDP, Congolese militia and rebel groups were integrated into the national army. However, the *Umoja Wetu* only temporarily chased the FDLR away from their strongholds and did not stop them from brutally retaliating against civilians that they accused of collaborating with *Umoja Wetu*.

After *Umoja Wetu* the joint military operation *Kimia II* of MONUC and FARDC took off. The operation’s objective was to eliminate the FDLR threat. In January 2010 the joint military operation *Amani Leo* (Peace Today), which succeeded *Kimia II*, took off. The objective remained the same.

While the overall military objective of *Kimia II* and *Amani Leo* was accomplished (the FDLR was beaten back in many areas), the operation caused a lot of collateral damage and an enormous increase of IDPs. That is why the Congolese respondents emphasised that the conflict cannot be solved in a military way alone (weapons have never solved anything) and why operations like *Kimia II* and *Amani Leo* would only constitute a vicious circle of violence. Instead, they proposed a

political and a diplomatic solution by imposing a peaceful dialogue between Kinshasa and Kigali.

Furthermore, the international community should enforce an inter-Rwandan dialogue to facilitate a peaceful return of the FDLR (Reynaert 2011:31.32). Therefore, in the next chapter I shall discuss different types of negotiations of which “Participative Negotiation” that involves rank and file (men and women) as well as belligerents and politicians is suggested as a model of peace resolution in the Eastern DRC, in general, and in North Kivu in particular. The next section highlights the situation of women who are called to be involved in the search for peace.

2.5 PARTICULAR SITUATION OF WOMEN FOLLOWING THE NORTH KIVU CRISIS

2.5.1 Situation of North Kivu women in general

In DRC in general, and in North Kivu in particular, women face marginalisation in nearly every aspect of their lives. The customs of some communities and the Congolese law are still unfavourable to the progress of women within society. Before engaging in routine legal transactions, for instance, the Congolese law requires a married woman to obtain her husband’s permission (UK BA 2009:87).

Politically, in 2008, Ertürk emphasised that women were grossly underrepresented in the country’s democratic institutions and stated that women comprised 42 out of 550 members in the National Assembly, five out of 108 in the Senate. That time there were nine of 60 ministers and vice-ministers in the Cabinet and “not a single Governor or Vice Governor is female (...) A Gender Parity Law that would implement article 14 of the Constitution has yet to be drafted and passed” (Ertürk 2008:21).

Socially and economically marginalised, women do not have much access to ownership of land, higher education or any kind of leadership or decision-making

within households and society in general. Women rely economically on men's will. Farm activities, especially in rural areas, are assumed to be carried out by women, where armed groups regularly rape them in their field or/and loot their harvests (CP-SRP 2005:30). For those who work in the private sector, women often receive less pay than men doing the same job. They rarely occupy positions of authority or high responsibility in public and private sectors as well (UK BA 2009:88). Abortion is prohibited even in the case of rape. "This violation of women's rights presents an obstacle to the development of the province and the church." (Musolo W'Isuka 2008:31)

In the situation of war and violent conflicts, the unequal distribution of resources, the illegal dealings and the disrespect of the international human rights, which form the basis of poverty in DRC, weigh heavily on women. Numerous women remained widows in charge of many children. The latter are, for the most part, even other children, exploited by antagonists as child-soldiers. The worst thing that women can undergo in such situations is rape.

2.5.2 Rape as "Weapon of War" and "Gender Genocide" in North Kivu

In Eastern DRC in general, and in North Kivu in particular, violent conflicts that caused destabilisations, displacement of populations and destruction of infrastructures affected the populations with effects which differed according to their gender. Different wars in this part of the world have reduced women to mere objects that can be raped, tortured and mutilated. Yet for many Eastern Congolese girls and women, extra or pre-marital sex remains worse than death. As previously mentioned, poor marginalised Congolese women are particularly affected in a country ravaged by war and where their human rights are violated, sexual violence and the impunity of perpetrators of rape become commonplace, and the engagement to promote the economic and social well-being of the populations is weak.

In fact, according to the 2008 Amnesty International (AI) report on the North Kivu province, "the prevalence and intensity of rape and other sexual violence in

eastern DRC is described as the worst in the world” (AI 2008:5). Even if the exhaustive statistics revealing the extent of rape in North Kivu do not exist, however, the Provincial Commission of the fight against sexual violence in North Kivu recorded 800 cases of rape for only the month of April 2008, of which 670 in the territory of Rutshuru. It is estimated that there were as many as 200,000 surviving rape victims living in the DRC in 2008 (AI 2008:5).

What is more, Adetunji (2011:1) in his recent study on rape in DRC claims that about 1,152 women are raped every day, a rate equal to 48 per hour. According to this study, the highest levels of rape are found in North Kivu where an estimated seven per cent of women are raped at least once between 2006 and 2007. Viner (2011:1), meanwhile, reports that the UN has called the eastern Congo “the rape capital of the world”. She also describes this region as “the worst place on Earth to be a woman”. With reference to the nature of rape in eastern DRC, Goetze (2008:4) writes:

Rape victims have been as young as infants and toddlers and as old as 80-year-old grandmothers, according to experts. Some women have been raped by groups of soldiers, while others have been abducted and held as sex slaves. Many victims have been mutilated by their rapists or gravely injured by having wooden sticks or even guns inserted in their vaginas.

This awful violence against women is described as a "weapon of war" by commentators (Chelala 2005:1). Some of the victims of rape died immediately or later, and a high proportion of them end up infected with sexually transmitted diseases and infections, including HIV and AIDS. Yet, most of the countries (including DRC), experiencing internal conflict, lack medicines and basic health care services, so that becoming HIV-infected is virtually a death sentence (Chelala 2005:1).

The rape as war seemed to be designed by belligerents to exterminate the Eastern DRC population because it has been a cheap, simple weapon in the war, more easily obtainable than bullets or bombs. And Chelala believes that rape in the Eastern DRC is a “form of gender genocide”. One can thus see further that rape as a weapon of war aims at exterminating East Congolese because its consequences affect in one way or another everybody in society, and everyone becomes a victim.

As the report of UN High Commissioner for Human Rights (Ertürk 2008:14) notes, many rape survivors suffer vaginal fistula and/or are infected with HIV. Most of them “continued to be stigmatised, suffering social and economic exclusion. Few had access to adequate medical care” (AI 2008:5). Much worse, the fact that perpetrators of sexual violence often deliberately rape women in front of their husbands or families increases the social consequences of rape. Thus, women survivors of rape are often ostracised and rejected by their own families and communities. Husbands often desert women who have been raped or eject them from their homes. There are also thousands of babies born from rape, who are often rejected by society and sometimes even by their own mothers. Still worse, children born from rape committed by foreign armed groups are often persecuted by the local population, because they are considered to be perpetuating the race of the warlords.

Rape in the eastern DRC is all the more striking and painful because for so long it has received scant attention. Therefore, this specific war crime persists virtually unchallenged, and it is part of a broader pattern of violence and endemic discrimination against women. It may even be considered as gender genocide, as previously mentioned. Note that the perpetuation of sexual violence is due to impunity, the integration of alleged perpetrators of sexual violence into the Congolese armed forces, and the general inequality faced by women.

As women are the most harshly affected by the violence marked by serious violations of international human rights attributable to the armed groups and to the governmental forces, they must stand up and involve themselves in the search for peace. Curiously though, during different ceasefire negotiations, as briefly previously explained, the number of women from the rank and file has always been insignificant, while they are the segment of people who have suffered the severe consequences of the wars and the other hostilities related to the crisis.

Unlike the Congolese women, when Abigail in 1 Samuel 25 was only informed about David’s threats against her household, and knew that she was also affected and could undergo the consequences of such a crisis, she initiated a peace negotiation and

went to encounter and appease the future King David by using diplomatic strategies. By doing so, she protected her family from the disaster.

2.6 SUMMARY

This chapter has focused on the North Kivu socio-economic and political environment that stands out as the background of the important challenges faced by the province of North Kivu and by the DRC during the previous decade. Among them one can cite land and ethnic conflicts, wars, and their enormous consequences (generalised insecurity, refugees, internal displacement of populations, famine and poverty, widows and orphans, street children and children soldiers, sexual violence and the rape of women, HIV and AIDS; and other diseases).

North Kivu was described in this chapter as the scene of much fighting during different wars and the different ethnic conflicts that occurred in the DRC. It is one of the DRC provinces of which local troubles have jeopardised the entire country's stability. These are mainly expressed in two ways: the bloody, violent local disputes about land among peasants: the oldest indigenous and Banyarwanda; and the political rivalry within regional political institutions. It is clear that the citizenship issue involving the Kinyarwanda-speaking people has been politicised and placed at the centre of conflicts within the province. However the land ownership remains at the core of all the fighting in North Kivu (Autesserre 2008:96).

Even though a multitude of peace agreements have been signed, the North Kivu province is still at the core of continuous tensions. The reasons for this situation are that different peace agreements refer comprehensively to peace procedures, but address very few of the root causes of the conflict. The most important of these causes, is the boundary issue between Kivu and Rwanda, and the competition for land. The latter would always remain an important source of tension between the local population and the Banyarwanda immigrants (Breytenbach *et al* 1999:18).

Unless at least the land issues are resolved, and in the longer term, the boundary security issue as well, agreements, even comprehensive ones, may fail.

Therefore, diplomatic negotiations which involve the rank and file must be concerned about the issue and victims of the many consequences of war (for both men and women). Otherwise, plunderers will always interfere and worsen the situation in order to gain unimpeded access to Congolese resources.

After analysing the North Kivu context of conflicts and wars, the socio-historical context of the Abigail narrative is the subject of the next chapter.

Chapter Three

THE SOCIO-HISTORICAL CONTEXT OF 1 SAMUEL

3.1 INTRODUCTION

In this chapter I discuss the socio-historical context of the Book of 1 Samuel during the time of the narrative of Nabal-Abigail (1 Sm 25). In fact, the conflict between David and Nabal (1 Samuel 25), along with Abigail's diplomatic approach towards peacemaking (1 Sm 25:14-35), needs to be placed within the socio-historical context related to the establishment of the monarchy in ancient Israel. It is also part of the context of David and Saul's conflicts, followed thereafter by David's non-violence attitude.²¹

It should be noted that in ancient Israel, the institution of the monarchy brought about social, political, economic and religious changes, and "posed a profound challenge to Israel's faith in the Lord" (Wittenberg 1992:75). In discussing this, this part of the study is subdivided into three sections. The first section deals with the socio-economic conditions and the structure of Israel's pre-monarchical society. In the second section, the research outlines the internal and external factors related to the rise of the monarchy marked by the influence on Israel from the Canaanite, Philistine, and other Israelite neighbours' socio-political context. The third section examines the internal socio-political situation within ancient Israel during the institution of the monarchy. Here, the political, socio-economic and religious changes brought about by the monarchy will be explained.

3.2 THE SOCIO-ECONOMIC CONDITIONS OF A PRE-MONARCHICAL ISRAEL

To better understand the socio-historical context in which Abigail used the diplomatic approach to save her household from the dangers they faced, the research

²¹ For more details, see Chapter Four of this study, sub-section 4.2.2.2

needs to first consider the socio-economic conditions and the structure of Israel's pre-monarchical society (Wittenberg 1992:76-77). Note that this section does not address different views of scholars on the social structure or on the social relations of Israel subsequent to its emergence and settlement in Canaan. However, it briefly places emphasis on the tribal organisation, and on the social and the economic life of the pre-monarchical Israel.

3.2.1 Israelite tribal organisation during the pre-monarchical period

It should first be noted that, according to the biblical traditions, when Israel settled down in Canaan, Israel was a collection of tribes, with each tribe divided into clans, and each clan into several families (Higginbotham 2003:83). Hong (1980:146-147) claims that an Israelite tribe was an autonomous group of families who believed they were descended from a common ancestor. Consequently, each tribe was called by the name or surname of their ancestor.

The ancient Israelite tribal organisation placed a lot of emphasis on hospitality. Hong (1980:161) notes that "hospitality was, indeed, a necessity of life in the desert, but among the Israelites this necessity became a virtue, and was most highly esteemed. The guest was regarded as sacred, and the stranger could avail himself of this hospitality for three days or more and even after departing he had the right of protection for a given time."

Moreover, the Israelite community was socially and economically an egalitarian tribal confederation (Ceresko 2001:137). Its unity and solidarity were grounded on their kinship relations, their shared experiences in Egypt and in the wilderness and their covenant with *YHWH* (Nyirimana 2010:226). In this confederation, there were by necessity, people of influence, called the "elders", the heads of families who formed a sort of council in every village (1 Sm 30:26-31) (Hong 1980:163). McNutt (1999:99-100) for his part describes the pre-monarchical Israel as a segmented tribal society without any centralised institutions of law, power and political office. For him, a type or system of leadership was represented in the

“judges” who were appointed by one or a few tribes. A “judge” had limited authority over other tribes that needed him only when their interests were at risk (Cundall 1964:45).

Concerning the role of “judges”, most of them are portrayed as the military “deliverers” of Israel from its foreign oppressors. However, some of them are said in the Book of Judges to have held office over “all Israel”, others only over one, or a group of a few tribes (Nyirimana 2010:233). Therefore, Higginbotham wonders if the “judges played a significant role in the governance of Israel between military crises”. For him, the “day-to-day administration of justice was probably in the hands of the tribal, clan, and village leaders, especially the local elders”. The judges would have been called on to deliver people when the disputes could not be resolved locally by the elders (Higginbotham 2003:84). Briefly, for internal or external security, the decision to use military force was in the hands of the assemblies of elders, when the ability to use that force was due to the judges, who came from different families, clans, tribes, and groups of tribes (Ceresko 2001:160).

3.2.2 Social life and conservatism

During the time of Israel’s entry into Canaan, in the last decades of the thirteenth century BC, two major imperial powers of the time, Egypt and Mesopotamia, had become weak (Brettler 2005:24). At that time, Canaanite territory had been released from Egyptian control, and had fallen into various conflicting mini-powers that slowly developed into the states of Edom, Moab, Ammon, Israel and Aram (Handy 2003:20). Along the coast of the Mediterranean Sea towards the west were established Philistine cities. Gradually, the hill country west and north of the Jordan River became a target for expansion by both the Philistines and Aram (Handy 2003:21). Note that the Philistine and other external threats to Israel, which would create a desire of the people for a king, will constitute the subject of the next subsection.

It should also be noted that during Israel's conquest of Canaan, people were preoccupied with the capture of "the land of promise, either from an earlier 'Canaanite' population (...) or from the exploitative power structure of the 'Canaanite' political-economic system (...)" (Brueggmann 2003:121). In Canaan there was a land where there was quite a uniform system of government that Cundall (1964:42) describes as:

The unit was the fortified city state, the population of which rarely exceeded three thousand. These were concentrated on the coastal plain and other low-lying areas, and each one was usually ruled by a king who was subject to the dominating power, Egypt. It was part of the policy of the Pharaohs to permit petty rivalries between these cities in order to discourage any concerted action which might endanger Egypt's interests.

The quotation above shows clearly that these Canaanite cities had normally city kings with what Noth (2000:164) calls "feudal ruling class". Situated on the fertile plains and near major trade routes, these city states were heavily fortified and had considerably increased in number before the Israelite invasion (Wittenberg 1992:76). According to the Book of Joshua, many of these city states faced up to the Israelites (Jos 8–11) but, in a number of instances their kings were slain, their cities destroyed and they were subsequently occupied by the Israelites. Nevertheless, there were many cities that successfully resisted, and Israel did not succeed to put them under its control for many years (Jdg 1). Others remained "settled by city-kings in their fortresses" (Cundall 1964:42-43). Thus, Israel made a treaty with the four cities of the Gibeonite confederacy (Jos 9:1ff.).

In the meantime, around Israel nations adopted a monarchical form of government in the early stages of their national existence. Egypt and Assyria, for instance, established monarchies in which the king was the representative of the gods. The Philistines and the other groups of Sea People had princes, with an organised military service (Noth 2000:164). Moreover, the research cannot overlook the Israelites' neighbours, three small states, notably Edom and Moab, who had settled in their territories about half a century before the Israelite invasion, and Ammon, which was formed in 1230-1200 BC (Cundall 1964:43 - 44).

Furthermore, it is of significance to paraphrase Harrison's view that during the Israelite occupation of Canaan, they had constituted the fighting and landed aristocracy, plus the administrative ruling class. Harrison underlines the fact that the leadership of the people, called "judges", came from that ruling class. They were not raised from the masses of people through inspiration alone, and were not simply charismatic leaders (Harrison 2004:681). However, in spite of that viewpoint and as shown previously, the ancient Israelite leadership was theocratic, since "judges" were seen as representatives of *YHWH*, the perfect ruler of the nation.

Israel was not easily influenced by Canaanites' conception of the monarchy even if they were living together. This view has been supported by Bright (1981:166) who showed that "monarchy was an institution totally foreign to Israel's tradition" although the judges' ruling appears to be a type of kingship. Three factors are cited by Cundall as the Israelite's reasons for such a conservative attitude:

Firstly, the Israelites loved their independence. Since the patriarchal age, Israel's ancestors lived a simple life which required a minimum of organisation. This tended to emphasize the value of the individual, which appears in sharp contrast to the situation in the city states of Canaan, where there was a division between the rulers and the bulk of the populace, the latter being little more than serfs. Thus, the Israelite tribal structure adopted from the foregoing did not allow any co-operation of the tribes to be on the basis of the domination of one tribe over another. For example, once the enemies' invasion was beaten back by a "judge", there was no evidence to suggest that the judge's power should be extended beyond the borders of his own tribe, apart from the instance of Abimelech in Judges 9. Finally, the religious reason was the weightiest one for the resistance to the acceptance of a king in Israel. The Israelite religion was centred on the sovereignty of *YHWH* who acted as a powerful force on their behalf (Cundal 1964:44-45). That is why the demand for a king met with strong resistance, and was qualified as an act of apostasy, which was a rejection of *YHWH* and a tacit denial of his power to help in the contemporary crisis (1 Sm 8:7; 12:12.19).

3.2.3 Economic life

When Israel settled down in Canaan, the territory was divided into a number of fortified city states situated in productive agricultural land. During that time, the “Israelites could therefore settle only in the previously unsettled areas of the highlands of Canaan” (Wittenberg 1992:76). Nevertheless, agriculture was their main activity as they had succeeded in making the unsuitable areas for agricultural purposes productive, by using innovative farming techniques and by entering into a cooperative arrangement (Ceresko 2001:143; Borowski 1987:6). Therefore, they formed small villages and towns “because all the inhabitants of the place had to get out to their daily work in the fields within a reasonable space of time” (Borowski 1987:5).

Moreover, Wittenberg (1992:76) underlines the fact that in ancient Israel, the ordinary Israelites enjoyed equality in their standard of living. At *Tirsah*, for instance, the houses of the pre-monarchical period which represented the dwelling of a family were all of the same size and arrangement (De Vaux 1965:72). Referring to this, Hong (1980:163) writes:

Wealth came from the soil, and land had been shared among the families. Commerce and the buying and selling of real estate for profit, were as yet unimportant features in their regulations which aimed at preventing pauperism and restoring a certain equality among the Israelites.

Such equality was absolutely necessary in order to help all the Israelites to survive. In addition, in ancient Israel, there were “mechanisms to discourage the accumulation of economic resources and power in the hands of a few individuals or groups” (Ceresko 2001:110). The tenth commandment in Exodus 20:17 and Deuteronomy 5:21 that stipules “you shall not covet your neighbour’s house” helped to control the access of each extended family to its own basic resources. A single individual or group were discouraged to accumulate properties, but were rather encouraged to satisfy their daily basic necessities. In the tenth commandment, the house included the productive land that went with it (Ceresko 2001:110).

Besides, Borowski (1987:6) notes that agriculture in ancient Israel was the activity on which the economic, social, and cultural daily life was based. There was a strict law of inheritance, according to which the ancestral land was handed to the descendants. “It contained the family tomb and was defined by boundaries which one was strictly forbidden to remove” (Wittenberg 1992:76). In addition, there was a strong religious conviction shared by Israelites attached to the land: “Their landed property was the land and inheritance of God Yahweh” (Hong 1980:171). That is to say the land of Canaan had been given by *YHWH* to his people (Jos 23:3,10; 24:11-13) and only He could establish religious laws such as Sabbatical and Jubilee laws that limited the rights of the occupants to their land,:

In every Sabbatical year, the produce of the land was left for the destitute (Exod 23:11), and debts were cancelled, so that no longer would there be any poor man among the Israelites (Deut 15:4). In the Jubilee year, a general emancipation was to be proclaimed and every man was to have his ancestral land restored to him (Lev 25:10). (Hong 1980:164)

Then other laws were linked to the land and gave the right to the poor (Lv 19:9-10: gleaning for the poor); and to passers-by (Dt 23:25-26: right of every passer-by through a field to satisfy his hunger). There was also the law about the tithe: (Lv 27:30-32 and Dt 26:12-15: tithe due to God and to the poor). Furthermore, Handy gives details of that ancient Israelite economic life:

Most of Israel’s population was involved in farming. Barley, wheat, flax, olives, grapes, legumes, dates, and other fruits were grown over large expanses of the country. Sheep, goats, cows, donkeys, and pigs were common livestock. A limited amount of fishing took place in the Sea of Galilee and the Jordan River. The urban areas continued the same production that they had engaged in for more than a millennium: oil, wine, cloth, and pottery, with some metal-working along the Jordan. Once united, Israel controlled three major trade routes, one connecting the Philistine and Phoenician cities, a second running beside the Jordan River, and a third through the Jezreel Valley connecting the eastern highlands with the Mediterranean coast (Handy 2003:21).

