THE PARABLE OF THE GOOD SAMARITAN AND NEGATIVE ETHNICITY: A SOCIAL SCIENTIFIC READING OF LUKE 10:25-37 FOR THE KENYAN CONTEXT

BY:

ELIJAH MAKHANU GILLOH

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THIS THESIS IS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF DOCTOR OF PHILOSOPHY (PhD) IN THEOLOGY FROM ST. PAUL'S UNIVERSITY

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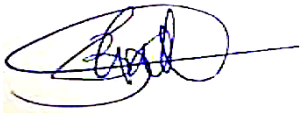
AUGUST, 2021

DECLARATION

This thesis is the product of my own work and not the result of anything done in collaboration and has not been previously presented to any other institution. I agree that this thesis may be available for reference and photocopying at the discretion of St. Paul's University.

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Word Count 69,131

I/we confirm that this thesis has been submitted for examination with our approval as University Supervisors.

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Date: August, 2021

Supervisor: Rev. Prof. Albert Kabiro wa Gatumo



Date: August, 2021

DEDICATION

This Thesis is dedicated to Mumbi Gould, our last-born daughter whose dreams have inspired my journey in the World of Academics.

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First and foremost, I give glory to God who placed the vision and burden in my heart to address the issue at the heart of this Thesis namely; negative ethnicity. I heartily thank my thesis supervisors Dr Julius Kithinji and Prof Kabiro Wa Gatumu who guided this study by offering invaluable counsel and suggestions to make this project a reality. Their patience with me as I navigated through the uncharted academic waters of my life is laudable. Many thanks to St. Paul's University Bishop Okullu Library staff for helping me locate resources any time I requested. My deepest appreciation goes to Dorcas, my companion, friend and wife, for her continued support and encouragement throughout the process of writing this Thesis. My pledge of love to her. My gratitude to my ministry support team lead by Pastor Opanda Wamalika and Pastor Ken Barasa for ever challenging me to come this far. For their readership of this document, I do not take it for granted. May their ministry flourish.

ABBREVIATIONS AND ACCRONYMS

ABC	- African Brotherhood Church
AIC	- African Inland Church
BCE	- Before Common Era
CE	- Common Era
CEO	- Chief Executive Officer
CODESRIA	- The Council for Development of Social Science Research in Africa
FIAN	- Food First Information and Action Network
GEMA	- Gĩkũyũ, Embu, Meru Association
GOK	- Government of Kenya
HTS	- Journal for Theological Studies; Formerly Hervormde Teologiese Studies.
ICJ	- International Commission of Jurists
IDPs	- Internally Displaced Persons
IJTRS	- International Journal of Technical Research and Science
JBL	- Journal of Biblical Literature
JNTS	- Journal of the New Testament Studies.
JSOTS	– Journal for the Study of the Old Testament Supplement Series
JSTOR	- Journal Storage (is a digital library of academic Journals, books, and Primary Sources)
KADU	- Kenya African Democratic Union
KANU	- Kenya African National Union
KCA	- Kikuyu Central Association
KNBS	-Kenya National Bureau of Statistics
KNCHR	-Kenya National Commission on Human Rights
KPA	- Kalenjin Political Association
LXX	-The Greek Version of the Hebrew Text of the Old Testament

MUF - Mwambao Union Front

NARC - National Rainbow Coalition

NT - New Testament

NICNT - New International Commentary on the New Testament

NIGNTC - New International Greek New Testament Commentary

NCIC - National Cohesion and Integration Commission

OT - Old Testament

PACREP - Pan African Centre for Research on Peace and Conflict Resolution.

PCEA - Presbyterian Church of East Africa

RCT - Rational Choice Theory

RSV - Revised Standard Version.

SDA - Seventh-Day Adventist Church

SJT - Situational Judgment Tests

SIT - Social Identity Theory

SPCK - Society for Promoting Christian Education

SSC - Social Scientific Criticism

THA - Taita Hills Association

UMA - Ukambani Members Association

UNESCO - United Nations Education, Scientific and Cultural Organization.