Having described the economic life of ancient Israel, it appears that during the pre-monarchical period, people were free to move and to carry on interchange trade,

commerce, and cultural contact (Ceresko 2001:137). Therefore, it should also be noted, that during that time the Israelite population showed growth and progressively expanded toward the Philistine territory. The movement spread rapidly. Philistines and Canaanite leaders “quickly realized the threat this new movement posed. Reactions to this so-called Israel varied. In some cases... the Canaanite royal/military establishment managed to retain control of its cities and countryside populations” (Ceresko 2001:111). The Philistines moved against the tribal confederation with the intention to bring the Israelites under their control. This is the major external socio-political context that influenced Israel’s pre-monarchy era to desire a king, apart from some minor internal factors related to the rise of the monarchy in Israel.

3.3 THE INTERNAL AND EXTERNAL FACTORS IN THE RISE OF THE MONARCHY

It is necessary to note here, as observed previously, that before Israel adopted the institution of monarchy, the leadership was theocratic: *YHWH* was seen as omnipotent and the only perfect ruler who reigned over the nation. “Judges” were only intermediaries (Apple 2003:4). Then, the major question is, what led up to the inevitable request of the Israelites to make themselves a king to judge them like all the other nations (1 Sm 8:5)? To answer this question, I consider two possibilities: the modification that occurs in Israel’s tribal system and the external pressure that they faced.

3.3.1 Modifications of the Israelite tribal system

This subsection concerns some changes that occurred in Israel’s tribal system that were warning signs of the breaking down of the aforementioned conservatism with a movement towards a monarchy, which was the context in which David encountered Nabal and Abigail.

Previously it was noted that the Israelites’ tribal confederacy was based on equal rights for members of the tribes, which worked well during the time of Joshua.

The Canaanite social system in cities and faith were considered strange by the Israelite social organisation. The Canaanite cities had a ruling, an aristocracy with a feudal lord called king at the summit. Their religious life with the cult of Baal was morally inferior and lustful. However the Israelites with their conservatism had inevitably, to live in a certain relationship with the Canaanite world (Hong 1980:178). As all people who have striven to extend their own area, they were brought into occasional conflicts (Noth 2000:154). The Israelites were occasionally attacked by Canaanite cities, but the Israelites were able to ward off such attacks (Jos 10:1-15) and made peace with them.

However, referring to Cundall (1964:46), some modification gradually occurred within the Israelite tribal system due to the “dispersal of the tribe into smaller communities scattered over a wide area”. He shows that this fragmentation weakened the sense of tribal unity and the Israelites adopted a new way of life, with new customs influenced by the Canaanite communities. Their socio-economic and judicial life would be increasingly governed by local considerations.

In addition, the worship of *YHWH* started to become corrupted by the Canaanite religion of Baal and Astarte worship. The refusal to obey *YHWH* removed the people from the source of their spiritual power (Apple 2003:3). The Israelite tribes became more and more oriented towards self-interest; consequently “the land became an easy prey for oppression and attacks from outside” (Hong 1980:178-179). In the Book of Judges some examples of the degree of disunity amongst the Israelite tribes are: In Judges 8:4-9 “The rulers of Succoth and Peniel show their local independence in refusing the request of Gideon for provisions” (Cundall 1964:46). In Judges 5:15-17 the tribes of Ruben, Gilead, Dan and Asher failed to support Deborah and Barak; in Judges 12:4 the Gileadites fought against the Ephraimites. To that may be added the terrible civil war against the tribe of Benjamin by other tribes (Jdg 19-21) (Higginbotham 2003:84). This disunity very soon broke the heart of the already-struggling tribal confederation to become a nation. Therefore, Israel lost all its governing authority and the ability to defend itself and in addition Israel was in danger of a complete collapse (Apple 2003:3).

Furthermore, the various struggles of different tribes with their neighbours further increased the need to institute permanent leadership upon all of Israel (Judges 6-8). For instance, in the Book of Judges, that need appears clearly in the possibility of Gideon becoming king of Orah (Jdg 8:27), and his son Abimelech's role as king of Shechem (Jdg 9:5-6) (Brettler 2005:115). Indeed, these two "judges" may be said to have anticipated the monarchy in ancient Israel. Moreover, in Judges 8:22; after Gideon had delivered his people from Median's hand, they asked him to rule over them, even his son and his grandson. This need for kingship that appeared gradually in the Israelites' mind was to be fuelled by the Philistine threats.

3.3.2 The Philistine and other external threats to Israel

The previous discussion about the factors that raised the need for kingship in ancient Israel focused on the internal factors, and the modifications that happened within the Israelite's tribal system. Let me now examine the external factors related to the rise of the monarchy in Israel.

As noted previously, throughout the pre-monarchic period, Israel was surrounded by hostile neighbours, who from time to time attacked and occupied portions of her territory (Cundall 1964:45), and, in these successive crises *YHWH* raised up to them "judges", in order to save them "out of the hand of their enemies" (Jdg 2:18). It should be noted here the fact that there was a permanent threat of invasion from neighbouring countries such as the Ammonites (1 Sm 10:27); the Amalekites (1 Sm 30:1); Moab, Edom and Syria (1 Sm 14:47; 2 Sm 8:1-14), and the Philistines (1Sm 4). However, the "major external factor in the move of Israel from a socially and economically egalitarian tribal-based confederation to a hierarchically organised and socially stratified monarchy was the pressure on the tribal confederation from the Philistines" (Ceresko 2001:137). Their trouble began in the days of Samson (Jdg 14-16), probably in the 12th century, and continued until the centralised leadership under David (Tsumura 2007:36). The Philistines were composed of five major fortified urban centres: Gaza, Gath, Ashkelon, Ashdod, and Ekron. The

superiority of the Philistines was due to their metal technology and to their interlocking leadership (Ceresko 2001:140).

In fact, during this time in the Ancient Near East, the production of iron was limited to the Philistines and so the production of metal weapons was monopolised by them, and Israel depended on them for all of their metal work (1 Sm 13:19-22) (Graves 2000).²² Therefore, the Israelite army usually proved powerless before the well-trained and well-equipped Philistines (1 Sm 4). Many of the “judges” in Israel, realizing their dilemma, must have seen the necessity for a supreme commander of their nation, someone who would have authority comparable to the kings of the surrounding nations. In response, the request for a king, in conscious imitation of their neighbours, was made by the elders to Samuel, the chief representative of *YHWH* (1 Sm 8) (Ceresko 2001:142-143).

Samuel himself, who at an earlier period had secured Israel temporarily from the Philistines (1 Sm 7:5 ff.) was disqualified because of his age, and his sons were incapable of such leadership (1 Sm 7:1-3). So the choice fell upon Saul, the son of Kish. In fact, a new era had begun in Israel. By 1000 BC under David, the repression of the Philistines was finally broken and the golden age of Israel under David and Solomon was in full blossom (Graves 2000).

Note that the rise of the monarchy obviously brought about socio-political and economic changes that affected the relations amongst the tribes of Israel. The next section deals with the internal socio-political, economic and religious conditions within ancient Israel during the institution of the monarchy, in which changes brought by the introduction of this monarchy are developed.

²² Grave’s electronic resource does not have page numbering.

3.4 THE INTERNAL SOCIO-POLITICAL AND ECONOMIC SITUATION DURING THE MONARCHY

This section does not deal with the extra-biblical points of view of scholars that give evidence pointing to a more complex process in the formation of Israel as a state. However, it presents the process of Israelite development, as described by the biblical tradition. For instance, concerning the issue of the rise of Israelite kingship, the narrative of 1 Samuel 8-12 is seen as “a coherent expression in which the narrator’s own voice is not found in the voice of any one character but through juxtaposition of the different voices (Eslinger 1983:117, quoted by Firth 2009:44). Consequently, this section is a brief survey of the institution of the monarchy within Israel that brought about changes in the Israelite socio-political, economic and religious context, knowing that David’s encounter with Nabal and Abigail is placed in this context.

3.4.1 Institution of the monarchy within Israel

It is necessary to firstly point out the late date at which the institution of monarchy in Israel was adopted. When Israel took on the monarchy in acclaiming Saul king of Israel (1 Sm 9:15) approximately 1020 BC, there were well-established monarchies in the surrounding countries (Cundall 1964:42). Soggin (1985:41) for his part notes that the monarchical state in Canaan and in the surrounding territories was formed in imitation of, and modelled on the great empires that had been in existence for centuries.

The biblical traditions as well affirm that the elders’ request brought to Samuel was “for a king like the nations” (1 Sm 8:5), and Firth (2009:44) explains that they requested a king “who has the level of authority found in nations around Israel”. The difference lies in the fact that it is *YHWH* who provided them with a king like the nations, “that is to say, Israel can have the same structural system of government (monarchy), but not a monarch who is like the nations in terms of personal authority” (Firth 2009:44).

Thus, even though Israel seems to reject *YHWH* because they want a king to lead the nation to a battle (1 Sm 8:7), kingship is *YHWH*'s design and it is under *YHWH*'s authority: Even where people had chosen their king, *YHWH* anointed him (1 Sm 8-12); although he promised David the establishment of his throne (2 Sm 7:11b-16), he made it clear that David's descendants cannot do as they wish (Firth 2009:43-44).

3.4.1.1 Changes brought about by the monarchy during Saul's kingship

As shown in the previous section, I noted that from a tribal federation, Israel developed into a national state, from a theocracy to the monarchy due to the external pressures of the Philistines. However, it should be noted that even during the monarchy, *YHWH* retained authority over his chosen king; that is to say, kingship had no authority apart from that of *YHWH* (Firth 2009:44). Hence, Israel does not break down completely its conservatism in terms of the theology of kingship. However, with the rise of the monarchy, major structural changes came about, which will now be summarized in this specific part of the study (Ceresko 2001:159).

(a) Political changes

It has previously been mentioned that during the judges' period in ancient Israel, political and social decisions were made by tribal "elders" who represented people from the tribal confederation, of whom they were a part; and the judges' role was to use militia units from various families, clans, tribes, and groups of tribes (Ceresko 2001:159-160). In addition, the social, political, historical and theological dynamics which characterized the Israelites during that period are expressed in the last verse of the Book of Judges (21:25): "In those days there was no king in Israel; everyone did what was right in his own eyes." The Book of Judges closes with this note that summarizes the situation of the Israelite tribal confederation during that period, which is the best introduction to the Book of 1 Samuel.

Historically, 1 Samuel is the record of Israel's political transformation from a marginal tribal community turned into a powerless one, by the presence of the Philistines, and into a centralized monarchy, independent monarchy which became a world-class power (Apple 2003:3). That is why Hauer and Young (1990:98) see in the person of Samuel a transitional figure between the loosely organised situation of "judges" and the emergence of Israel as a state under a king. Meyers (2000-2008) claims that the narrative of 1 Samuel is to be therefore "a record of the changes, both national and constitutional, which accompanied this growth and development of the national life, at the end of which the Israelites found themselves a united people under the rule of a king to whom all owed allegiance, and furthermore was also controlled and guided by more or less definitely established institutions and laws". It is not without reason, therefore, that Campbell (2003:1) sees in the person of Samuel the emergence of the figure of a prophet, which is very important within the religion, politics, and the literature of Israel. On the other hand, in the person of David, he underlines the emergence of the figure of the king, the head of the central government in ancient Israel, and Saul, as the figure who started the monarchy in Israel.

In a word, the monarchy represents something new: Since the threatened tribes could no longer support "a short-term leader", now during Saul's kingship a permanent and central administrative organ could gather tribes in critical situations (Lemche 1988:135). Chariots²³ and horses were not yet in use, and "wars were still fought by the tribal levy" (Wittenberg 1992:78). Furthermore, instead of a council of elders in each village, the decision-making could now be undertaken by a small elite ruling body that could impose their decision, even by force. Later, during David's and Solomon's kingship, a standing army of professional soldiers, including foreign mercenaries, was "at the beck and call" of the ruling elite (Ceresko 2001:159-160), and chariots were introduced in warfare (1 Sm 8:11). That reorganisation of the army therefore made tribal militia useless, and then contributed to the loss of ordinary

²³ Chariots were fast-moving vehicles with two wheels that were pulled by horses, and were also used by fighters during war in ancient times [Collins Cobuild Advanced Learner's English Dictionary (2006)].

peasants' land. This latter socio-economic issue will be developed in the next subsection.

(b) Socio-economic changes

The institution of the monarchy in Israel also brought about social and economic changes. The equality of the standard of living that the pre-monarchical Israelites enjoyed and the law to discourage the accumulation of property, land and resources by individuals or groups was previously mentioned. There were no landowner-aristocrats in ancient Israel. Now in order to sustain the administration and the standing army, "land was needed as well as funds to pay for the drivers and archers on the chariots" (Wittenberg (1992:78). McKenzie comments that "the gift of land has often been the only reward a sovereign could offer for military service, and it was usually a gift of someone else's land" (McKenzie 1983, quoted by Wittenberg 1992:78). Subsequently, land was gradually snatched from ordinary peasants to the great benefit of warriors. Therefore, the ancient Israeli society, in which there was no aristocracy of landowners, had then an aristocracy of professional soldiery and landowners.

In addition, and especially during Solomon's kingship, the economy was centralized, controlled and regulated by the king and the ruling elite. Israel moves from a "communitarian economy" to "tributary economy" (Ceresko 2001:160). Taxation was imposed by King Solomon to pay for imported goods (1 Ki 5:25; 2 Chr 2; 9), and it was a period of forced labour executed by ordinary peasants "in order to complete his building projects in the capital city" of which the most important was of course his own temple (Wittenberg 1992:78-80). For ordinary Israelite peasants who formerly lived as a free community, it was a new form of slavery similar to Pharaoh's from which the Lord had liberated them. This led to opposition and conflict against the rule of the house of David (1 Ki 12).

Furthermore, with the advent of the monarchy, socio-economic changes took place. At *Tirsah* during the pre-monarchical period, for instance, where it was noted that the houses were all of the same size and arrangement, Hong (1980:171) now finds

a different situation: “The houses of the rich on the same site are bigger and better built in the different quarters from those of the poor.” He concludes that the monarchic institution seemed to create a class of officials that drew profit from their posts or from the good fortune made by vast profits from their land (Hong 1980:171).

With reference to the above-mentioned conclusion, a question arises about the status of Nabal narrated in 1 Samuel 25. Having a closer look at Nabal and his possessions (1 Sm 25:2) during the time of the monarchy, Lozovyy (2009:56) claims that “Nabal was not simply a very rich sheep farmer; he was more likely, a man of great status in the community.” Fokkelman (1986:476) for his part, views Nabal as “the boss of the district” because of his large number of cattle. Levenson (1978:26) declares that “if his three thousand sheep and one thousand goats (1 Sm 25:2) are not a gross exaggeration, then it was perfectly true that his feast was ‘fit for a king’ (v. 36), for he must have been at the pinnacle of his social status”. Biddle (2002:623) presents Nabal as Saul’s delegate in Carmel, and McKenzie suggests that “Nabal was an important political figure; the closest thing there was at the time to the king of Judah” (McKenzie 2000:97). Using an intertextual approach to 1 Samuel 25 and the person of Saul, Green concludes that “Nabal is not just the person Saul, but the king(ship) itself” (Green 2003:11). Therefore, as David was aware of Nabal’s status, he used a formula of diplomatic negotiations when approaching Nabal (v. 6) (Boyle 2001:415). Lozovyy maintains that “Nabal could have been a royal official” because David presents himself as Nabal’s son (v. 8), and uses a diplomatic formula too that means “at your service” (Lozovyy 2009:57).

(c) Religious changes

The previous discussion (see 3.2) showed that when Israelites settled in Canaan they did not need to be ruled by a king, since *YHWH* was seen as a powerful force who acted on their behalf. Even though the need for kingship appeared gradually during the pre-monarchical period, the worship of *YHWH* “served to support and legitimated the socio-economic and political arrangement” (Higginbotham 2003:85).

Now, in this part of the study, the research deals with the religious changes that happened during the institution of the monarchy in Israel.

However, it should be noted that Israelite religion during the pre-monarchical period was based on the covenant between *YHWH* and Israel, which was a contract relationship between Yahweh and his people (Linington 2003:59). This covenantal relationship was God's initiative. In the early pre-monarchical Israelite religion, people had to learn to commit their concerns to *YHWH* alone. As expressed in the profession of faith, Israelites should be devoted to *YHWH* who presents himself as the unique God (Dt 5:7; 6:4): the essence of the covenant principles. The Israelites were exhorted to teach that covenant to their children and always to keep it in mind (Dt 6:6-9). Therefore, an exclusive monotheism that considers other gods as either not existing or false gods had to be practised by the Israelites (Rofé 2002:15-16).

However, as previously shown, people often fell away from their faith, and ended up being influenced by polytheism, for which Mavinga (2009:45) quotes Holtz (2008:370) who mentions two reasons: “Firstly, they were influenced because of their cultural background in Mesopotamia where Abraham came from. Secondly, kings were influenced by the Mesopotamian royal ideology, which considered the king a successful and efficient leader. He was taken as a provider of prosperity for his people.”

That is why the core of the Israelite royal ideology refers to the Ancient Near Eastern idea of a divine cosmic order. It covers the socio-political and religious dimensions of the people's existence. In the Ancient Near East, the king was seen as the adopted representative of God, alongside his people. Israel's submission to external powers led the leadership and people to adopt worshipping their gods (Nürnberg 2004:122). Therefore, during the establishment of the monarchy, a new element entered Yahwism: *YHWH* was considered also as the divinity of a national state under the control and protection of a king, and was now located in the capital. Many services were created for the cult: priestly caste, musicians, singers, and scribes (Ceresko 2001:161).

Nevertheless, the worship of *YHWH* (Yahwism) remains a marker of Israelite ethnicity (Higginbotham 2003:85). Therefore, the king was supposed to follow God's instructions, and help the nation to keep the covenant that *YHWH* made with his people (Mavinga 2009:47). That is why Samuel warned the Israelites and their chosen king, Saul "not to turn away from *YHWH*" (1Sm 12:20) for a king would be legitimized only as long as he was ruling on behalf of *YHWH*. But Saul did not conform, and was rejected by *YHWH* (Firth 2009:44).

Consequently, Samuel appointed and anointed David as the successor of King Saul while he still reigned. Saul ruling as king and David being anointed created tensions at the court. Saul was still, apparently, the king of Israel, but the focus was now on the man who will replace him on the throne (Gordon 1986:149). Furthermore, David at the court of Saul appeared to be successful, because *YHWH* was with him (1 Sm 16:14). People were loyal to him, because he provided leadership. That frightened Saul who became jealous of David, and then the hidden conflict commenced at the court (1 Sm 18:17-21:1).

Soon the hidden conflict within the court of Saul broke out into an open rupture (1 Sm 21-31). Because of Saul's hostility, David was forced to flee the court and lived initially as a fugitive within his own country. But, Saul will continue the pursuit "until David is forced to flee the country, after which the final phase of the political conflict will be played out, involving Saul, David, and the Philistines, and also ending in Saul's ultimate failure and death" (Campbell 2003:220).

Curiously enough, during the time of his exile, David would spare Saul's life when he had had the opportunity to take his revenge (1Sm 24 and 26). "Sandwiched between the stories of Chapter 24 and Chapter 26 is the Carmel story of David's encounter with Nabal and Abigail" (Campbell 2003:257). In Chapter 25, Nabal's life will also be spared.

3.5 SUMMARY

In this chapter it was demonstrated how the external socio-political context influenced Israel in its quest for a King. In spite of their conservatism as expressed in their love of independence, within their tribal structure, and in their religion, centred on the sovereignty of *YHWH* and on the covenant between *YHWH* and *YHWH*'s people, Israel in Canaan ended up by establishing human kingship. One of the reasons is the dispersion of the tribe into small communities scattered over a large area that weakened the unity of the tribe. Consequently, Israel adopted a new way of life influenced by the Canaanite communities. The anticipation of the monarchy in Israel therefore may be reported early in Judges 8 and 9 (Gideon and his son Abimelech). However, it was shown that the main reason for the demand for a king in Israel was the Philistine threats, as they were the major enemy of Israel.

Then, it was shown that the political, socio-economic and religious changes were brought by the institution of the monarchy into Israel during Saul's kingship. As Yahwism remained a marker of Israelite ethnicity, the king was warned to follow *YHWH*'s instructions and not to turn away from *YHWH*. Saul did not succeed to rule on behalf of *YHWH*. He was rejected by Samuel, and David was anointed as the future king of Israel while Saul was still alive. Therefore, the relationship between the king and his destined successor, which begins in harmony and even in sweetness, continues in contrast and rivalry, and ends up in incoherence (Jobling 1998:90).

Having been pursued by Saul, the future king David will become a fugitive in his own country, and twice (1 Sm 24 and 26) he will spare the life of his enemy Saul while he had the opportunity to avenge himself. In this chapter, it was shown that 1 Samuel 24 and 26 form a frame around the central Chapter 25, where the rude Nabal clearly stands in place of the rejected Saul (Biddle 2002:626). In 1 Samuel 24 and 26, David is prevented by *YHWH* to use violence, but in Chapter 25, he is prevented by Abigail who David clearly sees as sent by *YHWH* for this purpose (Firth 2009:265).

In this chapter, I maintained that Nabal could have been a rich royal official in ancient Israel during the rule of the king Saul. In view of the fact that hospitality

among the Israelites was a virtue, and was most highly esteemed, the future king David knew that he had the right to be served food by Nabal. This was not the case, maybe because of Nabal's position in Saul's kingdom.

The socio-political, economic and religious context as defined in this chapter will enable us to better understand the narrative of Nabal-Abigail in 1 Samuel 25. The next chapter will provide a close analysis of this narrative, especially focusing on diplomatic peacemaking according to the Abigail approach (1 Sm 25:14-35).