YKA - Young Kavirondo Association

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ABSTRACT

The parable of the Good Samaritan presents an interpretative challenge, thus causing bewilderment as to whether or not it is a fertile ground for negative ethnicity. The motivation of this study emanated from a deep interest in the ethnic schemes that characterize the gospel of Luke and the parable of the Good Samaritan that portrays a deeply ethnic-seated animosity between the Jews and the Samaritans. Luke 10:23-37 was preferred for this study because it contains ethnic undertones, which to some extent may either inform or deconstruct the concept of negative ethnicity. The title of this study, "The parable of the Good Samaritan and negative ethnicity: A social scientific reading of Luke 10:25-37 for the Kenyan context" reflects the emphasis on ethnic unity in Luke that should inform the construction of the same in Kenyan situation. The subtitle, "A social scientific reading of Luke 10:25-37 for the Kenyan context" is an explication of the methodology used in the study attempting to establish the interface between the world behind the parable of the Good Samaritan and Kenyan space. This study considers the *sitz im leben* of the parable of the Good Samaritan to explicate its meaning to the Lukan community, while suggesting its importance in curbing the ever-growing challenge of negative ethnicity. The study underpins Social Scientific Criticism (SSC) as a method of interpretation while utilizing Social Identity Theory (SIT) which explains how members of a particular ethnic group values their sense of identity by way of comparing with other ethnic groups. An in-depth Social Scientific analysis of Luke10:25-37 based on the proximate context of the ethnic animosity between the Jews and Samaritans as elucidated in Luke 9:51-55 is done to show how the Lukan Jesus employed the parable to challenge the conventional understanding of the law. The exegetical findings were then filtered through the SIT approaches of curbing inter-group conflicts namely; categorization, re-categorization and de-categorization. It is hoped that the study's conclusions will be deployed by various agencies to step up the contemporary efforts of fighting against negative ethnicity.

DEFINITION OF TERMS

Ethnicity refers to a group of people who share a common language, culture, and ancestry and sometimes may have a particular location of habitation.

Social Scientific Criticism John Elliot (1993:7) defines SSC as a critical method of exegesis that considers form, content, linguistic devices, and the manner in which the texts were communicated as a reflection and response to a specific socio-cultural setting.

Social Identity Theory refers to a theoretical framework that explains why and how an individual considers himself or herself as a member of a particular group.

CHAPTER 1: INTRODUCTION

1.0 Introduction

This chapter explicates introductory issues that were considered in this study. These issues include; background of the study, the literature review, methodological considerations and methods of data analysis. The section also highlights the preliminary issues on how the study was carried out and at the same time show some of the challenges anticipated in the course of this study.

1.1 Background of the Study

Ethnic identity is a global challenge facing both the society and the Christian Church. Barreto E. (2011:129) states that ethnic differences are not the challenge, rather prejudice that poisons those differences to make people feel either superior or inferior, or worse still for people to feel either as insiders or outsiders, rather than the divine gift of diversity. While Ethnicity facilitates strong ties among a given group of people, Mann (2004:204) suggests that ethnic animosity crops up when ethnicity overrides class as the main form of social Mann (204) puts it, ethnic hostility arises where ethnicity trumps class as the main form of social identity. This study holds that when ethnicity is used destructively it becomes negative, thus the term "negative ethnicity". This study adopts Sanders' (2007:21) definition of ethnicity as "a social group or category of population set apart and bound together by common ties, language, nationality or culture" Thus ethnicity is a term that expresses the consciousness of a given group of people. Negative ethnicity accounts for the bulk of social economic challenges affecting the world today. This has resulted in uneven allocation of resources where leaders assign government resources to their ethnic support base for

political survival. Similarly, negative ethnicity has given rise to corruption, marginalization, impunity and disenfranchisement of entire communities through politically motivated torture and murders, loss of personal and public properties. In Kenya like many African countries, leaders are yet to manage negative ethnicity that has become a second culture to many.

Kenya is a multi-ethnic composition of communities or groups that have continued to live together for quite some time. The dominant ethnic groups in the order of their numerical strength are as follows; Kikuyu, Luhya, Kalenjin, Luo, and many others. However, these "other" smaller ethnic communities in Kenya like, Kisii, Masai, Borana, Pokomo, and many others that comprise the ethnic nature of Kenya have always cried foul in the distribution of the national cake (NCIC, 2012). The report also says that there is an ethnic proliferation of Kenya every electioneering period, which leads to destruction of human lives and property. This explains why ethnic issues are so fundamental in the socioeconomic and political aspects of human relations in Kenya. Similarly, the report indicates that many of these small ethnic groups in Kenya are poorly represented in both elective as appointed positions in public service. Based on this outright and conscious exclusion of others, there is and will be a continuous experiencing of frosty relationships in Kenya`s ethnic fabric.

While much research has been carried out in this particular area of negative ethnicity, little attempt has been done by the use of social scientific reading of the parable of the Good Samaritan as panacea for negative ethnicity in Kenya. In any case, this would work best since majority of Kenyans are Christians who believe in the supremacy of the Bible, whose narrative includes the parable of the Good Samaritan. While this is true, one wonders whether or not the challenge of negative ethnicity in Kenya has proverbially defied the cleansing blood of Jesus that is able to break down any wall of

partition of any sort (Gal, 3:26-28). Moreover, this raises questions as to whether or not Kenyan Christians adhere to the teachings taken from the parable of the Good Samaritan concerning ethnic unity, or whether it is a problem of interpretation.

Correspondingly, the challenge of negative ethnicity in Kenya has robbed the church of her capacity to create a new people devoid of prejudice and ethnic loyalties. This is happening when Christian by 2019, according to Pew Research Centre, stood at 84.8% of the total population, with the Bible parables forming part of the discourses that Christians are treated to weekly. Worse still, D.W Waruta (1992:17-128), asserts that many churches in Kenya are ethnic-based in their membership and leadership. He argues that even those that present themselves as multi-ethnic in composition, they too are constantly rocked by the inter-ethnic strife. Thus, negative ethnicity has permeated all spheres of life and informs the way people relate in Kenya.

Today's world, just like the world of both the Old and New Testament comprise different ethnic groupings, cultures and languages. Similarly, as it was with Luke's audience (as discussed in chapter three) where people were so prejudiced in the way they saw others, so it is with Kenyan people, where people distinguish themselves as tribe this and tribe that. In fact, in Kenya, when one wants to find out another person's name, the greater part of the interest is the surname which in many cases spells out the tribe that the individual belongs to. This study argues that what is happening in Kenya in many ways bears the semblance of the parable of the Good Samaritan. That is to say, the world of this parable is replicated in the situation obtaining in Kenya. Consequently, the need to search for ways in which the parable can inform ethnic unity in Kenya, as it does in the general context of the gospel of Luke.

Several researches have been conducted in Kenya in so far as the issue of negative ethnicity is concerned from different perspectives namely; Kasomo, (2012), Oloo, (2007), Wanyande, (2012), Wamwere, (2008), and Caseli & Coleman, (2012). All these, have identified the cause and effect of negative ethnicity, and suggested several cures for the same. Yet, the culture of negative ethnicity seems to be far from getting addressed. This was the reason why this study sought to apply Social scientific hermeneutic in reading the parable of the Good Samaritan with a view of making contributions towards abating negative ethnicity.

While it is agreeable that any interpretation of parables must refrain from ethnocentrism (the attitude that one's own group, ethnicity, or nationality in superior as compared to others), Luke's gospel in general and the parable of the Good Samaritan, contain ethnic nuances which from the surface value may appear to favour ethnocentrism. But, when interpreted from Social scientific perspectives, one is likely to conclude that the parable is against negative ethnicity. Some scholars like Dominic Crossan, (2012:48-62), Scott, (1989:189-202), Funk, (2006:85-90, 143-146), Levine, (2014:77-115), Wright, (2015:104-109) relatively agree that the parable of the Good Samaritan is meant to break down ethnic and religious boundaries. This is clearly demonstrated by presenting the Samaritan and not a priest nor Levite as a good person, who rises above the existing stereotypes and attends to the wounded man. By so doing, the parable confronts and goes against the institutionalised ethnic and religious bigotry that existed during the time of Jesus.

It is important to note that various interpretations offered do not give a comprehensive consideration of the circumstances surrounding the narration of the parable of the Good Samaritan. A good example of this interpretation as presented by Bradford Caird (1980:165) is one offered by the allegorical method of the parable interpretation which

was popularised by Augustine during the early Church period, in which the Good Samaritan represents Jesus. However, this allegorical method was disputed and Edward Sanders (1995:6) states that others saw in the Good Samaritan the teaching of ethics by Jesus. Later, many studies on this parable laid emphasis on the literary structures and characteristics with little attempt to interface the parable with socio-cultural world of Jesus.