Chapter Four

LITERARY ANALYSIS OF 1 SAMUEL 25:14-35

4.1 INTRODUCTION

The present chapter is focused on the literary analysis of 1 Samuel 25:14-35, the text that serves as basis for this study. It does not deal with the redaction criticism debate, neither is it aimed at investigating the historicity of the events presented in the books of Samuel or in the narrative of Nabal-Abigail (1 Sm 25). Using narrative criticism, this part of the study will focus on 1 Samuel 25:14-35 provided in its final form, and will then show the way in which Abigail's diplomatic strategy to solve the conflict between the future king David and Nabal, her husband, came about. This justifies the choice of 1 Samuel 25:14-35 as the focus of the study since around it the researcher will carry out a model of diplomatic conflict resolution in North Kivu/DRC.

While the analysis of 1 Samuel 25:14-35 will involve some historical-critical aspects, "the focus remains on its literary examination, which considers its narrative form so as to pay attention to elements characteristic of a narrative, such as setting, plot, characters, time and place" (Nyirimana 2010:164).

Subsequently, it is going to be necessary first to examine the selected passage in its larger literary context that contributes to its meaning. Then, second the literary context will be followed by the literary genre and the analysis of 1 Samuel 25:14-35, in which the structure will lead the research to discover the main point that is the transforming action in the narrative. The latter highlights Abigail's diplomatic approach that overcomes David's anger. It should be noted that this text is read referring in its major part to the New English Translation (NET) Bible of which translators used cautiously the MT (Masoretic Text) found in the current edition of BHS (Biblia Hebraica Stuttgartensia) (NET Bible First Edition 2005).

4.2 LITERARY CONTEXT OF 1 SAMUEL 25:14-35

As biblical texts do not speak in isolation, but are constantly adding to each other's conversations (McKinlay 1999:74), this point will deal with the location of 1 Samuel 25:14-35 in the Hebrew Canon in general and in the books of Samuel in particular. It will briefly show a semiotic chain that runs through the Bible.

4.2.1 Location of 1 Samuel 25:14-35 in the Hebrew Canon

In this section the narrative of 1 Samuel 25:14-35 will be placed in its larger contextual setting that shows how it has links with other books of the Old Testament. Intended for this survey, the most important contextual settings of 1 Samuel 25:14-35 are its relation with the patriarchal narratives, the wisdom and the prophetic literatures.

4.2.1.1 The Patriarchal narratives in the Abigail story

This part of the study refers to statements of some scholars who find similarities between the patriarchal stories in Genesis and the stories about David's life. One of them is Biddle (2002) who, "based on the literary parallels and relations that he identifies, joined some interpreters who suggested Samuel's dependence on Genesis" (Lozovyy 2009:4). Vogel for his part asserts that "the conclusion is usually a historical-critical one: Genesis was most likely written in the period of David or shortly thereafter as a political justification of Davidic rule" (Vogel 2009:45).

Moreover, Rudman finds in the stories of David examples of a similar nature indicating a more common and imaginative use of the patriarchal narratives by the author of 1 and 2 Samuel (Rudman 2004:240). Referring to Blenkinsopp (1965:53), he gives some of these examples, such as the curious connections between the two stories of the two Tamars in Genesis 38 and 2 Samuel 13 (Rudman 2004:239). About the use of the same name in different biblical histories, Vogel declares then "when the Bible has two characters with the same name, the similarity frequently functions as an

allusive signpost” (Vogel 2009:143). In Rudman’s view (2004:248), a close study of David’s stories reveals that there was a writer who retold events referring to the great past stories of Israel.

Even though Rudman (2004:239-240) suggests that much research remains to be done on the relationship between Genesis and Samuel it is important to summarize his reflection in these terms:

The author of the narratives in Samuel establishes a series of connections and parallels intended to make his audience reflect on the attitudes and motivations of the characters he describes. David by turns is linked to Abraham, in terms of his wandering and connection with the Philistines; to Ishmael in his desert exile, outcast from God’s people but favoured by God; to God in his intention to mete out vengeance to Nabal and his household; and to Abimelech in that he is prevented from doing so (and thereby sinning) by God. The comparison with Abimelech is accentuated by his uncanny ability to acquire other men’s wives, an ability which culminates in the kind of behaviour that Abraham anticipates in countries where “there is no fear of God” (Rudman 2004:248-249).

Furthermore, the allusion to the biblical Laban (Gn 30:25-43) and Nabal (1 Sm 25) stories is important. Ben-Meir underlines that the name Laban itself, implies an interesting attachment to Nabal in so far as both of them are men of low character. Then, Ben-Meir notes the same letters with which the names of Laban and Nabal are made up, and suggests that the name of Nabal is a palindrome²⁴ or anagram²⁵ of Laban (Ben-Meir 1994:249). In this connection, Garsiel (1985:130-131) demonstrates other allusive links between Nabal and Laban based on the spelling of their names and on the similarities of narrative function:

A further analogy is created in the comparison of Saul’s and Nabal’s conduct towards David with the Genesis story of Laban and Jacob. The author of Samuel seems to take advantage here of a further potential implication of Nabal’s name, which, reversed, reads “Laban” (compare: nbl: lbn)... there are strong similarities between David’s confrontation with Nabal and Jacob’s with Laban. David helps him by guarding his sheep, so that his property shall not be injured. This recalls

²⁴ A **palindrome** is a word or a phrase that is the same whether you read it backwards or forwards, for example the word: “refer”, Nabal, Laban...

²⁵ An **anagram** is a word or phrase formed by changing the order of the letters in another word or phrase. For example, “triangle” is an anagram of “integral”.

Jacob's work as a shepherd for Laban. Both see themselves as faithful servants who are cheated by the property owner to whom they have rendered service. Sheep shearing figures in both accounts: Jacob is helped by Laban's two daughters, and David by Nabal's wife.

Additionally, Radday (1990:62-63) explains that Laban is "another rich shepherd and exactly as much of a miser as Nabal", for he knows "that Scripture uses distorted personal names in order to mock their bearers".

Branch (2003:289-318) also writes about two women who use words to save situations. In the patriarchal narrative, Miriam, the older sister of Moses, saves the life of her mother's baby (Exod 2); Abigail, a beautiful and intelligent woman in the books of Samuel, rescues her household (1 Sm 25). Furthermore, Branch mentions the wise women of Abel Beth Maacah who represses a rebellion (2 Sm 20) by using persuasive words, and underlines her wise and successful persuasive communication techniques. The three persons played a political role as saviours who deliver a city, a community, and an individual by using persuasive words, and by guiding those with whom they interacted toward choosing life and the common good. The relationships and linkages between these three women help to find wisdom account through 1 Samuel 25.

4.2.1.2 Abigail narrative and the Wisdom account

Before developing the relationship between the Abigail Narrative and the wisdom literature, I will show first that the wisdom account is a literary type of the Abigail Narrative. Therefore it will be important to define the word wisdom, focusing on its etymological senses, by referring to biblical dictionaries, and to the arguments of scholars.

(a) Meaning of wisdom

The word wisdom is so complex that there is neither a simple definition nor any scholarly consensus about the meaning of the term. Wisdom is the theme that covers a field of meaning which can be differently approached (Jacobson 1987:241). Therefore, the word wisdom will be defined here according to some scholars' understanding and perspectives.

“Theologically speaking, wisdom constitutes an attitude toward life, a living tradition and a literary corpus” (Mourna 2008:18). In the biblical sense, wisdom is the “ability to judge correctly and to follow the best course of action, based on knowledge and understanding” (Lockyer 1986:1103). It means understanding the consequences of our actions and words before we act or speak. Wisdom means having the knowledge and understanding to recognize the right course of action and having the will and courage to follow it. Referring to Crenshaw (1981:16), biblical wisdom is defined as “the ability to cope”, the “art of steering” – it is “practical knowledge of the laws of life and of the world, based on experience”.

In addition, wisdom reveals a “quality of being wise”, a “good sense of judgment” or the “body of knowledge and experience that develops within a specified society or period” (Allen 2004:161). When this study refers to Crenshaw’s (1976:4) definition of wisdom, it has in mind that there are three different types of wisdom: firstly, clan/family wisdom, which has been taught since the earliest times, and secondly, court wisdom, which refers to the king; both of these wisdoms occurred during the time of David and Solomon. The last one is scribal wisdom, which is legal wisdom viewed as a tradition, a literary corpus identified as wisdom literature, namely Proverbs, Qoheleth (Ecclesiastes), Job, a few psalms designated as wisdom psalms, Sirach (Ecclesiasticus), and Wisdom of Solomon.

(b) Wisdom account in the Abigail story

First of all, according to the definitions above and referring to Soanes and Stevenson (2006:1655) who suggest that a wise person is someone “having or showing experience, knowledge and good judgment”, one can argue that Abigail has the quality of being wise because of her knowledge and experience that are highlighted in 1 Samuel 25. She has the understanding of the situation that antagonised her husband to David and enforces the non-violent method to overcome the anger of David. This is what Audi maintains when he defines wisdom as “an understanding of the highest principles of things that function as a guide for living a truly exemplary human life” (Audi 1999:976).

Then, it is important to note that there are relationships and linkages between the Abigail story (1 Sm 25:14-35) and some texts from the wisdom literature. However, referring to McKinlay (1999:73) this survey will focus on the semiotic use of the food motif highlighting wisdom in Proverbs 9 and 1 Samuel 25.

It should be firstly noted that Proverbs 9 indicates both wisdom and folly. Wisdom and folly are making their appeals; so they appeal to the simple. In verses 1-12, wisdom is personified as a wise woman who has prepared a house and established it on seven pillars. She has prepared a sumptuous banquet in this house and sends out her maids to call the simple to come and eat. In verses 13-18, folly is also personified and also appeals to the simple to come and eat. In Proverbs 9, wisdom offers life, but folly offers death.

Furthermore, Lichtenstein (1968/69:20) notes that the figures of meat and wine in Proverbs 9:2 represent the good teaching of wisdom that will be profitable. The idea of mixing wine, argues Lichtenstein, could refer to the practice of mixing wine with spices or with water. As mixed wine was the most intoxicating, hence her wisdom is attractive. All the imagery in this text shows that what wisdom has to offer is marvellous.

Secondly, 1 Samuel 25 highlights the female character (Abigail) providing also food that brings life in a context where the denial of food (by the folly Nabal) has had the potential to bring death (McKinlay 1999:79-80). This is the story of the wise and beautiful Abigail, the wife of the foolish and harsh Nabal. Abigail highlights the contrast with her husband Nabal even if both of them have prepared meals. The story shows that Nabal has slaughtered his meat and prepared his wine, but, in sharp contrast to Wisdom, he has no wish to offer it to any he does not know. So, he denies food and hospitality to David who consequently orders his men to arm for the attack, and swears death to Nabal and all with him (1 Sam 25:13.21-22) (McKinley 1999:80).

Although, having heard news from her husband's men of what David is about, Abigail prepares her food and her wine which will serve not only to feed David and his group but to keep Nabal's household alive. Like Wisdom in Proverbs 9, she sends

her messengers on ahead of her (vv. 18-19). David is on the point of playing the fool too, but Abigail, acting as Lady Wisdom (Pr 9:1-12), comes to seek him out, instructs him not to “answer a fool according to his folly”, persuades him to abandon his folly and to leave retribution to a provident God (Reardon 1996:27).

Moreover, the wise Abigail exercises control and intelligence to speak first before she presents the food to David. She opens her mouth with wisdom (Pr 31:26). She knows that both skilful words as well as skilful food are needed. Besides linkages between the Abigail Narrative and Proverbs 9, Bach (1999:30) finds connection with Proverbs 31. Using the word *sekel* (beautiful) found in 1 Samuel 25:3; Bach matches Abigail with the wife of Proverbs 31, as does Levenson (1978:19-20).

Nevertheless, Bach (1997:29) comments ironically that this "consummate good wife... offered herself as well as her husband's larder to the other man". In her reading, she does not find here an echo of the fusing of the gift with the giver as in the text of Proverbs. Bach reads texts with food as "a displaced trope²⁶ for sexual pleasure" (1997:169). This is the point of view of Lang (1986:108) who notes from the reading of Proverbs 9:17 that stealthy savouring and delight of stolen food have long been "part of the coded language of prostitutes". In Proverbs 5:15 also, "eating" and "drinking" is used as sexual metaphors to encourage the young man to be faithful to his own wife (Pr 30:20; Can 4:13-15; Sir 23:17). Rabbinic tradition, in the Talmudim and Midrashim, accentuates also the erotic dimension of the story of the encounter between David and Abigail. The rabbis' negative comments concerning Abigail recounts that Abigail uncovers herself before the enraged David. That gives off an erotic radiance that draws the man to her (Bodi 2006:67-79).

To challenge the aforementioned viewpoint, it is important to note that the offer in Proverbs 9:13-18 is not wine and meat (which represented wisdom), but water that is stolen. The “water” will seem sweeter than wine because it is stolen. In Proverbs the water imagery in 5:15-19 is seen as sexual activity with the adulteress, which would seem at the moment more enjoyable than learning wisdom. Likewise

²⁶ A trope is a figure of a speech, a rhetorical figure.

bread will be drawn into this analogy in Proverbs 30:20. So the “calling out” is similar to that of wisdom, but what is being offered is very different. Therefore, in comparison with Proverbs 9:1-12, the food prepared by Abigail carries the meaning of the teachings of wisdom. At the end of the story, David takes from Abigail’s hand (v. 35) the food she has brought him. He receives wisdom from her in abandoning his foolish way (1 Sm 25:35 compared to Pr 9:6). As the discernor of both Wisdom and Providence, moreover, Abigail also serves in 1 Samuel 25 in a prophetic role (Fischer (ed.) 1958: col. 1741, quoted by Reardon 1996:9).

4.2.1.3 Abigail Narrative and the prophecy

After finding wisdom in the skilful words as well as the skilful food of Abigail, it should be noted that Abigail’s words are not only skilful; they are also prophetic, announcing God's dynamic promise to David and David's line (McKinley 1999:80). Before making a closer study of the prophecy in the Abigail narrative, the research will expose first the variant semantics of the word Prophecy.

(a) Meaning of prophecy

In the Old Testament the genre of prophecy seems to be the most challenging literary genre to explain; yet approximately 25 per cent of the Bible is prophetic literature (Driscoll 2008:63). In this study, the nature of the role of the prophet as drawn from Osborne (2006:205) will help to recognize the meaning of the Old Testament prophet.

It should be noted first that mainly three titles were applied to the word prophet in the Old Testament: *ro'eh* meaning “seer”, *nabi[y]* meaning “prophet”, and *ish elohim* meaning “man of God” (Vine 2005:231.291.333). Referring to Osborne, these three titles do not denote separate aspects of prophecy; rather these are terms used “at different periods or in different places” (Osborne 2006:207). However, “the ‘seer’ was an earlier name for prophet, for example Samuel (1 Sm 9:9). A seer exhibits different abilities like seeing visions, hearing voices, experiencing transportation, healing and

pronouncing blessings and curses, or carrying out queer errands” (Nebechukwu 1992:265).

Second, the prophet was called by God. Even though 2 Kings 4:38-41 refers to sons of the prophets, Osborne correctly maintains that “there were no guilds or ‘schools’ of prophecy” (Osborne 2006:206). In its general sense, asserts Nebechukwu (1992:265), “The word prophet could be applied to a person called by God for a special function, or a person who predicts the future, a diviner or a seer who exhibits different abilities, or carries out difficult errands.”

Third, the prophets were God’s mouthpiece, God’s principal means of addressing the Israelites (Von Rad 1965:66). The Hebrew *nabi[y]* (to prophesy) means “to speak God’s message to the people, under the influence of the divine spirit” (Vine 2005:291). However, Nebechukwu (1992:265) notes that some prophets have been designated as false for reasons which this study cannot go into now.

Finally, Duvall and Hays (2001:385) show that the prophet was a forth-teller before he was a foreteller. It is to say that a prophet spoke to convince his community for abandoning God in the present, warning of judgement in the near-future and leaving the hope of restoration in the future. Furthermore, Nebechukwu deduces the meaning of “Prophetic Mission” from the special activity of five prophets (Isaiah, Jeremiah, Amos, Hosea, and Micah) as determined by their social and political context and situation of social injustice. He underlines that these prophets “involved themselves directly with the socio-political-economic situation of their respective environments, and this marked them out as a special group of prophets. They were commissioned by the Lord to deliver a word to his people at the time of social or political crisis or to denounce injustice” (Nebucukwu 1992:265).

Notice that throughout the narrative of 1 Samuel 25, Abigail is considered as a prophetic woman by many scholars. However, in comparison with the aforementioned meaning of prophet, Abigail is not presented as a “seer” but as “a person who from intelligence rather than from special revelation senses the meaning of history, and who is endowed with the highly valued initiative and efficiency of the ‘ideal woman’”

(Levenson 1978:20). The following subsection deals with the nature of the Abigail prophecy.

(b) Prophecy in the Abigail story

Just as Abigail is the representative of wisdom, she also is the instrument of *YHWH*, *YHWH*'s mouthpiece. Her intervention in 1 Samuel 25 is the Lord's means to preserve the future king David's moral integrity. Both characters recognize this fact, for Abigail tells David: "The Lord has kept you from bloodshed" (1 Samuel 25:26), and David himself confesses to Abigail that the Lord "sent you today to meet me" (25:32). "Divine Wisdom thus gives both of them insight into Divine Providence" (Reardon 1996:28).

Moreover, as the discerner of both Wisdom and Providence Abigail serves in a prophetic role (Fischer (ed.) 1958: col. 1741, quoted by Reardon 1996:29). She represents the prophetic voice in praying that David's enemies may be like Nabal (v. 26) (Campbell 2003:260). The implication is that Nabal has already been made an example of God's punitive action (Nabal's death, v. 38), and those who wish David evil, including Saul, are drawn under the condemnation of the folly (*nebala*) (Campbell 2003:261).

On the other hand, Levenson (1978:20) acknowledges that "Abigail is the first person to announce that David will be chosen *nagid 'al yisra'el*, "ruler over Israel" (v. 30). Her assertion that *YHWH* will build David a *bayit ne'eman* "secure house" (v. 28) is an undeniable adumbration of Nathan's prophecy which utilizes identical language". Reardon (1996:28) finds also prophecy in the Abigail request to be "remembered" by David (25:31). For him, this is a modest petition that is providentially granted in the marriage that ends this story. In every case, Abigail perceives God's true purpose in history, recognizing David's coming kingship and the founding of his dynasty. Bach (1989:43), from another perspective, maintains that:

...a central illustration of the verbal power is provided in Abigail's prophecy. Her words echo and elaborate Saul's acknowledgment (chap. 24) that David will become the next king of Israel. But her words have a more powerful effect on David than Saul's had; they stop him from committing a violent act. In the

previous episode in the cave, David had spared Saul's life before Saul extracted David's promise of protection. Abigail's words to David change the course of his action toward Nabal, and possibly the echo of her prophecy in chapter 26 guides David's hand when he so flamboyantly seizes, then returns, Saul's spear.

Berlin (1982:77), nevertheless, does not regard Abigail's words of prophecy (vv. 28-31) as crucial to the narrative. She claims that the insertion of these words is "hardly relevant to the events of the Abigail story". Bach (1989:45) on the other hand, does not agree with Berlin. For her, neglecting to put Abigail at the centre of her drama, as a primary actor, weakens her role as God's helper. Neglecting the impact of Abigail's prophecy (w. 28-31) by concluding that these verses are a later addition to the earlier story of David's meeting with Abigail is, for Bach (1989:56), another way to diminish the female role in the story. However, she refers to many scholars who agree that the primary theological function of Abigail is to speak the word of *YHWH* to David.²⁷

While Nabal is ignorant of David's true identity, argued Bach, Abigail recognizes David as the future king of Israel. Her prescience is a clear indication that "Abigail is God's chosen prophet-intermediary. Abigail's assurance to David that he is *YHWH*'s intended ruler and must remain innocent to do God's will is the link between the anointing prophecy of Samuel and the dynastic prophecy of Nathan." (Bach 1989:45)

In addition, examining the prophecy in the Abigail Story in relation to her marriage, Bach (1989:55) comments that

while Nabal lived, Abigail demonstrated bravery. She had the power of prophecy. During the time and space of her narrative, she has used her wise good sense to control her life verbally while appearing socially dependent and compliant. The moment she encounters David, she speaks. But after Nabal's death, Abigail's voice was absorbed into David's, much as she was absorbed into his household.

²⁷ Kyle McCarter, *1 Samuel*, Anchor Bible (AB), (Garden City, New York: Doubleday, 1980), 401; Robert Polzin, *Samuel and the Deuteronomist* (New York: Harper and Row, 1989) 213-215 and David Gunn, *The Fate of King Saul* (Sheffield: Almond Press, 1980) 96

After showing connections and links between Abigail's story and other texts in the Hebrew canon, the research now turns to expose how the text of 1 Samuel 25 fits the books of Samuel, the section in which the passage itself is found (Stuart 2001:45).

4.2.2 The placement and function of the Abigail story in Samuel

As observed in the previous subsection, it is noteworthy first of all that 1 Samuel 25:14-35 is part of a larger narrative that runs from the book of Deuteronomy to the books of Kings, a narrative called the "Deuteronomistic history" (Nyirimana 2010:164) in general, and part of the narrative contained in the books of Samuel in particular. Therefore, the discussion about the dating and the authorship of the books of Samuel presupposes the difficult dating and authorship of 1 Samuel 25 in particular, as it will be shown in the following sub-section. Then the selected passage of 1 Samuel 25, 14-35 will be examined in its slightly larger context (Book of 1 Samuel) that contributes to its meaning.