Mc Onyango (1995:1) opines that much research to establish the root cause of ethnicity to a great extent depended on historical critical method which heavily relies on history without which a text could not be fixed in its milieu. However, a major gap still remains; researchers are yet to harness this parable particularly within the stipulated understanding of social scientific criticism as an antidote to the ills of negative ethnicity.

Luke 10:23-37 was preferred for this study because it contains ethnic undertones, which to some extent may either inform or deconstruct the concept of negative ethnicity. The title of this study, "the parable of the Good Samaritan and negative ethnicity: A social scientific reading of Luke 10:25-37 for the Kenyan context" reflects the emphasis on ethnic unity in Luke that should inform the construction of the same in Kenyan situation. The subtitle, "A social scientific reading from the Kenyan context" is an explication of the methodology used in the study attempting to establish the interface between the world behind the parable of the Good Samaritan and Kenyan space. The argument that ethnic animosity in Luke in general and the parable of the Good Samaritan in particular, elucidates the nature of the openness of God's kingdom that is all inclusive, thereby examining Jesus' teaching found in the parable, and the role the parable plays in Jesus call for ethnic unity.

According to Matthew Rindge (2014:10-11), Luke's parables are subversive in nature and the parable of the Good Samaritan (Luke 10:30-35) is one such example. The parable is preceded and followed by this important dialogue (10:25-29, 36-37). The presence of the Samaritan and his role in the parable too, is subversive to the conventional perceptions among ancient Jews and contemporary Christians. Therefore, cultural context of this text is necessary for one to appreciate this subversion.

J. K. Rowlings (2000:112) states that Samaritans were regarded as ethnic and religious outcast by the Jews, having descended from intermarriage between Israelites and foreigners. Religious difference between Samaritans and Jews highlighted by both groups so much so that the Samaritans had their own version of the Torah (the Samaritan Pentateuch). More importantly, Samaritans worshipped in their own temple at mount Gerizim rather than in Jerusalem (John 4:20). In fact, Josephus reports that there were regular incidences of violence that occurred between Jews and Samaritans (Ant.11.174; 20.118-36; J.W. 2.232-46); He further observes that Hyrcanus and a group of Jews destroyed the Samaritan temple in 129/8 B.C.E (Josephus. Ant.13.254-56; J.W. 1.62-63) resulting in unending ethnic tensions between them.

However, the parable of the Good Samaritan deconstructs these ethnic misplaced perceptions. In reference to the despised Samaritan, Jesus told the lawyer "…*go, and do likewise*" (Luke 10:37). Therefore, Jesus presents the Samaritan not as Jews had held previously, but as a person to emulate. The ethnic and religious enemy turned out to be not only the parable's hero, but also the moral icon others were to follow. From the dialogue between Jesus and the lawyer, the idea that eternal life is the exclusive privilege of one's own religious or ethnic community seems to have been the norm of the day. However, anyone listening to Jesus, even those considered "outsiders" can

inherit eternal life. Potentially disturbing as well is the tacit claim that the priest and Levite would not inherit eternal life due to their failure to love the wounded victim in need.

Moreover, Luke's broader interest in depicting social outcasts as moral exemplar is far more threatening than convincing the Jews to love or be kind to Samaritans. This threat posed by the Samaritan is evident if we consider the twenty-first century version of the Samaritan for Kenyans. For instance, each ethnic group in Kenya, considers others as outsiders, and informs how the "outsider" should be treated. Therefore, a proposal that a member of another ethnic group can be ebbed, is seldomly appreciated. Thus, it appears here that this Lukan parable of Jesus may contain a subversive attitude towards conventional myths and therefore functions as narrative of ethnic deconstruction.

With the passing of time, the parable was interpreted in many ways leaving the context behind. But when it is casted within its context, it regains its message to our contemporary readers, namely; that a person from a group considered as an ethnic outsider, may exhibit moral behaviours needed as opposed to the one considered as an ethnic insider. Bye and large, Charles Ware (2001:16) opines that Christians adopted this parable as Christianity's opposition to racism, negative ethnicity and prejudices. Similarly, Martin Luther King Jr. (April, 1968) in his famous sermon "I've been to the Mountaintop" spoke of the Samaritan as "a man of another race".

Therefore, having identified different interpretations of the ethnic nuances in this text by paying attention to the various characters in the parable of the Good Samaritan, the study sought to find out how this picture informs ethnic unity in Kenya. Special consideration was given to various applications of these ethnic nuances that may influence either way the readers of this parable of the Good Samaritan, noting that

social scientific criticism of Luke 10:2537 has the potential to offer a particular understanding that can address negative ethnicity in Kenya.

Social scientific criticism (SSC) as an approach is an alternative hermeneutic that was preferred over others because of its unique four main presuppositions. James Dvorak (2007:251-278) summarizes them as follows; First, is the author`s knowledge of the characters being analysed and the readers who are normally socially conditioned. The way in which authors express themselves reveals the constraints of their personal and social experience. Second, the location of the author and characters under scrutiny must be identified. For example, one must distinguish between "Emic" and "Etic" information. Etic information is the interpretation of phenomena as perceived by one's social, historical, and cultural location. Third, logic in a text as elucidated in the deductive and inductive approaches must be known. Fourth, in order to interpret the Bible, the knowledge of geographical and socio-cultural contexts is indispensable.

In reference to this study, for one to determine the meaning of a text in their original contexts, information concerning socio-cultural systems from which the communication occurred is imperative. Consequently, SSC was used to investigate the socio-cultural features of the parable of the Good Samaritan to facilitate a much deeper study by borrowing tools from the fields of anthropology, sociology, ethnology and others. Therefore, SSC has the capacity to bring the surface what could not be done using other historical artificial method.

1.2 Statement of the Problem

Ethnic nuances in the parable of the Good Samaritan present an interpretative challenge as to whether or not or not they form a fertile ground for negative ethnicity. This

inquiry comes at the time when negative ethnicity is a concern of the whole world and Kenyans in particular, who would want to live in a prosperous and united country. Thus, the questions were explored in this study were, to what extent can these ethnic nuances in the parable of the Good Samaritan inform or otherwise the culture of negative ethnicity in Kenya? Secondly, how can the Social Scientific Criticism of the parable of the Good Samaritan counter this deeply entrenched culture of negative ethnicity? This problem is real not only in Kenya but also in the 1st century biblical times when ethnic animosity characterized the relationship between the Jews and the Samaritans as explicated in the parable of the Good Samaritan.

Having observed that the two contexts, namely; the Biblical times and the Kenyan are real, the study sought to establish the role that the parable plays in either the enhancement or deconstruction of the same. To achieve this, the study utilized social scientific reading resources to interrogate this parable and identify available resources in the Lukan gospel and its unique parable that would lead to the eventual eradication of negative ethnicity.

1.3 Research Objectives

The general objective of this study was to present SSC as an alternative and contextual reading of ethnic undertones in Luke's gospel in general and the parable of the Good Samaritan in particular. However, the specific objectives were;

1. To expose ethnic nuances in the parable of the Good Samaritan and the Lukan wider scheme that may either inform or deconstruct negative ethnicity.
2. To investigate the usage of Luke's ethnic nuances and their bearing on the hearers and recipients within the Kenya context.

3. To examine the extent of ethnically informed human relationships in Kenya.
4. To evaluate the pertinence of social scientific reading of the parable of the Good Samaritan in the fight against negative ethnicity in Kenya.

1.4 Research Questions

The section of the study sought to answer the following questions:

1. Which ethnic nuances does Luke incorporate in the parable of the Good Samaritan and his wider context that may inform or deconstruct negative ethnicity
2. How do the ethnic nuances in Luke relate to the hearers and recipients within Kenyan space?
3. To what extent are human relationships in Kenya ethnically informed?
4. In what ways can social scientific reading of the parable of the Good Samaritan contribute to the fight against negative ethnicity in Kenya?

1.5 Assumptions

The study was guided by the following assumptions that;

1. The ethnic nuances in Luke's wider context have the potential of being misunderstood as supporting negative ethnicity in Kenya

2. There is an interface between Luke's wider ethnic scheme and the Kenya's negative ethnicity.

3. Human relationships in Kenya are determined by ethnic affiliations of the people.

4. Social scientific reading of the parable of the Good Samaritan has the capacity to augment the fight against negative ethnicity in Kenyan.