4.2.2.1 Authorship, dating and structure of the books of Samuel

In the Hebrew Bible, the two books of Samuel are counted among the Earlier Prophets or Former Prophets (Josua-2 Kings) (Tsumura 2007:1). Nevertheless, the titles of the books (שמואל, *sh^emū'ēl*) refers to Samuel not because he is believed to be the author, but because his life and acts formed the main theme of the books. The composition was named "Book of Samuel" because Samuel is the principal character, and he plays a great role in anointing the two other important personages, namely Saul and David (Constable 2010:1). Therefore, Samuel is "the key figure, the one who established the monarchy in Israel... the king-maker in the history of ancient Israel. Thus, it was reasonable to name the books after him" (Tsumura 2007:2).

Furthermore, the history in the two books of Samuel is carried forward without interruption. The record of the life of David begins in 1 Samuel, and is completed in the books of Kings. This continuity in the narrative of Israelite history was made more famous in the Greek translation, the Septuagint (LXX), where the four books (1 & 2

Samuel and 1 & 2 Kings) were interpreted under one title and were known as the four “Books of the Kingdoms” or “Books of Kings” (Harrison 2004:695; Gordon 1986:19-20; Tsumura 2007:2).

From the same perspective, Noth (1981:5-6) has already regarded the two books of Samuel as a unity which, in his view, was written by one specific author (the so-called Deuteronomist historian) and asserted that they belonged to the Deuteronomistic History (Deuteronomy-Kings).²⁸ According to Brueggemann (2003:131) the Deuteronomistic History is a narrative which traces the life of Israel from “land entry” to “land loss”. Thus, they would have been composed during the period of the Babylonian exile, as were the three previous books (Deuteronomy, Joshua and Judges), to deliver a message to those who survived the devastation and deportation of Judah (Noth 1981:5-6; Polzin 1989:125).

Noth and Polzin’s hypothesis of a single redaction suggests that Israel’s exile would be a punishment from God or a consequence of the rejection of theocracy by choosing to follow earthly kings. Yet Polzin reveals that the Deuteronomist does not offer any certainties regarding the path that leads away from exile towards a regaining of the land (Polzin 1989:125). On the other hand, Rösel (2009:85) notes that most modern scholars abandoned the idea of a single author (the Deuteronomist Historian) for the literary work of Deuteronomy-Kings. However, most scholars generally admit to the reality of the shared basic themes in Deuteronomy and the Historical Books or Former Prophets (Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings) (Nyirimana 2010:164). One of them is Römer (2007) who produces a technical guide to the modern scholarly concept of Deuteronomistic history and its multifarious modifications (Frolov 2009:177).

Attempts having been undertaken to identify different redactions in the Deuteronomistic history, scholars reach diverging conclusions that are not going to be considered in this study. However, it should be noted that supporters of the double

²⁸ Martin Noth, is considered as the modern “father” of the Deuteronomistic History by Rösel (2009:85-90).

redaction hypothesis of the Deuteronomistic history generally think that the first redaction was composed during the reign of Josiah and the second during the Exile (Dillard 1995:153). On the other hand, among those who support multiple stages of redactions, Tsumura's (2007:11) tentative conclusion of discussion on books of Samuel is interesting:

...the books of Samuel seem to have been composed and edited in several stages. The "story of the Ark of God" (1 Sam 4:1-7) could have originated very early, even from the pre-Davidic era; others, such as the "story of Saul and David" (1 Sam 16-31) and the story of King David (2 Sam 1-20) must have been composed later, at the earliest during the early part of David's reign in Jerusalem and during the later part of David's reign or the Solomonic era, respectively. The final editing of 1-2 Samuel, with minor adjustments, was probably made no later than the late 10th century B.C. in view of 1 Samuel 27:6.

In fact, even though scholars have voiced various opinions on the process through which older traditions may have been used by one editor or multiple editors to compose the narrative of the books of Samuel, my opinion is that it is difficult to know who wrote these books, 1 Samuel 25 included. Besides, there is no explicit and objective evidence indicating the author. Certainly, the Abigail story does not reveal an exact date. Nevertheless, it is not timeless. Thus, it is necessary to remember that the Abigail story is a part of the history of Saul and David (1 Sm 16–31). In this long narrative parallelism and duplication of stories are most obvious (Meyers 2000-2008).

The present study investigates the whole narrative of Samuel (1-2 Samuel) as a continuous literary unit, of which the general purpose and the main theme may be described as the "beginnings of state monarchy in ancient Israel" (Campbell 2003:24), and which can be presented as:

- | | |
|--|-------------------|
| 1. Preparation for David's emergence as king | 1 Sm 1-16:13 |
| 2. Political moves to establish David as King | 1 Sm 16:14-2 Sm 8 |
| a. Tension between Saul as king and David as anointed | 1 Sm 16:14-27:12 |
| b. Civil war in Israel | 28-31:13 |
| c. Establishment of David as king | 2 Sm 1-8 |

| | |
|---|------------|
| Appendix I | 2 Sm 9-10 |
| 3. Story of David's Middle Years: internal security threatened | 2 Sm 11-20 |
| Appendix II: independent traditions about David | 2 Sm 21-24 |

Considering the structure above, it should be noted that the passage of 1 Samuel 25:14-35 is located in its immediate context of the narrative that describes the tension between Saul as king and David as anointed: 1 Sm 16:14-27:12 in the Book of 1 Samuel of which consequently it shares some of the characteristics.

4.2.2.2 The passage of 1 Samuel 25:14-35

The passage of 1 Samuel 25:14-35 relates the circumstances whereby David is placed in a position to spill blood but has been exhorted by Abigail to have patience and restraint. As mentioned above, the pericope is located in the slightly larger context concerning the establishment of kingship in ancient Israel (1-2 Samuel), and in the immediate context on the tension between Saul and David (1 Sm 16:14–27:12) that contains the scene of David's escape from Saul (1 Sm 21-26).

Considering the latter scene (David's escape from Saul), note that 1 Samuel 25 seems to be a break between the account, which precedes (1 Samuel 21-24) and that which follows (1 Samuel 26). However, when using the literary approach to study the account of 1 Samuel 21-26 the significance of 1 Samuel 25 is seen to show that "there is more going on in the story than meets the eye" (Lozovyy 2009:11).

Therefore, referring to Tsumura's subdivision (2007:527-594), the narrative of 1 Samuel 21–26 comprises 7 parts which are logically coherent:

1. Early escapes (21:1-22: 5)
2. Saul's massacre of Nob's priests (22:6-23)
3. David's further escapes (23:1-14)
4. Jonathan, Saul, and David (23:15-29)
5. David spares Saul at En-gedi (24:1-25, 1)

6. David, Nabal and Abigail (25:2-44)
7. David Spares Saul at the Hill of Hachilah (26:1-25)

In this subdivision, the Chapter 25, the story featuring David's dealings with the couple Nabal and Abigail, stands like a bridge between two episodes (Chapters 24 and 26), in which David spares the life of Saul. The significant point to note here is the balance between 1 Samuel 24 and 26, and their intertextual relationship with the Abigail story. Certainly, the two accounts of David not killing Saul seem to have a closer structural relationship with 1 Samuel 25. Referring to a closer synchronic reading of the three texts (1 Samuel 24-26) that Ramond (2007) offers, the three chapters are about the story of how David rejected the use of violence and power in his dealings with his enemies King Saul and Nabal.

Consequently, it is more possible that one “should treat 1 Samuel 24-26 as a complete narrative unit that is concerned with David in the wilderness and which is marked by his two refusals to kill Saul interacting with the Nabal narrative” (Firth 2007:65). Strictly, Gordon (1980:40) had already placed this set within the slightly larger account of David in the wilderness, which begins at 1 Samuel 23, verse 14. It is Ramond’s (2007) view that the “Story of David's Rise” (1 Samuel 16-2 Samuel 5) of which the three chapters are an important part. The essential point is that both of them suggest 1 Samuel 24-26 as a narrative unit (Firth, 2007:65).

To explore in detail the idea of a complete narrative unit, it is certainly clear that Chapter 24 and Chapter 26 reflect almost the same images. Both of them begin with a report to Saul about David's latest hiding place (24:1; 26:1); they focus then on David's refusal to lift a hand against Saul (24:6.10; 26:11); and they conclude with words of a remorseful Saul and with his return home (24:17-22; 26:21.25). As Youngblood (1992:745, quoted by Constable, 2010:91) explains, the two chapters form a frame around the central Chapter 25, where the churlish Nabal functions as an alter ego of the rejected Saul. In addition, divine protection that keeps David from shedding innocent blood runs as a unifying thread throughout all three chapters.

In fact, in Chapter 24, in En-gedi, David had the occasion and was encouraged to kill Saul “but chose to cut off only his robe edge. He ended up by promising not to cut off Saul's descendants and name” (Constable 2010:91). In Chapter 26, David spares Saul at the Hill of Hachilah. This chapter has a similarity with Chapter 24, since in both events David was given an opportunity to kill Saul, but he refused to do so. Therefore, Tsumura (2007:594-595) declares that “many scholars have thought Chapter 24 and 26 are variants of the same original story”. However, according to Constable (2010:100), there is a significant difference between these chapters. In Chapter 24 David was on the defensive whereas in Chapter 26 he was on the offensive.

Moreover, as in Chapters 24 and 26, Chapter 25 presents also David who refrained from violence against his enemy, Nabal, a rich man in Maon. This man had his business in Carmel, a town of Judah (different from Mount Carmel up north). It was the time of the shearing of the sheep (1 Sm 25:2). However, the present episode differs from the other two episodes in that it is David who wishes vengeance, and it is the words of another (Abigail) that pulls him back (Tsumura 2007:575-576).

On the other hand, Firth (2007:69) asserts that each of the three texts (1 Sm 24; 25 and 26) stands complete in itself; with its own plot being completely resolved internally. However, he insists on the interrelationship which exists among them: in each narrative there is David's refusal to take matters into his own hands.

Having located the pericope in its larger and slightly larger contexts, the study turns now to the literary genre in order to take over from the pericope its “wide horizon of its vision” (Campbell 2003:262) that is in the same class of other stories of David's flight.

4.3 LITERARY GENRE OF 1 SAMUEL 25:14-35: HISTORICAL NARRATIVE

In the passage of 1 Samuel 25:14-35 there is theology, politics and history, but above all this pericope is a story or a narrative (Campbell 2003:265). In fact, the two most important great narrative types in the Old Testament are history and saga

(Tucker 1971:30ff). Then Allen (2004:660) defines history as a branch of knowledge that records and interprets past events (as a whole) or an account of past events. On the other hand, saga according to Coats (1983:319-320) can be defined as a short traditional narration in prose, of current spiritual and personal concerns. Even with few characters, the scene of this short unit develops a tension and its resolution.

Nobody ignores the fact that the narrative of 1 Samuel 25 is told in a short unit, with a few characters out of which the scene is built up in a tension between David and Nabal, followed by its resolution found in the Abigail diplomatic peacemaking. For that, one may be tempted to state that the pericope is a saga.

Nevertheless, there is a line of demarcation between the Abigail story and the saga as a traditional narration of spiritual and personal concerns. As already stated, this pericope is not isolated, but it has connection with other texts in the Hebrew canon, and it is like a bridge between two stories in 1 Samuel (1 Sm 24 and 1 Sm 26) which show how David used the non-violence in favour of his enemy. The Abigail story as a history has links with the themes, plots, and character portrayals in some patriarchal narratives, Wisdom and Prophetic accounts that help to establish its meaning. Furthermore, it is connected to the previous and to the next chapters in the composition of the story of tension between Saul and David (1 Sm 16:14–27:12) to mean that “the pericope has in common with Davidic stories a theological understanding and probably a political aim in the portrayal of David’s rise” (Campbell 2003:262).

Attention is now focused on the event of the diplomatic peacemaking according to the Abigail approach as reported in 1 Samuel 25:14-35 which is the subject of a detailed literary analysis.

4.4 ANALYSIS OF 1 SAMUEL 25:14-35

This sub-section is about the explanation of why 1 Samuel 25:14-35 is chosen as the focus of this study. Then a brief reconstruction will be done in order to try to restore the “original” text, and 1 Sm 25:14-35 will be translated from Hebrew into

English referring mainly to the New English Translation Bible (NET Bible) (2005) keeping count of important variant readings found in the pericope. Finally the structure and the analysis of the summit of the structure, which focused on Abigail's diplomatic peacemaking, will close this part of the study.

4.4.1 Justification of the choice of 1 Samuel 25:14-35

The most important aspect of the Abigail story (1 Sm 25) is justified in the fact that this narrative, contrary to the opinion of some writers,²⁹ is one that highlights the connection between Saul's demise and David's rise to power (Mulzac 2003:45). Even though the Abigail narrative for scholars who apply the Historical-Critical Approach is a story told almost as a footnote in the larger narrative of David in the books of Samuel (McKinlay 1999:80), it is one of the narratives which have been studied by many scholars who have analyzed the account as a whole. Nearly all their studies are focused on trying to show the relations that the characters maintain between them and the power that acts on the development of their actions.

On the other hand, referring to the narrative studies structure, the analysis of the action in the Abigail story starts with the initial situation (1 Sm 25:1), thereafter deals with the complication (1 Sm 25:2-13), then it moves to the transforming action (1 Sm 25:14-31) and the denouement (1 Sm 25:32-35), ending with the final situation (1 Sm 25:35-44), which summarizes the findings of the story (Cf. Structure of 1 Samuel 25:14-35).

Nevertheless, this survey will not rigorously follow the aforementioned structure. It will be focused on 1 Samuel 25:14-35, which is the most important part of the narrative of 1 Samuel 25 whose choice has been dictated by the fact that this pericope constitutes the transforming action that moves toward the denouement of the complication of the action. 1 Samuel 25:14-35 displays Abigail's approach to conflict

²⁹ One of them is John C. Schroeder, who states that "this story has no connection with the main theme of David's rise to power and Saul's decline" (*I and II Samuel*, IB Bashville: Abingdon 1953:1011).

management that comprises five stages of diplomatic peacemaking, which will be examined as a focal point of this dissertation. Therefore, this argument will be developed through different points below.

4.4.2 Reconstruction and annotating 1 Samuel 25:14-35

In the following lines, I shall briefly reconstruct the text and assess some important variant readings of 1 Samuel 25:14-35. In this way, I shall seek to restore the “original” wording of the text by critically assessing the text transmission (Steck 1998:44). This will then be followed by the annotation.

However, when I considered the *apparatus critical* of the Hebrew text of 1 Samuel 25:14-35, I noticed that many of the variant readings could not affect the translation of the pericope in English. In this part of the study, the important variant readings which may influence the translation of the pericope belong to verse 22. Besides, this verse (22) is important as it shows how David threatened to wipe out all the family of Nabal.

1) V. 22 a-a לַאֲבֵי דָוִד *l'ybé dawid* (to the enemies of David):
The Septuagint (LXX)³⁰ and most of the Old Greek manuscripts have simply “David,” with no reference to his enemies as is the case in the Massoretic text (MT)³¹.

According to the aforementioned appraisal, one may be tempted to be attracted by the Greek translation because, in the Old Testament, imprecations such as the one found in v. 22 are common for the speaker to invoke a curse on himself/herself as an indication of the seriousness with which he/she regards the matter at hand. In other words, David invites on himself horrible consequences if he fails to fulfil the matter expressed in his oath.

Fortunately, in the situation alluded to in v. 22, the threat does not come to fruition due to the effectiveness of Abigail’s appeal to David on behalf of her husband Nabal.

³⁰ The Septuagint or LXX is the Greek Old Testament, translated between 250-100 before Christ.

³¹ The Massoretic Text is found in the current edition of *Biblia Hebraica Stuttgartensia* (BHS) edited by K. Elliger and W. Rudolph in 1983.

Instead, David calmed down through Abigail's intervention. It therefore seems probable that the reference to "the enemies of David" in the v. 22 of MT is the result of a scribal attempt to release David from the implied consequences of his oath. Therefore, the present translation follows the LXX rather than the MT.

2) V. 22 ב עֲדֵי־הַבֹּקֶר *'adh haboqêr* (by morning):

Very many medieval manuscripts of the Hebrew Old Testament put before עֲדֵי־בֹקֶר *'adh haboqêr* (by morning) אֶר *'or* (lightning) as in v. 34 and in several Hebrew manuscripts from the Cairo Geniza, to mean "by the lightning of the morning". This variant reading appears less important because הַבֹּקֶר עֲדֵי־אֶר *'adh 'or haboqêr* in v. 34 may be translated as: "by morning" (Owens 1992:250).

3) בְּקִיר מִשְׁתֵּי *mashtîn bqîr*

This last part of the verse 22 is very interesting (v. 34). Literally, this phrase can be translated as: "one who urinates against the wall". Much has been written regarding this phrase. It has been explained either as a pejorative reference to dogs who had no qualms about urinating publicly against a wall³² or to male humans. Amongst those who choose the latter, Schwartz (2000:104) writes that there was debate as to whether בְּקִיר מִשְׁתֵּי *mashtîn bqîr* referred to human males of all ages, who might relieve themselves wherever the call of nature happened to catch them, even against a wall,³³ or just to very young children who might have been less bashful about urinating in public than adults. According to Cogan and Tadmor (1988:107, quoted by Schwartz 2000:104) there is a possibility that the phrase might refer just to the very young. However, they add that it was taken for granted that women would have sought out a more concealed site to relieve themselves.

For the interpretation of בְּקִיר מִשְׁתֵּי *mashtîn bqîr*, this survey does not totally share the aforementioned sight. Thus, the question persists: What does this phrase actually mean?

³² For modern commentators see Garsiel (1990:164); idem (1991:247); idem (1985:128); Fokkelman (1986:2.481).

³³ For modern scholarship see, for example, Smith (1992:226); McCarter (1980:398), Levenson (1978:19).

It is important to underline first of all that the phrase *מִשְׁתִּי בַקִּיר* *mashtîn bqîr* is about David's threat when he was turned down by Nabal. This threat and phrase repeated to Abigail in verse 34 was quite serious. It is made clear by oath formula (Firth 2009:269). Actually, upon hearing that the sheep-shearing³⁴ festival was to take place at Nabal's house, David sent messengers asking Nabal to receive some sort of tribute or gift from him because he and his men have provided a "wall" of protection around Nabal's men (v. 16; Hebrew *חֹמֶה* *hômâh*) but Nabal treated them with disdain (Schwartz 2000:108).

Following the critical note of Leithart (2001:526), one maintains that David used the figure of speech that Nabal has "pissed" against a wall set up for his own protection. Angrily, David assembled his band and was determined to attack when Abigail, informed by one of Nabal's servants of all that had taken place, had intervened. She had enough sense to take supplies to David, without informing her husband (25:18-20). Indeed, David and Nabal were on a collision course which was diffused by Nabal's wife, Abigail. If she had not been successful, David would not have left "a single one who urinates against a wall" (25:22.34). He would have struck at Nabal (Schwartz 2000:103).

In addition, Schwartz (2000:103) underlines that the phrase *mashtîn bqîr* also appears a number of times in 1-2 Kings always in relation to cursing and killing. For example, in 1 Kings 14:10 it is part of the curse of the prophet Ahijah against the house of Jeroboam. In 1 Kings 16:11 it is used to describe Zimri killing every member of Baasha's line. In 1 Kings 21:21 it is included in Elijah's curse against Ahab, and in 2 Kings 9:8 it appears when the curse on the house of Ahab also affected Jehu. In all these instances it implies that there was no one who survived.

³⁴ The shearing-sheep is a festive occasion on which the rich sheep-owner should display his generosity. David takes advantage of this to demand to be rewarded in return of the protection they afford by abstaining from pillage and by restraining marauders (v. 16) [1 Samuel 25:25, note a, in A. Jones (ed.) *The Jerusalem Bible* Darton, Longman & TODD Ltd and Doubleday and Company, 1966].

Consequently, following the New King James Version (NKJV, 1979) and the French Bible (TOB, 1989),³⁵ this survey opts for the literal translation of the phrase *מִשְׁתֵּי בַקִּיר* *mashṭîn bqîr*. Thus, the verse 22 will be translated as:

: עֲדֵה־בַקֵּר מִשְׁתֵּי בַקֵּר כִּה־יַעֲשֶׂה אֱלֹהִים לְאִיבֵי דָוִד וְכֵן יוֹסִיף אֶם־אֲשָׂאִיר מִכָּל־אֲשֶׁר־לִּי

“Thus God will do to David and thus he will add if I leave of all who belong to him by morning light one who urinates against a wall”.

4.4.3 Translation of 1 Samuel 25:14-35

As already stated, I translated 1 Samuel 25:14-35 from the Hebrew into English referring, mainly, to the English translation of NET Bible (2005), keeping count of important variant readings mentioned above. This is the text:

25:14 But one of the servants told Nabal’s wife Abigail, “David sent messengers from the desert to greet our lord, but he screamed at them.

25:15 These men were very good to us. They did not insult us, nor did we sustain any loss during the entire time we were together in the field.

25:16 Both night and day they were a protective wall for us the entire time we were with them, while we were tending our flocks.

25:17 Now be aware of this, and see what you can do. For disaster has been planned for our lord and his entire household. He is such a wicked person that no one tells him anything!

25:18 So Abigail quickly took two hundred loaves of bread, two containers of wine, five prepared sheep, five seahs of roasted grain, a hundred bunches of raisins, and two hundred lumps of pressed figs. She loaded them on donkeys

25:19 and said to her servants, “Go on ahead of me. I will come after you.” But she did not tell her husband Nabal.

25:20 Riding on her donkey, she went down under cover of the mountain. David and his men were coming down to meet her, and she encountered them.

³⁵ TOB: Traduction Œcuménique de la Bible, Paris : Cerf, 1989.

25:21 Now David had been thinking, “In vain I guarded everything that belonged to this man in the desert. I did not take anything from him. But he has repaid my good with evil.

25:22 Thus God will do to David and thus he will add if I leave of all who belong to him by morning light one who urinates against a wall.

25:23 When Abigail saw David, she got down quickly from the donkey, threw herself down before David, and bowed to the ground.

25:24 Falling at his feet, she said, “My lord, I accept all the guilt! But please let your female servant speak with my lord! Please listen to the words of your servant!

25:25 My lord should not pay attention to this wicked man Nabal. He simply lives up to his name! His name means “fool”, and he is indeed foolish! But I, your servant, did not see the servants my lord sent.

25:26 “Now, my lord, as surely as the Lord lives and as surely as you live, it is the Lord who has kept you from shedding blood and taking matters into your own hands. Now may your enemies and those who seek to harm my lord be like Nabal.

25:27 Now let this present that your servant has brought to my lord be given to the servants who follow my lord.

25:28 Please forgive the sin of your servant, for the Lord will certainly establish the house of my lord, because my lord fights the battles of the Lord. May no evil be found in you all your days!

25:29 When someone sets out to chase you and to take your life, the life of my lord will be wrapped securely in the bag of the living by the Lord your God. But he will sling away the lives of your enemies from the sling’s pocket!

25:30 The Lord will do for my lord everything that he promised you, and he will make you a leader over Israel.

25:31 Your conscience will not be overwhelmed with guilt for having poured out innocent blood and for having taken matters into your own hands. When the Lord has granted my lord success, please remember your servant.”

25:32 Then David said to Abigail, “Praise be the Lord, the God of Israel, who has sent you this day to meet me!

25:33 Praised be your good judgment! May you yourself be rewarded for having prevented me this day from shedding blood and taking matters into my own hands!

25:34 Otherwise, as surely as the Lord, the God of Israel, lives – he who has prevented me from harming you – if you had not come so quickly to meet me, surely there would not have been left to Nabal by the morning light one who urinates against the wall.

25:35 Then David took from her hand what she had brought to him. He said to her, “Go back to your home in peace. Be assured that I have listened to you and responded favourably.”

4.4.4 Inner structure of 1 Samuel 25:14-35

To comprehend the inner structure of 1 Samuel 25:14-35, this part of the study will first draw and expose the structure of the whole Story of Abigail and Nabal (1 Sm 25:1-44). Then, as already stated, the study will focus on the verses which highlight the Abigail strategy for the diplomatic peacemaking (vv. 14-31) which appear as the summit of the structure.

4.4.4.1 Structure of 1 Samuel 25

The important thing to note is the fact that there are four factors that are needed for a narrative, as argued by Marguerat and Bourquin (1999:16):

... 1) a temporal succession of actions/events; 2) the presence of an agent-hero; inspired by an intention which draws the story towards its close; 3) A plot which overhangs the chain of events and integrates them into the unity of a single action; 4) A relationship of causality and consecutiveness which structures the plot by an interplay of causes and effects.

Moreover, Marguerat and Bourquin (1999:20) explain a narrative as a “material entity. It is the narrative statement that readers have before their eyes or to which hearers listen”. Thus, the story can be depicted in a narrative. In terms of the Abigail narrative, the story presents five important elements which illustrate how the acts of the characters progress.

(a) Plot

The first point focuses on the initial situation (1 Sm 25:1) which develops the prelude to the story (report of death and burial of Samuel). The second is about the complication (1 Sm 25:2-13) which focuses on the Carmel Story of Abigail, Nabal and David. It concerns characters, David's request to Nabal, Nabal's response to David and David's reaction as the main point of the plot. The third deals with the transforming action (1 Samuel 25:14-31). It displays Abigail's approach of conflict management that comprises diplomatic peacemaking which brings David to the non-violence culture. Here the story reaches its high point. The fourth draws to the denouement (1 Sm 25:32-35), which focuses on the David's response to Abigail. The fifth point focuses on the final situation (1 Sm 25:36-44), and ends with the consequences of the encounter of Abigail and David. This will be concluded by a postlude to the story (the wives of David, vv. 43-44).

The structure of the Narrative of Abigail can be designed as parallelism chiasm. The summit of this chiasm is the transforming Action, the main point of this survey represented by "C". Here is the graph:

A. Initial situation: **Death of Samuel** (1 Sm 25:1)

B. Complication: **David's request to Nabal and Nabal's response** (1 Sm 25:2-13)

C. Transforming Action: **Abigail's Diplomatic Peacemaking** (1 Samuel 25:14-31)

B'. Denouement: **David's Response to Abigail** (1 Sm 25:32-35),

A'. Final situation: **Consequence of David and Abigail's encounter** (1 Sm 25:36-44)

(b) Exposition of 1 Samuel 25

From the aforementioned graph, the synonymous parallelism between **A** and **A'** [prelude (25:1) and postlude (25:43-44), a part of the *Final Situation*] is noteworthy. Two points can be understood from this parallelism.

First, the initial situation mentions Samuel's death and David's flight to the wilderness of Paran. The two actions are linked together as though one was caused by another, and appears to be a transitional link to the story to come (Campbell 2003:243, 257). Samuel's death occurs when he has already anointed David to

replace Saul (1 Sm 16:13), and Saul has confessed publicly that David will be the future king of Israel (1 Sm 24:20). Furthermore, Abigail also confesses that David is the future prince over Israel (1 Sm 25:30) (Constable 2010:94). On the other hand, as Samuel, David's counsellor died, now, Abigail became David's counsellor. She was the only person who would solve the matter between David and Nabal. She was the hope for reconciliation in that case. Secondly, as postlude, the report of David's marriages is appended to the story. David is established independently, no longer dependent on Saul. The two wives give David his independence and his house its potential foundation.

B & B' presents the antonymic parallelism in the structure. **B** represents the complication in the narrative of Abigail. It is composed of the location and characters (vv. 2-3); the request of David to Nabal (vv. 4-8), Nabal's response to David (vv. 9-11) and David's reaction (vv. 12-13). The request is for whatever Nabal is able to give. The context suggests that Nabal is well enough placed to be able to respond generously. However Nabal does not respond positively to the request. Consequently, a conflict erupts between David and Nabal. Without asking any question, David gives just a simple command: "Every man, strap on your sword!" On the other hand, **B'** is the denouement in which David's response to Abigail is the gratitude concerning avoidance of bloodshed and acceptance of provisions and plea. Note that Nabal's response in **B** refers to David as a fugitive from his master (v. 10), whereas Abigail's answer in **B'** refers to David as "the future prince over Israel" In vv. 28-31.

C (1 Sm 25:14-31) represents the transforming action of the Abigail Narrative; the summit of the structure. It highlights Abigail's approach to overcome David's anger. In this section, Abigail uses successfully preventive diplomacy for peace building. Abigail's encounter with David begins with the report to Abigail of David's request and its rejection by Nabal. Therefore, the young man's exhortation to Abigail to act is motivated by the confirmation of the positive figure of David and his men in terms of the protection they afforded (vv. 15-16).

When the "evil is determined", argues Campbell (2003:260), when bloodshed threatens, the cause of it, Nabal, should be characterized as "a son of Belial", a

worthless fellow, one of those in the camp opposed to God. He adds that the attitude and the intention attributed to David make clear that the punitive raid on Nabal's house is to be one of total destruction (v. 22) (Campbell 2003:260). However, Abigail, the wise lady, as soon as she was informed about her husband's attitude, directly decided to play an active role in the mediation between Nabal and David. She prevented the conflict by using the approach of conflict management that represents different strategies.

4.4.4.2 Analyzing details of the summit "C" (1 Samuel 25:14-31)

The present section will analyse the Transforming Action "C" (1 Sm 25:14-31) paying attention to Abigail's diplomatic peacemaking around which the study will establish dialogue with the context of the resolution of the conflict in North Kivu/DRC. The analysis follows two different sections namely: Report brought to Abigail and Abigail's encounter with David: vv. 18-31 (Campbell 2003:255-256).

(a) Report brought to Abigail: vv. 14-17

In verses 14 to 17, without fear of reprisal, one of Nabal's shepherds reports to Abigail how Nabal responded to David's request, contrasting David's actions to Nabal's reaction, and he calls his master *ben-baliyaal*. In verse 25, Abigail also will refer to her husband Nabal using denigrating words: "wicked man, fool, foolish."

In these verses, there are words or groups of words that express peace in relation to David's action for Nabal. In the report proper (14-16) and in the exhortation to action (17), one can cite the following: "To greet, to be good, not to insult, any loss, to be together, and to be a protective wall," in relation to the "shalom" and peace building. On the other hand, in the same verses, there are those that lead toward the opposite of peace: "to scream and disaster." These two concepts imply violence. It is precisely Nabal's attitude toward his holdings which destroys the potential for the "shalom" that David seeks. It is Nabal's refusal to give that causes his loss, even his death (Levenson 1978:20).

(b) Abigail's encounter with David: vv. 18-31

Abigail's response is the opposite of Nabal's. It is composed of three ideas: Abigail's preparations, description of the moment of meeting and Abigail's intercession with David.

(i) Abigail's preparations for meeting David: 18-19

Contrary to her husband's reaction, Abigail put together the necessary provisions as a response to the request of David. In her preparation to encounter David, she did not go at the same time with her servants. The latter proceeded with the gifts, and she followed. The same strategy was used by Joseph when he met Esau (Gn 32:13-21).

(ii) Description of the moment of meeting: 20-22

In this part, verse 20 describes how Abigail hurried to encounter David and his men. Riding on her donkey, she went down under cover of the mountain. Meanwhile, David and his men were coming down to meet her. However, verse 21 retards the narrative a moment, in sketching the approach of the two parties: Abigail's party, on the one hand, and David's, on the other. Referring to this idea, Campbell (2003:260) writes:

As the two parties approach the critical moment of this encounter, the text spells out in full detail, for the first time, the nature of the impending threats... The attitude and intention attributed to David make clear that the punitive raid on Nabal's house is to be one of total destruction (v. 22). It is brilliantly situated here, directly before Abigail's speech of appeasement that successfully averts the disaster.

(iii) Abigail's intercession with David: 23-31

Before Abigail opens her mouth, the storyteller describes her prostration, as a gesture of respect³⁶ towards the future king of Israel (v. 23-24a). Her determination is reflected in the series of active verbs (v 23) which rapidly move the narrative: to hurry, to get down, to fall and to bow (Bach 1989:42). Then, with a significantly persuasive speech, which lies not only in the message to avoid needless bloodshed but

³⁶ For Abigail's prostration, as a gesture of respect: 2 Kg 4:37; Gen 33:3.

also in its manner (vv. 24b-31), Abigail succeeds to appease David's fury. Note here Abigail's serenity in her speech. This appears to be in direct contrast to the fast speed and tension of the situation that led up to their meeting, as shown twice by the word "she hurried" (25:18 and 23). "With positive, respectful, and insightful words about his future, Abigail soothes David's anger and diverts him from his planned revenge against Nabal" (Hyman 1995:11-12). Here is the structure of Abigail's speech: vv. 24b-31.

1. Concerning the past offense: vv. 24-27
 - a) Request to overlook the offense: vv. 24-25
 - b) Prayer for David: vv. 26
 - c) Presentation of provisions: vv. 27
2. Concerning the future: vv. 28-31
 - a) Concerning *YHWH*'s action for David: 28-29
 - b) Concerning David's freedom from bloodshed: 30-31a
 - c) Concluding personal plea: 31b

Referring to this structure, Abigail's speech presents a superb construction that moves from the overlooking of Nabal's offense to the protecting of David from the burden of bloodshed. With this speech, Campbell (2003:260) asserts that the Abigail story reaches its high point. As mentioned above, this speech falls into two clear parts: firstly, concerning the offence to David; secondly, concerning the future that awaits David.

- Concerning the past offense: vv. 24-27

Carefully and logically constructed, the speech begins with an appeal to be heard. Abigail seeks to take upon herself the responsibility and insists on her right to be heard: "My lord, I accept all the guilt! But please let your female servant speak with my lord! Please listen to the words of your servant" (v. 24). The key request is expressed by the verse 25: "My lord should not pay attention to..." In this verse (25), Nabal is once again characterised as a *ben-baliyaal*, this time by his wife, so that he can be excused from the responsibility. Folly (*nebalâ*) appears so inherent in Nabal's nature that it is reflected in his name (Barr 1969/70:21-28).

In this greedy fool archetype, Vogel (2009:146) notes that the name Nabal seems to be used symbolically as it stands for many other characters in the Old Testament (Laban, Saul, Esau). And Biddle (2002:625) asserts that it is a composite character, and maintains his argument showing the relation between Nabal and Saul as follows:

For historical-critical readers, the Nabal story represented a resting place between the doublets of Saul's pursuit of David and David's refusal to kill Saul but to instead take part of his robe and, on a second occasion, his spear and water bottle, then calling out to Saul to recognize the justice of David's actions (1 Samuel 24; 26).

Garsiel (1985:130-131), on the other hand notes that "it is possible that this name Nabal is original, but it may be given to him here for its typical qualities. In either case, the author exploits his ironic potentialities to the fool". Then Vogel (2009:146) declares that the biblical Nabal is not only a fool, but also greedy. To sustain his argument, Vogel (2009:147) shows that Nabal's property is introduced before Nabal himself. He explains himself in these words:

The Nabal of 1 Samuel 25 is the archetypal fool, but not the happy-go-lucky fool we often associate the word with. The Hebrew *nabal*, often translated as "fool", designates not a harmless simpleton but rather a vicious, materialistic, and egocentric misfit, a pretty good description of the Laban that Nephi meets in Jerusalem.

Levenson (1978:11-20) finds it revealing that 1 Samuel 25 is the story of how the fool Nabal parted with his property. For him, it is because of his attitude towards his riches that toned down David's *shalom*. "It is Nabal's refusal to give that causes his loss, even his death" (Levenson 1978:20). Nabal is portrayed as the stereotypical churl of Wisdom literature, and Abigail as a contrasting figure, the woman whose intelligence is of providential significance.

Then, having successfully insinuated excuses for what happened, in verse 26, Abigail presents a prayer on David's behalf. The motivation precedes her prayer. Skilfully, it presumes what Abigail is in fact pleading for: restraint from the shedding of blood. God is credited with restraining David from bloodshed and vengeance

(Campbell 2003:260). The prayer itself strikes at the roots of David's motivation for the punitive action. In praying that those who wish David evil, his enemies, may be as Nabal, Abigail means that Nabal has already been punished. Abigail, as mentioned above, represents the prophetic voice (Campbell 2003:261). Finally, in verse 27, the provisions are presented. It logically belongs as motivating Abigail's request for forgiveness that one reads in the following verse.

- Concerning the future: vv. 28-31

As soon as the gift is given to David's men, Abigail appeals for forgiveness for herself, and motivates it by assuring David that God will establish a sure house for him. Therefore, Campbell (2003:261) talks about the prophetic assurance that is motivated by the fact that David is fighting *YHWH*'s wars, and so cannot fall into evil. God will establish David (2 Sm 7:16; 1 Kg 11:38; 1 Sm 2:35) provides the transition to the concern with David's future.

Concerning this future, for the first time, Abigail refers to the word of *YHWH* related to David's destiny as prince (*nagîd*) over Israel (2 Sm 3:9-10.18; 5:2). This serves to introduce the Abigail's final request to avoid bloodshed. The future *nagîd* should not be burdened by unnecessary bloodshed or by taking vengeance. However, it should be noted that David was accused of being a man burdened by bloodguilt (2 Sm 16:7-8). Here, Abigail undermines this accusation before it is voiced. In verse 31, the speech ends with a request on Abigail's own behalf.

4.5 SUMMARY

The literary study of 1 Samuel 25 was conveyed in two principal ways: The literary context and the analysis of the text. The former dealt with the introduction of the books of Samuel and the context of 1 Samuel 25, which is the institution of the monarchy. The latter reveals in its immediate context that the text is a story with a strong message for the future. It portrays the different responses of Nabal and Abigail to David and the different consequences that result: Nabal rejects David and dies; Abigail mentions David as future prince of Israel and she herself becomes queen.

Abigail's superbly constructed speech is the focal point in this part of the study. It highlights the diplomatic approach used by Abigail to restrain David from the burden of bloodshed and to educate him about the culture of non-violence. The research will draw a model of diplomatic conflict resolution in North Kivu/DRC around the model of Abigail's strategy. Now, the study will describe first of all the North Kivu crisis that is expressed in repetitive conflicts and wars.

The literary analysis of 1 Samuel 25:14-35 aims at pointing out Abigail's diplomatic strategy around which the research will carry out a model of diplomatic conflict resolution in North Kivu/DRC.

Chapter Five

THE ABIGAIL APPROACH AS A MODEL FOR DIPLOMATIC CONFLICT RESOLUTION IN NORTH KIVU/DRC

5.1 INTRODUCTION

The present chapter is an attempt to place the results of the analysis of 1 Samuel 25:14-35 in the specific context of North Kivu where recurring wars and social conflicts have killed millions; where gender injustice is still a great problem; and where the peace-building strategy has always failed. The reasons for this latter situation may be that the cease-fire agreements are often comprehensive on peace procedures designed internationally but are not adaptable to the root causes of the conflicts because the rank and file are not totally involved in the search for their own peace.

The main focus in this chapter is on Abigail's approach to conflict management (1 Sm 25:14-31) as a model of conflict resolution in the North Kivu area. Accordingly, this chapter does not provide an exhaustive study of Abigail's life; rather the focus is only her involvement in seeking peace as one of the people concerned with David's threat. Without taking into account her gender, she had the courage to encounter the person who threatened without fearing any danger that could occur. The way she enabled David to control his anger and adopt the non-violent resolution of the conflict, are of interest in this study.

To reach this goal the research will first study some guidelines as instructions that serve as reference points to follow for obtaining peace in any conflict resolution. Thereafter, as is the case in this study, attention will be focused on Participative (Cooperative or Principled) negotiation as one of the guidelines that highlights some positive elements throughout the Abigail approach for conflict management, and which can be suggested as a model for the North Kivu conflict resolution process.

It should be noted that a conflict does not have to last forever as seems to be the case in North Kivu. It can be resolved or the system that drives the dynamic of one

of the rival components can destroy itself or be destroyed. These alternatives cannot be neglected by the North Kivu strategists for peacemaking, in their concerns aimed at the resolution of any possible conflict within the province. Two possible outcomes are foreseen with regard to the possibility of a conflict coming to an end.

First, the conflict situation may turn out to be contradictory in its being and in its existence. Hence neither of the rival parties fundamentally questions the other party. Thus, the strategy for resolving the conflict will consist mainly of operating a contradictory complementarity of the interests of both parties. Therefore, the initial conflict which the adversaries put forward becomes a possible condition for their participation in the same system, with the same project of life.

Second, the other aspect of conflict resolution is applied when the conflict is antagonistic; that is to say, when the conflict situation is clearly a radical opposition between rivals. In this case, the strategists of conflict resolution will work so that the settlement of this type of conflict rather takes on the aspect of its own negation (Hannoun 1990:411). Thus, the disagreement of those who used to be antagonists will disappear with the disappearance of one of them.

This latter kind of conflict resolution is developed in Abigail's story (1 Sm 25). Abigail humbled herself when she wanted to pay for the sins of Nabal. She wanted David to consider her as the offender and to let her pay for the offence. Her strategy to make peace was to humble herself like a servant. This attitude expressed itself in the way she behaved, acted and in her words. She carefully listened to her husband's servant who informed her about Nabal's rude response to David's request and about the imminent danger that threatened her family. Courageously and generously, she planned and went to encounter David in anger. She knew that David was about to do something very drastic but she did not condemn him openly. Instead she humbled herself, managed to bring David to listen to her, and created then the spirit of dialogue and communication between two of them. That was the best possible way to get him to change his attitude and to forgive Nabal's mistakes. How can this strategy be helpful to the North Kivu strategists for peace-building?

The weird manner of the resolution of the conflict that appeared to quash the militias and the rebels who caused disasters in North Kivu province turns out to be illustrative. In 2009, as explained in the second chapter, in an attempt to stop FDLR (Hutu Rwandese refugees militias) and CNDP (Tutsi rebels) committing violence against Congolese natives, the joint military operations of FARDC (Congolese army) and RDF (Rwandan army) started to fight the FDLR in order to destroy their strongholds. Then under the instigation of the United States of America, the CNDP leader, Laurent Nkunda was declared arrested in Rwanda, and the constituent CNDP and other Congolese militia groups were integrated into the national army (FARDC). Unfortunately the operations failed, having only scattered FDLR all over the province and did not stop both the FDLR and former CNDP from committing all kinds of atrocities against the North Kivu Congolese natives. Right until now the security for persons is non-existent.

Whatever the strategic aim of one or the other modes of conflict resolution as mentioned above, it necessarily requires instructions that serve as reference points to follow for reaching that point. Below, it is suggested that some of them can be employed at the time of the process of the resolution of conflicts.

5.2 GUIDELINES FOR CONFLICT NEGOTIATIONS

Negotiations seem to be the best strategy agreed upon for solving disagreements, that is to say, in order to manage an agreement regarding a disagreement in question. They consist of a kind of “method allowing the harmonisation of the social reports during negotiations that divergent ideas or interests create” (Freund 1986:279). In that case, "to negotiate" is always a relational act implying at least two individuals or two or more groups.

Indeed, it is with several people that one examines, discusses and deliberates the various aspects on a given problematic situation, for a given resolution. Moreover, it is also inadequate to claim to negotiate with people with whom one does not have problems. Rather, to negotiate presupposes that one tries to resolve the disagreements

within the framework of common interests, for instance, a couple's or family's life, team work, group performance, etc.