1.6 Justification of the Study

Much has been written about the parable of the Good Samaritan though not directly linked to negative ethnicity in Kenya. However, this study undertook to relate the ethnic schemes in Luke's gospel to the culture of negative ethnicity in Kenya through the lenses of social scientific criticism. The study sought to avail information on ethnicity of the Mediterranean lands, as well as strategies for mitigation and resolution in a deeply entrenched culture of negative ethnicity in Kenya. The parable of the Good Samaritan was particularly preferred for this study because of its ethnic schemes that have the potential to either inform or eradicate negative ethnicity in Kenya.

1.7 Significance of the Study

This study endeavoured to apply the exegetical analysis of Luke's ethnic nuances to the readers of this parable, while offering a creative imagination of how negative ethnicity emerges in the contextualization, noting that social scientific reading of this Lukan parable has the potential of offering particular models for understanding and addressing this evil in Kenya. This study makes significant contributions of the new field of exegesis by linking the parable of the Good Samaritan, negative ethnicity and social scientific theories and models of biblical criticism. The information obtained from the study of this parable goes a long way to augment other researchers in the world in general, and Kenya in particular in the fight against negative ethnicity.

The study also established that, while many other hermeneutical approaches have been employed in the study of the parable, very little has been done by use of social scientific criticism of the parable of the Good Samaritan as a means of eradicating negative ethnicity in Kenya. Therefore, the findings of this study fill a clear knowledge gap in

so far as social scientific reading of this parable and negative ethnicity in Kenya are concerned, thus creating awareness on integrative Biblical studies that can be offered in Kenyan academic establishments.

1.8 Limitations of the Study

The study's focus was not on the entire field of social scientific criticism (SSC) due to its vastness; rather it limited itself to the emerging field of social scientific exegesis of the Bible. While SSC can facilitate a deeper understanding of the socio-cultural world behind, within and in front of the text, it is not the only way of interpreting the Lukan wider ethnic schemes hence its choice is based on its capacity to reconstruct the (*sitz im leben*) of Bible texts from social scientific perspectives. However, while the written works on the subject of negative ethnicity in Kenya are so many, social scientific exegesis is relatively a new field that has not been used as much as other historical critical methods. Of interest to note, the concept of negative ethnicity needs a multi-approach because it is not a single face issue. The social scientific approach in itself is a multi-face approach hence there is no cause for alarm. Therefore, the study was limited to the social scientific exegesis of Luke 10:25-37 within the context of the challenge of negative ethnicity in Kenya.

1.9 Literature Review

Consideration was given to literature that has a direct bearing on the parable under discussion and negative ethnicity. Since there is adequate literature in this area of study, this section did a thematic review of the related literature under the following subheading; History of the parable interpretation, Lukan parables, Luke and ethnicity,

SSC of the parable of the Good Samaritan, negative ethnicity in Kenya and the Bible interpretation and negative ethnicity.

1.9.1 History of Parable Interpretation

The term parable (παραβολλή) is used variously in both the New Testament and the Jewish Inter-testamental literature. According to Robert Stein (1994:137), the term can refer to a riddle as used in Psalm 49:4, a proverb in 1Sam.24:13, or a satire in Psalm 44:11. As a Greek compound word, παραβολλή is made up of a preposition παρά (beside) and the verb βάλλῳ (to throw or to cast), with the root word literally meaning, "to cast beside". Therefore, in telling a parable, the hearer can learn spiritual truth by analogy to the physical truth he already understands. Thus, in parable, spiritual truth is illustrated in the abstract alongside tangible (concrete) things that can either be touched or seen. Bible parables are a distinct literary genre used in the Bible and are so integral to an understanding of Biblical literature. While many of the parables are in the synoptic gospel except John, some are also found in some of the non-canonical gospels, and form major part of one single methodology that Jesus used in his teachings.