In the case of this study, Abigail went to negotiate with David because both were concerned about the conflict and its consequences. Likewise, North Kivu strategists of peacemaking must involve antagonists from the rank and file (men and women). It should be those who endure the painful consequences of interminable wars and conflicts, who know the real root cause of the violence, and who can suggest and build a durable solution to such conflicts. It would be ineffective to turn only to the military forces and the international community to solve local conflicts. On the other hand, DRC and Rwanda must begin genuine political and diplomatic negotiations by imposing a peaceful dialogue in order to handle the issue of Banyarwanda identity in the DRC and the security of boundaries. Moreover, as Reynaert (2011:31-32) suggests, the international community should enforce an Inter-Rwandan dialogue to facilitate the peaceful return of the FDLR to Rwanda.

Consequently by definition, a "negotiation" is a search for an agreement, centred on material interests or stakes that can be quantified, between two or several protagonists, within a limited period. It is about a search for give-and-take, a search for agreement implying the comparison of various interests, which are generally irreconcilable on various issues, but which the protagonists will try to bring closer, in order to reconcile as much as they can.

A careful reading of all the acts of conflict resolution suggests that conflict negotiations can be reduced to three kinds: the avoidance, the competitive negotiation, and the Participative Negotiation or the Principled Negotiation (Purdy 1995:183).

In connection with these types of negotiations, common sense advises me to use Participative Negotiations, since they are considered to be the only kind of deserving negotiations that may be recommendable in the case of disputes. That is the reason why this study focuses on it with great attention. In this regard, I may consider that concerning the recurrence of the phenomenon of war in North Kivu, the negotiations undertaken by Abigail and David, according to 1 Samuel 25:14-35, serve

as a good theoretical model related to the resolution of a conflict. In other words, the entire Chapter Five is a personal contribution insofar as it proposes some strategies to peacemakers in seeking and making peace. It is a theoretical frame inspired from Abigail's strategy of peace building, as is previously described and literally analysed. To underline its importance, the Diplomacy of Avoidance as well as competitive negotiations, which are opposed to Participative Negotiations, are sketched first.

5.2.1 Diplomacy of avoidance

To avoid facing a conflict, either by a diplomatic offensive or by open aggression, is one of the modes of conflict management which people often resort to, in the case of rivalries. This attitude of avoidance is related to the appreciation that one has with regard to the type of conflict that one has to face. At the root of the attitude is a popular belief that people are victims when they consider the advent of any conflict as necessary and always negative, whereas they regard conflict resolution as an uncomfortable and embarrassing situation.

In fact, there are three conditions which justify the avoidance of a conflict: Firstly, when all the opportunities of communication between the rivals prove to be impracticable; secondly, when the subject of the dissension which destroys relations between the rivals is judged less important by one of the other rival parties; thirdly, it is the case when the cost of the possible confrontation is considered to be enormous.

To support this point of view, the behaviour of Nabal towards David may validly be taken as an example of the Diplomacy of Avoidance, coupled with distaste for the man who has shown a more humane approach and peace to him. In this regard, it is plausible that the Diplomacy of Avoidance used by Nabal was due to the lack of communication between him and David. Indeed, Nabal, this rich ungrateful man, hard and evil in his actions (1 Samuel 24:3), has provoked David and his men's anger. In the moment of his wickedness, he would not even repent of his fault by attempting to approach David afterward. He thus avoided David, and this attitude consequently gave rise to the escalation of the conflict between them. It is also plain to see that between

Nabal and his own servants, diplomacy operated in the manner of avoidance. Because of his wickedness, even his employees avoided contact and communication with him. This is what appears from their complaints to Abigail, through the indignation towards their employer when David was planning his attack against Nabal:

Now be aware of this, and see what you can do. For disaster has been planned for our lord and his entire household. He is such a wicked person that no one tells him anything (1 Samuel 25:17).

In relation to these causes, whatever the apparent calm in North Kivu which can be shown right now between adversaries that are favouring the strategy of conflict avoidance, it is still very expensive in the long run, so much so that it will continue to corrode the resources of both parties, since the rivals will not have resolved the conflict in a concrete way. It appears therefore as a problematic strategy; otherwise it is an unpredictable hypothesis not really to be advanced in what concerns the peace process.

For instance, MONUC was often seen promoting the use of an avoidance strategy to resolve disputes between the Congolese Government and the Kinyarwanda-speaking rebels. This procedure had as a result the prolongation of the cold war during which mineral plundering and massive displacements caused the impoverishment of the communities in North Kivu. In other words, it is proper to say that the avoidance in the resolution of a conflict between belligerents is contrary to a diplomatic style, since it is the opposite of actual diplomacy.

Indeed, since in a proper way “diplomacy” implies skills in relations with others, it could be likened to an activity of the management of relations between interest groups. Thus, it is precisely this principle that refutes the style of avoidance diplomacy. The avoidance style would rather be appropriate to bring closer the style that I describe as “diplomatic illness”, since it appears to be a self-destruction of the principle of diplomacy, insofar as it avoids approaching in any way the conflict which poses problems.

Moreover, competitive negotiations appear to be another kind of diplomatic strategy which is problematic and confusing with regard to the search for peace in conflicting situations. That is what is examined below.

5.2.2 Competitive negotiation

As the expression indicates, conflict negotiation taking place in a competitive mode consists in engaging rivals in a sort of confrontational diplomacy; whose issue is focused on two unknown factors, namely, “to win” or “to lose”. It is the “win-lose” style, or even the “lose-lose” style. “To strike or to be struck” is the cardinal principle of this diplomatic style, insofar as rivals attack each other mercilessly. One does not present oneself to this style of negotiations just to be kind; rather, one will go there for affirming oneself and each rival seeks to meet its own requirements at the expense of the other.

Actually, rivals abandon themselves to a kind of confused competition. Determination and inflexibility in the exhibition of force, or even of authority claimed by each other, have only one priority, which is to lead negotiators respectively to a kind of grand finale. In this approach, each party pressurises the other to change. Control, coercion, threats, walkout, and lying are techniques that are generally employed (Purdy 1995:182).

During this kind of negotiation, each party in a conflict comes to the debate with a number of ideas or predetermined solutions, and tries to attract the others to its own preconceived solutions. Yet, nothing else is so difficult than to obtain the opponent’s support of any similar pre-established program.

Concerning the conflict which opposed Nabal to David, it is appropriate to notice that these two men used a sort of competitive diplomacy. As it is known, it is Nabal who led David to adopt such behaviour. However, the two rivals ended up preferring arm wrestling with one another, respectively, in an attempt to obtain a change in behaviour of his rival. Indeed, if in his reluctance and spitefulness Nabal cheekily snubbed David in order to refuse to show gratitude to him, David as far as he

was concerned, contained his anger, and resolved to resort to the use of military force. It would be wrong to assert that this was a sort of diplomacy between them, because it proves that they themselves tested their strength in order to intentionally hurt each other. In fact, what defined the rise of competitive tension between them was on the one hand the strength of the material wealth of Nabal and on the other hand the military force of David.

With regard to the conflict in North Kivu, the belligerents always put forward almost insoluble problems during negotiations that make these negotiations look competitive. As a result, almost all negotiations failed and constituted a vicious cycle of violence. There are two elements of antithetical essence that are worth mentioning as an example here.

First, in the DRC the land belongs to the State, which is its absolute legal owner, while natives or even foreigners having official land titles are only tenants. They must use the land knowing that the basic ownership belongs to the Congolese State which is the real landowner. Curiously enough, such absoluteness of the State was misinterpreted by some who would like to consider the acquisition of a land title as the statehood visa that grants permission to the foreigners who held it to indefinitely settle on Congolese soil. To be clear, and as shown in the second chapter, it is noteworthy that if at a certain time traditional leaders were distributing the land,³⁷ even to foreign ethnic groups from Rwanda who took refuge in Congo, especially in Masisi and Rutshuru, they are nothing else but tenants as much as natives are.

Here are the reasons that the negotiations which have often been held to try to solve the North Kivu conflicts turn out to be a kind of extremely inevitable competition. That is to say the warring parties brandish both of them – the Congolese

³⁷ Indeed, in the management of the Congolese land, it happened that, according to the meaning of the Act No. 82-006 of February 25, 1982 on the territorial, the political and administrative organisation of the Republic of Zaire, which was amended by the Ordinance law No. 88/31 of July 20, 1988. Traditional leaders (Bami) in different territories in North Kivu province are claiming certain prerogatives such as requiring a payment in money or an “annuity of recognition” from operators with an official land title. This adaptation of the Act by the Bami by offering their donations was quickly wrongly interpreted, especially by the refugees who are Kinyarwanda-speaking, as has been the advent of confirmation of sedentary or nationality, that is mentioned today in all negotiations relating to the disorders which prevail in this province.

nationality and the ownership of the land – as an irrefutable right. Indeed, if by means of legal elements the indigenous refuse the alleged Congolese nationality to their Kinyarwanda hosts; the latter would like to assume it and to put it up by the logic of war for which they are backed by some countries, such as Rwanda, Uganda and Burundi.

Moreover, the identity issue is the bone of contention between parties engaged in the North Kivu conflicts. Today it is practically difficult to distinguish amongst the members of the Kinyarwanda who lived for many decades in Congo and the most recent that came to lend military support to their compatriots living in the DRC. However, each time when the Rwandan military give assistance to their fellow countrymen/women in the DRC, there are those who stay in North Kivu illegally. At the conclusion of any lull in fighting, they are hidden amongst the Congolese Kinyarwanda-speaking community. In the meantime, many of them are added and merge into the previous claimants of land and Congolese citizenship.³⁸ These are specific elements that bring up numerous questions on the competitive nature of the diplomatic negotiations which often took place regarding the conflicts that rage throughout the province of North Kivu.

Since, for this kind of diplomacy, one of the parties must inevitably lose, and the competitive negotiation leads to peace as an expected goal; then it also constitutes at times a tendency towards the next discords between the same adversaries. This is so because here, one of the parties is sometimes disappointed by the anger of the other, who is obliged to leave the debate. Each one is hoping to come back soon so as to get his/her reasons heard, one may infer that competitive negotiations are a kind of diplomacy that sustains the disagreements and sacrifices the interpersonal, inter-group or international relations. This is, in fact contempt, but it is nevertheless contempt established on a certain ladder of value.

³⁸ It is necessary to note here that in November 2004 “a new nationality law was promulgated which confers the right to Congolese nationality on all people – and their descendants – who were resident in DRC on or before 30 June 1960” (Turner 2007:142).

Indeed, diplomats sometimes have recourse to competitive negotiations, either because they consider that the goal pursued by them, apart from the aforesaid relations, is regarded as more important than these specific ones, or because one of the parties has undergone previous damage, for instance when there was physical abuse in the case of atrocities related to the war (Purdy 1995:182).

Moreover, one can conclude that competitive negotiations rarely encourage relations between the rivals; relations that are yet an essential precondition to the sought-after peace. When the rivals negotiate as pure and tough competitors, it means that some or others want definitely to gain all the points of their protagonists, such negotiations thus do not even deserve to be called by the term “negotiations”. By definition, to the contrary, “negotiation” means “discussion, talks for an agreement”.

However, to sacrifice the agreement that has to encourage the interpersonal, inter-group or international relations for reasons other than peace seems to be meaningless for the research. The main weakness in competitive negotiations is that actors of such kinds of debate do not collaborate, nor do they cooperate at all for a common objective.

Abigail, with her wisdom, could not use such a negotiation because of its weaknesses in conflict resolution. The best and wisest way she preferred is the Participative Negotiation approach.

5.2.3 Participative negotiations and their guidelines

It is necessary first to explain what Participative Negotiations mean. Participative Negotiations are also called “Principled Negotiations”, “Cooperative Negotiations” or “Reasoned Negotiations” (Fisher & Ury 2003:1). Participative Negotiations constitute a kind of direct discussion aiming at the conflicts’ resolution in the field of non-violence, which considers respect of the adversary.

Participative Negotiations are held according to a certain number of pre-established axiological principles. This kind of negotiations helps groups in conflict to reach an agreement with each other without wasting any time. To put it clearly, this

style of negotiations constitutes a kind of common work obtained from efforts provided by former rivals who have become partners. They deserve to be qualified as a “style of mutual victory” or a style of “winner-winner”.

During this kind of meeting, the diplomatic strategists must involve the rank and file, and bring parties in conflict to collaborate and participate to find solutions for overcoming the conflict by using a worthy dialogue. In other words, each party will endeavour to favourably reach a mutual resolution of conflict by persuading the other party to cooperate. Therefore, it proves to be important that these strategists follow a certain number of guidelines, as in the Abigail approach, that prevent them from rambling, or wasting the necessary time during the pursuit of the goal, which is peace.

There are various guidelines concerning the conduct to be followed during negotiations. The Abigail approach is one of them (Bach 1989:42). During the time and space of her narrative, she used her wise good sense to control her life verbally, while also appearing socially dependent and compliant. The moment she encounters David, she speaks. Her determination is reflected in the series of active verbs (v. 23) which rapidly move the narrative: to hasten, to get down, to fall and to bow (She hastened and got down from the donkey and fell before David on her face and bowed to the ground).

Before David can articulate the anger which he had expressed to his men, Abigail delivers a series of insistent demands, and chosen words that will wash away David’s villainous words spoken earlier.

"Upon me, my lord, be the guilt" v. 24

"Let your maidservant speak" v. 24

"Hear the words of your maidservant" v. 24

“Let your maidservant arrange for the gift to be given” v. 27

Abigail's ability to act halts the negative progress of the story. The young men who reported the foul acts of Nabal (vv. 14-17) are incapable of reversing their master's action. Abigail, the woman, acts swiftly. Nabal had refused to give David “bread and wine and meat” (v. 11); Abigail gathers up excessive amounts of those

items and more. “Two hundred loaves, two skins of wine, five dressed sheep, five *seahs* of parched grain, one *omer* of raisins, and two hundred fig cakes” are brought to David (v. 18).

Moreover, in verse 30, Abigail uses words which are considered as a central illustration of her verbal power as provided in Abigail's prophecy. Her words echo and elaborate Saul's acknowledgment (chap. 24) that David will become the next king of Israel. But her words have a more powerful effect on David than Saul's had; they stop him from committing a violent act.

From the above-mentioned, the survey suggests hereafter the outline, which includes six points (Purdy 1995:182-183): attack problems, but not individuals; build trust between parties which are in conflict; begin with a discussion and analysis of the interests, concerns, needs and “whys” of each party; listen, understand and question; brainstorm, i.e. suggest good ideas and resolve problems; use objective criteria and agree the condition of feasibility of any given suggested goal.

5.2.3.1 Attack problems, not individuals

Contrary to the competitive negotiations that start with the making of a stand and the suggestion of solutions, in Participative Negotiations the diplomatic strategists do not come to the sittings with predetermined solutions. They are rather called to only attack the problem which is estimated to be the central point of disagreement. Besides, they will avoid provoking the escalation of verbal violence and the confrontation that makes it impossible to approach satisfactory solutions.

In fact, in the North Kivu conflict resolution it is suitable to look at the causes which always predisposed to the conflicts and particularly to those that hasten war, conflict and violence. The important thing in the North Kivu context would be to know how to apprehend these causes, to dam them up and especially to reduce them down from the top to the bottom.

Referring to the Participative Negotiations of Abigail that inspire this point of view, it is clear that the exclusive approach of the problem that opposed her husband

Nabal to David was actually in the vicinity of her meeting with the latter. Having made some calculations related to the immense advantage that was about avoiding an unnecessary war between the two angry men, Abigail and David accommodated their point of views by resolving the triple problem that was in front of them, namely: the hunger, the outrage incurred by David from Nabal, and the murder planned by David (1 Samuel 25:17-35). It seems that the integrity followed the step to the mutual respect between the two negotiators. Abigail did not attack David, saying, for example, “I have a feeling that you and your men are vile murderers, because you are planning to attack my household with swords!” Similarly, while seeing Abigail, David did not tell her either: “Go away, wife of an ungrateful husband!” They only attacked the triple indicated essential problems.

Similarly in the North Kivu conflict resolution, the very first priority must be resolving land disputes. Faced with this problem, I suggest that the Congolese government enact new land legislation that maintains the rights of every Congolese, especially of vulnerable people such as women, clarifies exactly when and how legal or traditional ownership rights apply, and reviews all land property deeds. Local strategists of peacemaking must explain property law to the population, especially to the rural peasants who generally know little or nothing of their rights. Since 2004, people of Rwandan ancestry enjoyed Congolese nationality, strategists of peace building in North Kivu “should help recreate social links between communities in conflict. The most effective strategy is to create enterprises, health centres, markets, and schools in whose success all the parties have a stake” (Autesserre 2008:106).

But, why in general is it appropriate not to attack individuals during Principled Negotiations? To tackle individuals head-on during the sittings is a seditious manoeuvre that can ruin the capacity for action of an important meeting for achieving its goals. Since human beings are jealous and vain of themselves, they never support offences or insults. It is actually this attitude of proper love that Machiavelli would like to clarify, when he stigmatizes the reaction of upset men: “Human beings act more naturally out of revenge (even) for an insult as opposed to recognizing kind

deeds; the recognition appears very onerous to them; but the revenge, a profit and a pleasure” (Lepape 1968:4).

The aforementioned statement describes well David’s attitude when he reacts to Nabal’s insulting response (1 Sm 25:13):

Then David said to his men, “Every man gird on his sword.” So every man girded on his sword, and David also girded on his sword. And about four hundred men went with David, and two hundred stayed with the supplies.

In fact, it is for avoiding this inconvenience during North Kivu negotiations that I would like to note that, according to the deontology of Participative Negotiations, a party which would be upset by a verbal attack should rather overcome such disagreeableness, for the sake of the great cause that is none other than the success of the negotiations. For instance, if the aforementioned attack is made imprudently in xenophobia terms by a party, the honest diplomatic strategist would refuse to heckle him with discourteous terms, so to speak: “You are xenophobic and backward-looking!” While clearly displaying his/her resignation to quarrelling, the honest diplomat will rather say: “I feel unfairly and illegitimately discriminated by the comments of the other parties.”

In short, if hoping to achieve the goals during the Participative Negotiations depends mainly on a correct objectivity of causes and problems relating to specific conflicts; it also depends on the honesty of negotiators, which requires mutual respect between all parties taken together. Indeed, as previously indicated, negotiations between Abigail and David succeeded because of the mutual state of mind which is a necessary element of the revival of trust among North Kivu rivals. Up to here

5.2.3.2 Build trust between parties in conflict

For pragmatic reasons it is suitable that participants in the Participative Negotiations should adapt to the favourable behaviour that they have set up, such as what they represent, or how they interpret themselves. This practical measure enables them to tackle the negotiations with a positive and professional state of mind.

Moreover, such an attitude is more suitable for the success of the decision-making process as well as the related results.

Indeed, any unbiased and sane diplomatic strategist knows that for ensuring peace, all that the parties in conflict have to do is only to accept that they bring their disagreements in front of the organisation in charge of restoring or maintaining peace. In fact, they must build, from the beginning, the mutual confidence based on the principle that the future would be improved after the negotiations have progressed, plus confidence without which the process of negotiations would be quickly suspended or dismissed.

As previously stated, Abigail knew and believed that by restoring confidence between her and David, negotiations could lead to a way to resolve their conflict. To get out of trouble, she immediately went into action (*Then Abigail made haste*, 1 Samuel 25:18). “She hurried, taking 200 loaves of bread, two skins of wine, five butchered sheep, a bushel of roasted grain, 100 clusters of raisins, and 200 cakes of pressed figs, and loaded them on donkeys. Then she said to her servants, “Go ahead of me. I will be right behind you” (1 Sm 25:18-19). Abigail’s thought was concretised in both her actions and her words in front of David. These were the strategic elements that were able to build mutual trust.

Regarding the North Kivu conflict, one could consider that the strategy to establish confidence between parties in conflict proves to be one of the incisive premises, in view of prolific and successful negotiations. Concretely, it would be necessary that the strategists use a productive flexibility in their attitudes and verbal expressions while negotiating. In the same way, I would recommend the absence of dogmatism and rigidity in the opinions of each other, because this strategy would encourage the confidence of the two parties in spite of their rivalry. In short, building trust between different parties during the first contacts and, during the debates, which have to lead to the conflict resolution, eliminates the potential risks of disappointment and the final results of Principled Negotiations depend on it.

5.2.3.3 Discussion and analysis of the interests, concerns, needs and “whys” of each part

This stage constitutes exactly the essence of the process of a Principled Negotiation. It starts with the analysis of interests (Habermas 1971:310), but not with taking positions or with suggestions of solutions. Certainly, parties in disagreement should have ideas relating to the intended possible solutions; however they must not stick to it with stubbornness right from the start.

For example, according to 1 Samuel 25:23-31, Abigail introduced in her way this stage of the Participative Negotiations by means of a gracious speech with regard to David, which clearly denotes how much she feared David's possible military attack. She also brought food to him which was the principal need and the most important subject of the concern of the conflict of interest between David and Nabal, her husband. She took the blame on herself, and said: “My lord, I accept all the guilt!” In other words: “On me, my lord, on me let this iniquity be!” Even if she was not guilty, she put herself in the place of punishment and plainly, straightforwardly, asked for forgiveness (v. 28): “Please forgive the sin of your maidservant.” She does not come to David as a superior or even as an equal, but appealing to him as someone who has rightful authority over her.