Pedagogically, Jesus employed parables to both make known and cover new truths regarding God's Kingdom program, besides motivating hearers to make proper decision (Matt 13:10-17). Green and Mc Knight (1992:102) posits that scholars are not in agreement on what exactly constitutes a parable; hence there are as many versions as there are parables themselves. While classification of the parable is one area that has received adequate attention, the many categories raise question as to whether or not classification of parables is a valid exercise. For instance, Caird Bradford (1980:162-63) and Craig Blomberg (1990), classify biblical parable in five deferent

ways, namely: (1) simple simile (2) extended simile (3) simple metaphor, and (5) example. Evan with this, there is still no agreement as at what constitutes a simile or metaphor.

Kistemaker (1980:9-11) classifies them as true story or illustration parables. Stein (1981:18-21) on the one hand, sees in the parables of Jesus Proverbs, metaphors, similitudes, example stories and allegories while Boice (1983:10) categorizes them according to the themes they bear namely; parables of the kingdom, salvation, wisdom, folly, Christian life and judgment. Hultgren (2000:3, 6) classifies them as narratives, similitude metaphors and symbols, a position supported by Hedrick (2004:6-8). Snodgrass (2008:10) classifies the parable as aphoristic sayings, interrogative parable, single and double indirect parables and juridical parables. Suffice it to say that the many ways of classifying parables are an indication that parable classification needs a multi-faceted approach, since the parables are so diverse that it is not possible to find a single way of explaining them.

C. H. Dodd (1961:16) considers parables as metaphors or similes taken from common life, with a view of arresting the hearers' attention thus challenging the mind into active thought. Furthermore, he notes that parables employ metaphors and similes to make their analogies well understood by providing information that persuades the hearers to act. This position is corroborated by Ashton Oxenden (1864:6) who says that parables are not to be viewed as illustrations, rather as an analogy where the natural compares with the abstract. William Barclay (1999:9) affirms the use of familiar objects by Jesus to lead people to spiritual concepts. Hence, Jesus constructed the parable based on the relationship between the natural and the spiritual order of created things.

While the term parable can generally mean a short story with hidden meaning (Louw & Nida 1989:391), some stories and sayings of Jesus in the Bible do not qualify to be

called parable (Fee & Stuart 1993:136-137). Some parables refer to what takes place in home setup on daily basis, such as the leaven in Matthew 13:33, the friend at the midnight in Luke 11:5, the good Samaritan in Luke 10:25-37. But they explicate major biblical teachings like prayer, forgiveness and love and so on.

When the disciples asked Jesus why he taught in parables, his reply in Mark 4:33-34 and Matthew 13:34-35, shows that this method of teaching applied to the crowds but that would then explain to his disciples in privacy. Contrary to this assertion, Harris Stephen (1985:10) states that some scholars do not buy in this idea of explanations given to disciples privately as interpretation as this would pity his disciple against others who needed the same message even more. Thus, because Jesus often preached to a mixed audience, the parable use would either reveal or conceal the truth, which is not unusual in pedagogical skills. This was done perhaps to minimize confrontations with the audience that would likely see themselves as victims. In the case of our study, the subversive nature of parables was meant to turn the tables upside down in order to construct some new reality of things.

Therefore, parables are meant to invoke a response from the instance, capture their attention, and challenge them to act (Fee & Stuart, 1993:138). For instance, the parable given by Prophet Nathan to king David angered King David because of the action of the rich man towards his poor neighbour and ordered for immediate justice (2 Sam 12). When he was told that he was the man, David felt remorseful and repentant. Consequently, parables are stories with a climax in which the unexpected gives them power and force (David Wenham, 1989:13-14). Stated differently, parables capture the listeners' attention, facilitates an interface with the truth, which if stated normally, would have been less effective.

Allegorical use in parable interpretation has been debated throughout the history of the Christian church. Blomberg (1990:68) has suggested that parables are essentially allegories while Fee & Stuart (1993:138) emphatically state that not all parables are allegories. Thus, from the early to late Middle Ages, parable interpretation was guided by the understanding that a text has both literal and spiritual meaning. A classic example of this period's allegorical parable interpretation was Augustine's exposition of the parable of the Good Samaritan in Luke 10:25-37. Accordingly, every element has theological significance.