It should be noted that sometimes this is not a better approach to follow, especially in the case of the North Kivu crisis. Certainly, in general the weakness of affability in negotiating occurs most often when one of the opponents is malicious, and especially if he/she wants to take advantage of the courtesy of his/her rival. This is why it is necessary to consider that this attitude may or may not always be applicable in all cases, everywhere and always. However, it is diplomatically appropriate to adopt it in terms of mutual respect and listening, because it is possible that such an attitude will attract the opponent to concede that they can actually negotiate a lasting peace in North Kivu. In this case, the gain that both parties would derive may be immense.

5.2.3.4 Listening, understanding and questioning

The negotiations between Abigail and David seem to be a perfect example in which communicative and cooperative behaviour were successful. They achieve what they were intended to achieve, because Abigail and David entered into a genuine dialogue. Even though they were people with different social standings and genders; they nevertheless gave themselves equal opportunities for dialogue.

In fact, David took his time to listen to the long speech of Abigail, who was prepared as “*a woman of good understanding*” (1 Samuel 25:3), and who knew that time was critical. Something had to be done quickly, namely the negotiation of peace to overcome the crisis which was instigated due to a lack of dialogue between Nabal and David. She knew how to use diplomatically both action and gracious words in order to build trust in the heart of her discussor. David also appears to be a person of good understanding and gracious speech. He really pays attention to the speech of Abigail; maybe he also had questions in his heart or wanted to ask something from Abigail, but what is known is that he expresses openly his admiration with regard to Abigail’s speech and actions (1 Samuel 25:32-35). Predictably, the meeting succeeded in such a way as was expected. David didn’t participate in bloodshed as he planned.

In the case of North Kivu conflict resolution, to encourage communicative and cooperative behaviour is imperative. In particular, respect, listening, opening to others’ needs is a virtue not to be neglected. Consequently, it is not less obvious that without active listening during negotiation meetings, nothing could be understood and parties could not participate in a meaningful way, either by means of adequate questioning, or by a really balanced contribution, or in accordance with the meeting ethic. In short, active listening allows open exchanges.

We are to understand that at each stage in North Kivu Principled Negotiations, the requirement for good communication that includes competence in diplomatic tactics proves to be central and unavoidable. Rather than quarrelling according to the law of the jungle, “*homo homini lupus*”, it is through appropriate principles towards a qualitative communicational approach that the protagonist rivals should dedicate

themselves to reciprocal influence and to inter-fecundation in a humanly judicious manner for a lasting peace.

5.2.3.5 Suggestion of ingenious ideas

The analysis of 1 Samuel 25:14-35 shows that the negotiations held between Abigail and David appear to be a real diplomatic exchange (“diplomatic ballet”) involving adult personalities of two teams, one of which was led by a clever and wise woman. The search for relevant ideas conducive to restore peace between the two teams was the focus of their concern. The solution provided by such forward-looking ideas is precisely what summarised the words and action of David by way of approval: "Go home in peace. See, I have heard what you said and have granted your request “(1 Sm 25:35).

In the context of Principled Negotiations, the suggestion of brilliant ideas that aims at the resolution of problems is obliged to a basic principle, that is to say: “suggesting an idea does not mean that it must automatically be acceptable”. A format of acceptable ideas must highlight its close relation to the centre of interests, concerns, or needs expressed by the rival parts. One must say that the brilliant ideas must be able to carry a fully comprehensible project of life with regard to any impartial and sane diplomatic strategist, since they decipher and disclose a world that was still unknown. Up to here

Furthermore, a considerable practical problem generally arises when professional agents employed for arbitration are themselves in conflict with the concerned interests. In this case, the agents give rise to worries on a moral level, since it becomes difficult for them to be objective within the evolution of interests of both sides. Thus, members of the rival parts remain less certain whether their interests will be, yes or no, taken into account (Hicks 1995:183).

With regard to the previous case, most philosophical and biblical studies generally attest that conflicts of interests always have existed and they always will as long as man and woman remain “human beings”. This is mainly due to the

malleability of human nature as well as the ceaseless creation of new values. However, one must say in relation to the case mentioned above that there is no unmanageable moral case in the history of the human being. Although it is due to ignorance, unrealistic hopes, illegitimate goals, or chance that makes objectivity in treating our moral irregularities very difficult, however it is not impossible to solve. The strategists of Participative Negotiation can develop, by all means, multiple options to allow in an ensuing manner to reach the Principled Negotiations with the interest of all the parts.

In North Kivu context, it would be better that the adversaries set up resolutions together. The procedure to be followed would be that each camp gets ready for a triple exercise: firstly, they will start, scrupulously and precisely, by giving their opinions and their visions of things concerning the conflict to be treated. Then, they will clearly expose what they consider the way indicated for the eradication of the conflict in question; and finally, they will answer the questions and precise details that they will be asked.

From this triple exercise for each camp, there will emerge a triple pair of empirical elements upon which the moderators of the negotiations will learn to lead the rivals to find a solution for their conflict. It is about agreements, disagreements and indifferences.

5.2.3.6 Objective criteria and conditions of the feasibility

Initially, two epistemological concepts need to be explained in this subparagraph: “criterion” and “objective”. A criterion is a factor on which something is judged or decided. It is also a property, a norm, even a sign that allows recognition of values and, in particular, the truth (Russ 1991:61). The objective thing is, for instance, impartial, honest, non-arbitrary, just.

In fact, the word “objectivity” from which the adjective “objective” is derived refers to the character of the scientific rationalization approach, which resorts to observation, experimentation, measure, among others, in order to overcome the

individual's subjective sensibility to receiving a universal approval. Thus, "The objective thing must be common to several minds, and can be transmitted from one to another" (Poincaré, quoted by Russ 1991:195).

Referring to previous definitions, "objective criterion" can then be defined as a norm or practical and impartial principle of evaluation, independent of the interests and tastes of individuals. It is about a method of conformity of a diplomatic technique according to norms that exist or to a consensus of people in a given forum (Kant, quoted by Russ 1991:195).

According to the diplomatic approach of Abigail, a reality must be mentioned here: she didn't have a lot of time to elaborate with David the objective criteria in their discussion. Her agenda was very limited. Death having been at her door, she was in a rush at the time; and surrendered herself in front of David as she preferred to treat the urgent problem immediately and hastily. Nevertheless, what is relevant between the two interlocutors is that their religious morals and their general education served them as objective criteria, i.e. as a platform for their negotiations. The two negotiators would refer to God in their further speeches again. Abigail believed in the forgiveness that could be granted to her by David, the man who has been anointed by God to become King of Israel. She believed therefore that God could prevent his servant David from spilling blood (v. 26). On the other hand, David welcomed the arrival of Abigail and saw it as a sign from God to him to prevent him from spilling blood ("it is the God of Israel who has prevented me from harming you", v. 34).

Therefore, during the North Kivu Participative Negotiation, objectivity must be considered as "inter-subjectivity" insofar as the different actors who participate in diplomatic conflict resolution can reach consensus. The result of their discussion must be expressed by peace agreements aiming to bring an end to conflicts and to build a lasting peace. To reach to such agreements the "criterion of non-dictatorship"³⁹ would be mentioned on the programme. It is stated as: the preferences of only one individual

³⁹ Free Encyclopaedia Wikipedia, viewed 29 July 2010.

should neither be imposed during the negotiation nor necessarily determine the collective choice. It balances itself with the “criterion of totality”. The latter states that all the possible suggestions that formulate interests must have a chance to be adopted. The “criterion of universality”, must also be taken into account. It suggests that, concerning decisions to be taken during a negotiation, one must always be able to deduce the collective will from individual wills. In the same context of ideas, the “criterion of unanimity” can be made out in the following way: If the decision that has been voted is preferred by all the voters, it must be taken into account.

The list of criteria for the case of the North Kivu peace process can be lengthened because an agreement can in fact be founded on a criterion different from the above-mentioned criteria, unless it turns out to be right, accurate and coherent with the conflict situation in question. That is why, in North Kivu Participative Negotiations, it is necessary that it should be an expert who defines its contours, terms and conditions.

5.3 SUMMARY

In accordance with the reflections contained in this chapter, it is important to regard the negotiation as a human activity of regeneration that has to restore satisfaction of life and the success of good over evil, after a time of incurred conflict. It is in fact an art or a manner of succeeding in imposing its own interests without losing sight of its partner of negotiation, within the meaning of correct balance of interests.

In any event, it is within the framework of worthy Participative Negotiation, carried out in a conscious way and more directed towards objectivity, that negotiations aiming at the resolution of the conflicts have often the good luck to succeed. To know how to be firm in the deal but flexible with the partner in the negotiation avoids the dilemma “striking or being struck”. Otherwise a hard and imprudent negotiator ends up exhausting its own means and therefore, affecting its relationships with the other party by obtaining also a hard answers, as a consequence of its combative extremism.

Yet, the art of negotiation in any worthy way is meant to be at the same time both hard and soft, and consequently its method is reputed to be objective. As a process of consequent negotiation, this method consists of settling key questions which are at the base of controversies according to their significance and their content. It is thus opposite to the individual attacks and it privileges the research of mutual profit. This is the result of the use of correct principles of negotiation. Indeed, to dissociate individuals and problems, to favour the interests and not the positions, to deploy democratic alternatives that have to benefit the two negotiating parties, and to manage the partners in negotiation can lead to the principle of veritable consensus: to argue in favour of a lasting peace.

To make this argumentation quite clear, the debate in this chapter referred to historical conflict-negotiation sittings that were held in 1 Sm 25:14-35 and the similar current one that occurs in the North Kivu province. The Abigail-David negotiations were analysed as an appropriate model of Participative Negotiation in order to judge the significance of ethnic conflicts that occur in North Kivu. The Abigail approach to peacemaking provided inspiration for efforts that must be made to avert war and conflicts in North Kivu, and find a diplomatic solution for a long-lasting peace.

Chapter Six

GENERAL CONCLUSION

In this last chapter I intend to conclude the study by providing a thorough evaluation of the research. I summarise the findings of this study as well as the suggested recommendations to solve any conflict in general, and the North Kivu conflicts in particular. Finally, I suggest some other areas for further research arising from this study.

6.1 APPRAISAL AND SUMMARY

As a contribution to the search for diplomatic peacemaking in North Kivu, this dissertation was intended to be at the same time a theological and a socio-political investigation. The focus of the analysis was the resolution of conflicts. Conflicts are considered to be serious inconveniences that disrupt human societies. The critical focus of this study was to reveal the approaches on how to conduct negotiations for a lasting peace when conflicts arise.

In order to bring the text of 1 Samuel 25:14-35 into a dialogue with the contemporary context of conflict resolution in North Kivu, a contextual approach was required. To establish this dialogue, the Inculturation Hermeneutics approach helped especially in the analysis of the two specific contexts of conflict situations: firstly, the conflict between David and Nabal whose resolution was presented in this study as a model which could inspire the North Kivu peace process. Secondly, for the currently unresolved conflicts in North Kivu/DRC, the study proposed the schematic model of Participative Negotiations applied by Abigail and David.

To achieve this, the diplomatic means used during the negotiations held between Abigail and David, according to the text of 1 Samuel 25:14-35, appeared to be instructive. It inspired this research on the ways and means to search for peace vis-à-vis the conflict which rages in the province of North Kivu in DRC.

Therefore, it was necessary to describe in the second chapter the North Kivu context of recurring destructive conflicts and wars. The aim of this discussion was to show at the same time the deeper motives behind these conflicts and wars, their disastrous impact on the socio-economic situation of the communities of the aforesaid province as well as the appropriate ways for their peaceful resolution. In short, the indirect causes of these conflicts and wars are, among others, the demographic and ethnic imbalances resulting from the various immigrations of people of Rwandan origin who settled on the Congolese soil, political manipulation and bad governance at both local and national level. These were at the root of the expropriation of native smallholders in favour of immigrants, conflicts of lands, and a kind of imbroglio around the immigrants' nationality. As a result, the North Kivu province lapsed into a long process of escalating conflicts fuelled by the consequences of the genocide in Rwanda, and which ended up in repetitive ghastly wars of both national and international dimensions. A particular examination was more partially carried out on the situation of women who are usually affected by the consequences of a lack of peace in the DRC, in order to call them to get involved in the prevention and the resolution of conflicts.

In the third chapter the socio-historical context of 1 Samuel 25 was explained in order to better understand the background of the conflict between David and Nabal. In addition, the motive for the presentation of the socio-historical context of monarchical Israel was to try and find out thereafter if there is a link between the context of monarchical Israel and the current situation of conflict in North Kivu.

Although between the two selected contexts there are no exhaustively specific and identical details that would intersect, one of the obvious similarities, however, lies in the fact that from the analogical point of view the socio-economic historical situation of North Kivu and that of monarchical Israel constitute respectively the background for the understanding of the real causes for each of the aforesaid conflicts. Particularly in Israel, the rise of the monarchy brought major structural changes, which favoured the aristocracy that would later lead to attitudes of arrogance and contempt between people, as in the conflict between Nabal and David. In the same

way, in the DRC, the historical situation of the respective arrivals of immigrants from Rwanda, as well as the land granted to them only for use and not for ownership, and the different favours that they had received from the political authority to the detriment of local peasants have become the source of many conflicts in North Kivu. It should also be noted that such backgrounds are relevant fields from which the research was inspired to propose key strategies of crisis relief, as discussed in Chapter Five.

Moreover, in the fourth chapter the exegesis of the narrative of 1 Samuel 25:14-35 took up this whole lengthy chapter that inspired me and formed my opinion concerning the diplomatic approach suited to negotiations aiming at the resolution of conflicts. After analysing its literary genre, I noted that the Abigail story is a historical narrative. It is not isolated but, in its larger, slightly larger and immediate contexts, it has links with the themes, plots, and character portrayals in some patriarchal narratives, wisdom and prophetic accounts; and in the two books of Samuel.

From the patriarchal literature point of view, David, Nabal and Abigail are mentioned in a close link with some patriarchal characters in the same Chapter Four.

Firstly, David is associated with Abraham, in terms of divine election, his wandering and connection with the Philistines. Compared to Ishmael, David's life was like Ishmael's with regard to the desert exiles, outcast either from their people or from the public life, but favoured by God. While in relation to Abimelech, God wanted to prevent David from the evil that would have occurred under his responsibility.

Secondly, referring to Nabal and Laban, the research noted some similarities between the two men. First, the same letters with which their names are made up demonstrated allusive links between Nabal and Laban based on the spelling of their names, which then led the research to move towards similarities of their narrative function. Nabal's life recalls Laban's as both of them are rich shepherds but with low characters. Similarities are also found between them referring to the confrontation between David and Nabal, and Jacob and Laban. David and Jacob, having respectively rendered service to Nabal and Laban by guarding faithfully their sheep,

felt each one was cheated by the respective owners of the sheep, but were helped by female characters: Jacob by Laban's two daughters, and David by Nabal's wife.

Finally, Abigail's relationships and linkages were found in Miriam, when the two characters are portrayed as playing a political role as saviours who deliver an individual, and therefore a community or a city, by using persuasive words, and by guiding those with whom they interact, toward choosing life and the common good.

Indisputably, the narrative of Abigail further shows an interest in wisdom literature. It demonstrates frankly that wisdom which specifies Abigail as a woman of wisdom follows the example of other famous Old Testament people. Unlike her husband Nabal, she wisely avoided exacerbating the quarrel going on between David and him. As Lady Wisdom in Proverbs 9 and 31, Abigail saved lives by her actions and her constructive diplomatic words of which her instructive approach may be adaptable in other conflicts. Therefore, it was pointed out that the current conflict in North Kivu requires wise management, following the example of the one that inspired the narrative of Abigail.

Concerning the link between 1 Samuel 25:14-35 and the prophetic literature, the research demonstrates that Abigail served in a prophetic role during her encounter. She acted like the mouthpiece of *YHWH* used to announce the future kingship of David over Israel. She was the first to assert that *YHWH* would establish a secure dynasty to David before Prophet Nathan states the same in 2 Samuel 7:14. The future King David recognised through Abigail's intervention *YHWH*'s action which defended his moral integrity.

Placed in its slightly larger context and in its immediate context, the narrative of 1 Samuel 25:14-35 is located in the narrative that describes the institution of the monarchy in ancient Israel (1-2 Samuel), and the tension between Saul and David (1 Sm 16:14 – 27:12). In the latter context, the narrative of 1 Samuel 25 stands like a bridge between Chapter 24 and Chapter 26. These chapters (24; 25 and 26) form a narrative unit. In their intertextual relationship, these three chapters contain the scene in which David spares the lives of his enemies, Saul and Nabal.

In analysing the structure of the Abigail story, the study focused on the transforming action (1 Sm 25:14-31) which highlights Abigail's strategy of peacemaking that I proposed as a model around which I established dialogue with the context of the resolution of conflict in North Kivu/DRC.

As a scientific contribution for the search for peace this study recommended in the fifth chapter a series of practical guidelines relating to the diplomatic resolution of conflicts. In fact this study was engaged in a kind of formalisation of ways and means of resolving crises through negotiations. Having been based on the model of the diplomatic negotiations of Abigail, I proceeded to eliminate inappropriate kinds of negotiations that hardly lead to the long-lasting sought-after peace. In particular, negotiations of avoidance and competitive negotiations were discarded because of their inadequacy to bring about peace. Consequently, I suggested to diplomatic strategists to resort especially to Participative or Cooperative negotiations which are considered as the only valid method to try and resolve any conflict in general and more specially the North Kivu conflicts.

To give the scope of the applicability of this study, I targeted some requirements related to the prolific and successful diplomacy of the negotiations for peace in different sub-sections of Chapter Five. These are the requirements which constitute the recommendations to follow in general by the negotiators during the sittings held for the Participative Negotiations, and in particular in the cases of resolution of conflicts in North Kivu. By turns, I took into consideration the fact that at the time of the Participative Negotiations, which constitute the negotiations worthy of this name, namely, it is going to be necessary to attack the problems only, and not the individuals; to establish the confidence between the parties in the conflict ; to start the discussions with the analysis of the interests of each rival party while devoting at every stage close attention to the analysis of the situations while understanding, while questioning and while suggesting some suitable ideas; and then to proceed by attempting to solve the problems by using objective criteria which can lead to the true consensus related to the conditions of feasibility of every constructive suggestion adopted during the discussions.

6.2 FURTHER RESEARCH

This study has shown that the Abigail approach to peacemaking is relevant for the resolution of the North Kivu conflicts since her strategy is participative. That is to say, all parties in the North Kivu conflicts should collaborate and participate to find solutions for resolving their disagreements. There are some aspects of Abigail's character in the building of peace that were not developed in this study. She was a courageous woman who did not think of herself. She was ready to die for others' lives. I recommend for further studies how the people in the DRC can be trained to risk their lives for the common interest, not just for their greedy interests.

The discussion concerning the socio-economic and political scenario in the Eastern DRC focused only on the province of North Kivu because of the limited scope of this study. I also briefly presented the general situation of the Congolese women and the effects of recurring wars that weigh on them. It would be interesting to investigate how to reinforce the education of women at all levels, and also to enhance their participation in socio-political affairs so that they can get more involved in the process of developing a lasting peace in the DRC.

Nothing was said in this study about the prophetic mission of the church in the DRC. The church in general has remained silent about the injustices, killings, rapes, plundering of Congolese resources, tribal and ethnic hatred. In addition, the church, which could help in releasing the women from their status of marginalization, seems rather to perpetuate the attitude of discriminating against the females. Instead of fighting against the misogynous consideration of the woman through the scriptural teachings, in order to highlight the role that she can play beside the man as a faithful partner within the church and society as well, the church simply excludes the woman from all the priestly services. It would be interesting to study the role of the church in DRC in the building of peace and reconciliation, and in the process of the rehabilitation of women in their rights.

LIST OF REFERENCES

- Adamo, DT 2008. Reading Psalm 109 in African Christianity, *Old Testament Essays* 21 (3), pp. 575-592.
- Adetunji, J 2011. Forty-eight Women Raped every hour in Congo. Available at: <http://www.guardian.co.uk/world/2011/may/48-women-raped-hour-congo>. Accessed on 24 September 2011.
- AI: Amnesty International 2008. République Démocratique du Congo : Nord-Kivu. Une guerre sans fin pour les femmes et les enfants. Available at: <http://www.amnesty.org/fr/library/info/AFR62/005/2008/fr>. Accessed on 21 April 2011.
- Aletti, J-N et al 2005. *Vocabulaire raisonné de l'exégèse biblique : Les mots, les approches, les auteurs*, Paris: Cerf.
- Allen, R (ed) 2004. *The Penguin Dictionary*. London: Penguin Books.
- Apple, PG 2003. Rejecting God's Design for Leadership. Available at: <http://www.bibleoutlines.com/library/pdf/1samuel.pdf>. Accessed on 22 March 2011.
- Audi, R 1999. *The Cambridge Dictionary of Philosophy*. 2nd ed. Cambridge: University Press.
- Autesserre, S 2008. The Trouble with Congo: How Local Disputes Fuel Regional Conflict. *Foreign Affairs*, 87 (3), pp. 94-110.
- Bach, A 1989. The Pleasure of Her Text. *Union Seminary Quarterly Review*, 43 (1-4), pp. 41-58.
- Bach, A 1997. *Women, Seduction and Betrayal in Biblical Narrative*. Cambridge: Cambridge University Press.
- Bach, A (ed) 1999. *Women in the Hebrew Bible: a reader*. New York: Routledge.
- Barr, J 1969-70. The Symbolism of Names in the Old Testament. *Bulletin of the John Rylands Library* (52), pp. 11-29.
- Ben-Meir 1994. Nabal, the Villain. *Jewish Bible Quarterly* (22), pp. 249-251.
- Berlin, A 1982. Characterization in Biblical Narrative: David's Wives. *Journal for the Study of the Old Testament* (23), pp. 69-85.
- Biddle, ME 2002. Ancestral motifs in 1 Samuel 25: Intertextuality and Characterization. *Journal of Biblical Literature*, 121 (4), pp. 617-638.
- Blenkinsopp, J 1965. Theme and Motif in the Succession History [2 Sam. XI 2ff.] and the Yahwist Corpus. *Volume du Congrès*, Genève: VTSup 15; Leiden 1966.

- Bodi, D 2006. Was Abigail a scarlet woman? A point of rabbinic exegesis in light of comparative material. *Stimulation*, pp. 67-79.
- Bolduc, A 2009. Leçon de non-violence pour David : une analyse narrative et littéraire de 1 Samuel 24-26. *Science et Esprit*, 61 (1), pp. 88-89, ATLA Religion Database with ATLASerials, EBSCOhost, viewed 15 May 2011.
- Borowski, O 1987. *Agriculture in Iron Age Israel*. Winona Lake/Indiana: Eisenbrauns.
- Boyle, MO 2001. The Law of the Heart: The Death of a Fool (1 Samuel 25). *Journal of Biblical Literature* (120), pp. 401-427.
- Branch, RG 2003. Women who win with words: Deliverance via persuasive communication. *die Skriflig* (37), pp. 289-318.
- Brettler, MZ 2005. *How to Read the Jewish Bible*. Oxford New York: Oxford University Press.
- Breytenbach, W *et al* 1999. Conflicts in the Congo: From Kivu to Kabila. *African Security Review*, 8 (5). Available at: <http://www.iss.co.za/pubs/asr/8no5/ConflictsInTheCongo.html>. Accessed on 21 April 2011.
- Bright, J 1981. *A History of Israel*. Philadelphia: Westminster Press.
- Brueggemann, W 2003. *An Introduction to the Old Testament: The Canon and Christian Imagination*. Louisville, Kentucky: Westminster John Knox Press.
- Campbell, AFSJ 2003. *1 Samuel: The Forms of the Old Testament Literature VII*. Grand Rapids: Eerdmans.
- Ceresko, AR 2001. *Introduction to the Old Testament: A liberation Perspective*. New York: Orbis Books.
- Chelala, C 2005. Rape as a weapon of war: It persists in Africa where HIV takes a heavy toll. Available at: <http://www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2005/06/26/ING04DDSN1.DTL&hw=Rape+as+weapon+of+war&sn=004&sc=380>. Accessed on 01 April 2011.
- Coats, GW 1983. *Genesis with an Introduction to the Narrative Literature: The forms of O.T. Literature, 1*. Grand Rapids: Eerdmans.
- Collier, P & Hoeffler, A 2001. *Greed and Grievance in Civil War*, Washington DC: World Bank.
- Constable, TL 2010. *Notes on 1 Samuel*. Published by Sonic Light. Available at: <http://www.soniclight.com/constable/notes/pdf/1samuel.pdf>. Accessed on 25 August 2011.
- CP-SRP 2005. *Document de la stratégie de réduction de la pauvreté du Nord-Kivu*.

- Goma: CP-SRP.
- Crenshaw, JL (ed) 1976. Prolegomena. In: *Studies in Ancient Israelite wisdom*, 1–35. New York: Ktav.
- Crenshaw, JL 1981. *Old Testament Wisdom: An Introduction*. London: SCM.
- CGARC: Crisis Group Africa Report on Congo 2007. Congo: Bringing Peace to North Kivu 133. Available at:
<http://www.crisisgroup.org/~media/Files/africa/centralafrica/drcongo/Congo%20Bringing%20Peace%20to%20North%20Kivu.ashx>. Accessed on 21 April 2011.
- Cundall, AE 1964. Antecedents of the Monarchy in Ancient Israel. *Vox Evangelica*, 3, pp. 42-50. Available at:
http://www.biblicalstudies.org.uk/pdf/vox/vol03/monarchy_cundall.pdf. Accessed on 27 May 2011.
- De Vaux, R 1965. *Ancient Israel: Its life and Institutions*. 2nd ed. London: Darton, Longman & Todd.
- Dillard, RB 1995. *An Introduction to the Old Testament*. Leicester: Appolos.
- Dioninga, SC 2008. La Grande Diplomatie féminine. Available at:
<http://h.journalchretien.net/16041-la-grande-dipolmatie-feminine?lang=fr>. Accessed on 30 September 2009.
- Draper, JA 2002. Reading the Bible as Conversation: a Theory and Methodology for Contextual Interpretation of the Bible in Africa. *Grace & Truth, A Journal of Catholic Reflexion for Southern Africa* 19 (2), pp.12-24.
- Driscoll, M 2008. *On the Old Testament (A book you'll actually read)*. Illinois: Crossway.
- Duvall, JS & Hays, JD 2001. *Grasping God's Word: A Hands-on Approach to Reading, Interpreting, and Applying the Bible*. Grand Rapids: Zondervan.
- Ertürk, Y 2008. Report of the Special Rapporteur on violence against women, its causes and consequences. UN High Commissioner for Human Rights, 28 February 2008. Available at:
<http://daccessdds.un.org/doc/UNDOC/GEN/G08/111/42/PDF/G0811142.pdf>. Accessed on 24 May 2011.
- Firth, DG 2007. The accession narrative (1 Samuel 27- 2 Samuel 1. *Tyndale Bulletin* 58, pp. 61-81.
- Firth, DG 2009. *1 & 2 Samuel*. Downers Grove, Illinois: Inter-Varsity Press.
- Fisher, R & Ury, W 2003. *Comment réussir une négociation*. Paris: Seuil. (*Getting to*

- Yes: Negotiating Agreement Without Giving In*. New York: Penguin Books 1983.) Available at: http://www.crinfo.org/documents/other/summary_getting-to-yes_french.pdf. Accessed on 15 June 2011.
- Fokkelman, JP 1986. *Narrative art and poetry in the books of Samuel: a full interpretation based on stylistic and structural analyses*, 2. The Crossing Fates. Assen: Van Gorcum.
- Freund, J 1986. *L'Essence du politique*. Paris: Sirey.
- Frolov, S 2009. The so-called Deuteronomistic history: a sociological, historical, and literary introduction. *Religious Studies Review*, 35 (3), pp. 177-178, ATLA Religion Database with ATLASerials, EBSCOhost, viewed on 8/09/2011.
- Garsiel, M 1985. *The First Book of Samuel: A Literary Study of Comparative Structures, Analogies and Parallels*. Ramat-Gan: REVIVIM.
- Garsiel, M 1990. Wit, Words, and a Woman: 1 Samuel 25, in Radday YT & Brenner A (eds), *On Humor and the Comic in the Hebrew Bible*. Sheffield: Almond, pp. 161-168.
- Goetze, K 2008. No Sign of End to Epidemic. *Special Report: Sexual Violence in the Democratic Republic of Congo*. IWPR/IJP, October 2008. Available at: <http://www.ceipaz.org/images/contenido/Sexual%20violence%20in%20the%20Democratic%20Republic%20of%20Congo.pdf>. Accessed on 25 May 2011.
- Gordon, RP 1980. David's Rise and Saul's Demise Narrative Analogy in 1 Samuel 24-26. *Tyndale Bulletin* 31, pp. 37-64.
- Gordon, RP 1986. *1 & 2 Samuel: A commentary*. Grand Rapids: Zondervan.
- Graves, DE 2000. 1 & Samuel. Available at: <http://www.abu.nb.ca>. Accessed on 20 February 2011.
- Green, B 2003. Enacting Imaginatively the Unthinkable: 1 Samuel 25 and the story of Saul. *Biblical Interpretation* 11, pp. 1-23.
- Grenholm, C & Patte, D (eds) 2000. *Reading Israel in Romans: Legitimacy and Plausibility of Divergent Interpretations*. Harrisburg, Pennsylvania: Trinity Press International. 2000.
- Gunn, DM 1989. In Security: The David of Biblical Narrative. *Signs and Wonders: Biblical Texts in Literary Focus*, pp. 133-51.
- Guzik, D 2001. 1 Samuel 25- David, Nabal, and Abigail. Available at: <http://www.enduringword.com/commentaries/0925.htm>. Accessed on 13 March 2011.
- Habermas, J 1971. Knowledge and human interests: a general perspective, in Shapiro JJ (Trans), *Knowledge and Human Interests*. Boston: Beacon, pp. 301-317.

- Handy, LK 2003. Geographical and History Background for Understanding Ancient Israel, in Steussy, MJ (ed), *Chalice Introduction to the Old Testament*. New York: Chalice.
- Harrison, RK 2004. *Introduction to the Old Testament: Including a Comprehensive review of Old Testament studies and a Special Supplement on the Apocrypha*. Peabody: Massachusetts.
- Hauer, CE & Young, WA 1990. *An Introduction to the Bible: a Journey into Three Words*. Englewood Cliffs, N.J: Prentice Hall.
- Hays, JD 2009. An Evangelical Approach to Old Testament Narrative Criticism. *Bibliotheca sacra*, 166 (661), pp. 3-18.
- Hicks, RC 1995. Conflict of interest, in Roth JK (ed), *International Encyclopedia of Ethics*. London: Fitzroy Dearborn, p 183.
- Higginbotham, C 2003. Joshua and Judges, in Steussy, MJ (ed), *Chalice Introduction to the Old Testament*. New York: Chalice, pp 79-95.
- Hong, CC 1980. *Israel in Ancient Near Eastern setting*. Michigan: University Microfilms International.
- HRW: Human Rights Watch 2011. Germany: Groundbreaking Trial for Congo War Crimes. Available at: <http://www.hrw.org/en/news/2011/05/02germany-groundbreaking-trial-congo-war-crimes>. Accessed on 03 May 2011.
- Hyman, RT 1995. Power of Persuasion: Judah, Abigail and Hushai. *Jewish Bible Quarterly* 23, pp. 9-16.
- IDMC: Internal Displacement Monitoring Centre 2008. Focus on North Kivu Province: IDPs on the move face grave human rights violations. Available at: www.internal-displacement.org. Accessed on 03 May 2011.
- IRC: International Rescue Committee 2003. Mortality in the Democratic Republic of Congo: Results from a Nationwide Survey. New York: [sn], p. ii.
- Jackson, SW 2003. War making: Uncertainty, improvisation and involution in the Kivu Provinces, DR Congo, 1997--2002. Ph. D, New Jersey: Princeton University. From Dissertations & Theses: Full Text. (Publication No. AAT 3068790).
- Jacobson, DL 1987. What is Wisdom - who is she. *Word & World*, 7 (3), pp. 241-244.
- Jacobson, DL 2003. And then there were the women in his life: David and his women. *Word & World* 23, pp. 403-412.
- Jobling, D 1998. *1 Samuel, Study in Hebrew Narrative & Poetry*. Collegeville, Minnesota: Liturgical Press.
- Jourdan, L 2005. New forms of political order in North Kivu, The case of the

- governor Eugene Serufuli. Paper presented at the conference: 'Beside the state. New forms of political power in post-1990's Africa'. Milano: [sn], pp. 1-9.
- Kessler, J 2000. Sexuality and Politics: The Motif of the Displaced Husband in the Books of Samuel. *Catholic Biblical Quarterly*, 62, pp. 409-23.
- Kipela, J-D 2007. Trade in Democratic Republic of Congo. Available at: <http://kipela.afrikblog.com/archives/2007/10/08/6468813.html>. Accessed on 25 October 2011.
- Klement, HH 2000. *II Samuel 21-24: Context, Structure and Meaning in the Samuel Conclusion*. Frankfurt am Main: Peter Lang.
- Lang, B 1986. *Wisdom and the Book of Proverbs: An Israelite Goddess Redefined*. New York: Pilgrim.
- Leithart, PJ 2001. Nabal and his Wine. *Journal of Biblical Literature*, 120 (3), pp. 525-527.
- Lemche, NP 1988. *Ancient Israel. A New History of Israelite Society*. Sheffield: Journal for the Study of the Old Testament Press.
- Lepape, MC 1968. *Machiavel, Le Politique*. Paris: Presses Universitaires de France.
- Levenson, JD 1978. 1 Samuel 25 as Literature and History. *Catholic Biblical Quarterly*, 40, pp. 11-28.
- Lichtenstein, M 1968/69. The Banquet Motif in Keret and in Proverbs 9. *JANESCU*, 1, pp. 19-131.
- Linington, S 2003. The Concept of the Covenant in the Old Testament, in Gerhard von Rad's *Old Testament Theology*, Volumes I and II and other Theologies of the Old Testament. *Old Testament Essays*, 16 (1), pp. 58-72.
- Lockyer, H 1986. *Nelson's illustrated Bible Dictionary: An Authoritative one-volume Reference Work on the Bible, with Full-Color Illustrations*. Nashville: Nelson.
- Lozovyy, J 2009. *Saul, Doeg, Nabal and the "Son of Jesse": Readings in 1 Samuel 16-25*. London: T & T Clark International.
- Mathieu, P & Mafikiri, T 1999. Enjeux fonciers, déplacements de population et escalades conflictuelles (1930-1995), in Mathieu, P & Willame, J-C (éd), *Conflits et Guerres au Kivu et dans la Région des Grands Lacs. (Cahiers Africains & Africa Studies)* (39-40), Paris: L'Harmattan, pp. 21-62.
- Marguerat, D & Bourquin, Y 1999. *How to Read Bible Stories: An Introduction to Narrative Criticism*. London: SCM.
- Mavinga, JN 2009. The Semah Sedaqah of Jeremiah 33:15 and its Significance for the Congolese Leadership. Unpublished PhD thesis, University of KwaZulu-Natal, Pietermaritzburg.

- McCarter, PK 1980. *1 Samuel: A New Translation with Introduction and Commentary*. Garden City NY: Doubleday.
- McKenzie, SL 2000. *King David: A Biography*. Oxford: Oxford University.
- McKinlay, JE 1999. To eat or not to eat: where is wisdom in this Choice? *Semeia* (86), pp. 73-84.
- McNutt, PM 1999. *Reconstructing the Society of Ancient Israel*. Louisville: Westminster John Knox.
- Meyers, R 2000-2008. Samuel Books of. *E-sword Version 7.9.7. International Standard Bible Encyclopedia*.
- Mourna, EL 2008. Responsibility in the Joseph Narrative (Gen 37–50). Unpublished MTh Dissertation, University of South Africa, Pretoria.
- Mulzac, K 2003. The role of Abigail in 1 Samuel 25. *Andrews University Seminary Studies*, 41 (1), pp. 45-53.
- Musolo W'Isuka, K 2008. From Maintenance Christianity to a Holistic and Comprehensive Understanding of Mission: A Case Study of Churches in the North Kivu Province of the Democratic Republic of the Congo. Unpublished MTh Dissertation, University of South Africa, Pretoria.
- Nebechukwu, AU 1992. The prophetic Mission of the Church in the Context of Social and Political Oppression in Africa. *Evangelization in Africa in the third millennium*, pp. 103-112.
- NET Bible = New English Translation Bible, 2005. First edition. www.bible.org.
- Ngwey, NN 1988. La Justice et le Travail pour tous comme conditions d'une paix humainement sensée. *Philosophie Africaine : Paix – Justice – Travail. Recherche Philosophique Africaines*. Kinshasa: Facultés Catholiques de Kinshasa, pp. 89-95.
- Nicol, GG 1998. David, Abigail and Bathsheba, Nabal and Uriah Transformations within a Triangle. *Scandinavian Journal of the Old Testament* (12), pp.130-45.
- Noth, M 1981. *The Deuteronomistic History*. Sheffield: Journal for the Study of the Old Testament.
- Noth, M 2000. *Reconsidering Israel and Judah: recent studies on the Deuteronomistic History*. Winona Lake, IN: Eisenbrauns.
- Nürnberg, K., 2004. *Biblical Theology in Outline: The Vitality of the Word of God*, Pietermaritzburg: Cluster Publications.
- Nyirimana, E., 2010. The Tribal Dimension in the Division of the Kingdom of Israel:

A Contextual Study of 1 Kings 12:1-24 from the Perspective of the Struggle for National Unity in Rwanda. Unpublished PhD Thesis, University of KwaZulu-Natal, Pietermaritzburg.

- Nzongola NG 2002. *The Congo from Leopold to Kabila: A People's History*. London and New York: Zed Books.
- Nzongola NG 2004. The International Dimensions of the Congo Crisis. *Global Dialogue* 6, 3-4, African Crisis. Available at: <http://www.worlddialogue.org/content.php?id=319>. Accessed on 24 May 2011.
- Osborne, GR 2006. *The hermeneutical spiral: a comprehensive introduction to biblical interpretation*. Downers Grove, Ill: Intervarsity Press.
- Polzin, R., 1989. *Samuel and the Deuteronomist a Literary Study of the Deuteronomistic History: I Samuel*. San Francisco: Harper and Row.
- Purdy, DK 1995. Conflict and conflict resolution. Pp. 182-183, in *International Encyclopedia of Ethics*. London: Fitzroy Dearborn.
- Radday, YT 1990. Humour in Names, in Radday YT & Brenner A (eds), *On Humor and the Comic in the Hebrew Bible*. Sheffield: Almond.
- Randy, WN 2006. The Challenge of Canonical Criticism to Background Studies. *Journal of Biblical Studies*, 6 (1), pp. 10-34.
- Realist, N 2010. *The History of the Kivu Conflict*. Available at: <http://www.sherdog.net>. Accessed on 21 April 2011.
- Rearson, PH 1996. Abigail & the Way of Wisdom: The Bible's Narrative & Wisdom Traditions Are Combined in a Story of Romance. *Touchstone* (US) (9), pp. 26-30.
- Reynaert, J 2011. MONUC/MONUSCO and Civilian Protection in the Kivus. *Interns and Volunteers Series* [sl].
- Rofé, A 2002. *Deuteronomy: Issues and Interpretation*, London: T&T Clark.
- Römer, TC 2007. *The So-Called Deuteronomistic History*. London: T & T Clark.
- Rösel, HN 2009. Why 2 Kings 17 Does not constitute a Chapter of Reflection in the 'Deuteronomistic History'. *Journal of Biblical Literature* 128 (1), pp. 85-90.
- Rudman, D 2004. The Patriarchal Narratives in the Books of Samuel. *Vetus Testamentum* LIV (2), pp. 239-249.
- Russ, J 1991. *Dictionnaire de Philosophie : Les Concepts, les Philosophes & 1850 Citations*. Paris: Larousse Bordas.
- Schroeder, JC 1953. *I and II Samuel*. Nashville: Abingdon.

- Schwartz, J 2000. Dogs, Water and Wall. *Scandinavian Journal of the Old Testament* (14), pp. 101-116.
- Soanes, C & Stevenson, A 2006. *Concise Oxford English Dictionary*. 11th ed. New York: Oxford University Press.
- Soggin, JA 1985. *A History of Israel: From the Beginning to the Bar Kochba Revolt, AD 153*. London: SCM Press.
- Steck, OH 1998. *Old Testament Exegesis A Guide to the Methodology Old Testament Exegesis*. Atlanta: Scholars Press.
- Stuart, D 2001. *Old Testament Exegesis. A Handbook for Students and Pastors*. Louisville: Westminster John Knox.
- Tisdall, S 2009. Violence in Congo Worsens as international reinforcements fail to show up. Available at: <http://www.guardian.co.uk/world/2009/apr/10/congo- united-nations-aid>. Accessed on 12 May 2009.
- Tsumura, DT 2007. *The first Book of SAMUEL (The New International Commentary on the Old Testament)*. Grand Rapids: Eerdmans.
- Tucker, GM, 1971. *Form Criticism of the Old Testament (Guides to Biblical Scholarship)*. Philadelphia: Fortress.
- Turner, T 2007. *Congo Wars, Myth & Reality*. London: Zed Books.
- UK BA: UK Border Agency 2009. Country of Origin Information Report on the Democratic Republic of Congo 30 June 2009. Available at: <http://www.unhcr.org/refworld/pdfid/4a4cb8632.pdf>. Accessed on 24 May 2011.
- Ukpong, JS 1995. Re-reading the Bible with African Eyes. *Journal of Theology for Southern Africa* 91, pp. 3-14.
- Ukpong, JS 1999. Development in Biblical Interpretation in Modern Africa. *Missionalia* 27(3), pp. 313-329.
- Ukpong, JS *at al.* (ed.), 2002. *Reading the Bible in the Global Village: Cape Town*. Atlanta GA: Society of Biblical Literature.
- Vine, WE 2005. *Vine's Concise Dictionary of the Bible*. Nashville: Thomas Nelson.
- Viner, K 2011. City of Joy: New Hope for Congo's Brutalised Women. Available at: <http://www.guardian.co.uk/world/2011/apr/09/city-of-joy-congo-women-rape>. Accessed on 24 September 2011.
- Vlassenroot, K 2002. Citizenship, Identity formation in South Kivu: the case of the Banyamulenge. *Review of African Political Economy* (93-94), pp. 499-515.
- Vogel, D., 2009. Review of Joseph Smith: The Making of a Prophet. *FARMS Review*,

21 (1), pp. 137-178.

Von Rad, G 1965. *Message of the Prophets*. New York: Harper & Row.

West, GO 2009. Interpreting the “Exile” in African Biblical Scholarship: An Ideo-Theological Dilemma in Post-colonial South Africa, in Becking, B & Human, D (eds), *Exile and suffering*. Leiden: Brill, pp. 247-267.

Wittenberg, GH 1992. Process of Change in the life of Israel: an Old Testament Perspective. *Missionalia*, 20 (2), pp. 75-87.

Wolde, van EJ 2002. A leader led by a lady: David and Abigail in 1Samuel 25. *Zeitschrift für die alttestamentliche Wissenschaft*, 114, pp. 355- 375.