Dodd, C.H. (1961:1-2) states;

> Augustine identified the injured person as representing Adam and by extension the whole human race. While Jerusalem represents the city from which Adam fell and Jericho represent mortality. The robbers represent Satan and his fallen angles. The wounds represent the sins of the people. Half dead, represent corrupted body that can die while the soul was alive for it cannot be corrupted by sin. The priest and the Levite represent the Old Testament, the Samaritan represent Jesus. The dressings of the wounds represent remission of sin, the oil stood for hope, and the wine, exhortation to action. Further, the inn represents the church. The next day stood for resurrection while the *Denarii* represented the precept of charity and finally, the innkeeper was the apostle, Paul.

What offended Jülicher most was the concept that parable contain hidden meaning that could only be accessed through rigorous interpretation schemes (Adolf Jülicher 1910:10-15; Tania Oldenhage 2002:40). The reason why this Jülicher was opposed to the allegorical method was because he based his interpretations on the historical Jesus. He argued that anyone who supports allegorical method of parable interpretation did so for to conceal the meaning, since an allegory does not allow anyone to access the meaning of what is actually said.

Later, there were many scholars who found fault with Jülicher understanding of parable, arguing that he pegged his arguments on Greek rhetorical ideas than those of Jewish literature which literature were allegory and were much more common (Klyne Snodgrass (1992:591-592) This period saw the rise of scholars like Dodd (1961:34-35) and Joachim Jeremias (1972:21) who sought to argue that readers of parables ought

to hear them as they were heard by Jesus' Palestinian audience. Thus, to them any interpretation of the parable which fails to consider the *sitz im leben* (situation in life) of the life and teaching of Jesus is to be repudiated.

This was the approach advanced by Dan O. Via's (1967:10-15) "aesthetic-rhetorical", which was not as much concerned with the historical situation of the parable as in the aesthetic qualities. According to via, the internal pattern gives a clue to their interpretation, paying attention to the use of comic and plot lines devised by Aristotle, to explain their meanings, a view corroborated by William Beardslee (1989:175-198).

Later in the eighties and nineties, the likes of Robert Stein (1981), David Wenham (1989), Craig Blomberg (1990), and John Sider (1995) argued that because language is meaningful the words used in parables carry with them not only historical cultural and spiritual values, but also moral meaning and values. Therefore, according to them, any interpreter must pay attention to the words and their meanings. However, this does not preclude the fact that Jesus sometimes gave the interpretation of parables just before or after (context). On other occasions the author of the gospel would also make some comments after the text. Consequently, one way of interpreting parables is in the consideration of the prologue and epilogue to the parable (e.g., Luke 18:1, 9; 19:11 and Matt. 18:23-24, 35; Luke 12:16-21. Similarly, Vernon Doerksen (1970:11) opines that much of the misinterpretation of parables is attributed to inadequate attention given to the historical setting. Doerksen further notes that the modern critical methods often remove the parable from their historical setting in their interpretation. In fact, whether allegorized or considered for aesthetic bias, the historical settings of the parables are overlooked in favour of finding utilitarian implications of the parables for the present.

A landmark methodology of parable interpretation in the recent years has been the postcolonial reading of parables that is deconstructive in nature. This deconstructive reading of parables decentres the authority of traditional interpretations and challenges the monopoly of what has been the traditional meaning of parable David Jobling (1990:101102). This results in a challenge to the complacent state and force meaning of the text. This deconstruction process breaks down the traditionally held categorizations namely; male vs. female; Jews vs. Samaritans, in which one of the two claims superiority over the other.

According to Jobling (1990:102), deconstructive reading can address issues of power and domination anywhere. It therefore suggests a strong possibility of deconstructing the accumulation of the side power in narratives. Following this line of argument, one can appropriately contend that its major focus is on the other who is poor or voiceless and powerless.

Nolan Fewell (1995:119-145) opines that deconstructive reading recognizes that textual meaning can change from one person to the other especially if they have different contexts with different goals in mind. Similarly, Gayatri Chakravorty (1998) point out that "the text has no stable identity, no stable origin, nor stable end" Further; she says that a reading the text is a preface to the next. She thus maintains that there is no way a text can manifest only one contestable meaning. Similarly, Barbara Johnson (1981:82) clarifies the term 'deconstruction' by demonstration how unstable the meaning of the text can be and what happens after reconstruction. She states;

> Deconstruction is in fact much closer to the original meaning of the word analysis itself, which etymologically means to undo a virtual synonym for to deconstruct. The deconstruction of the text does not proceed…but by the care teasing out of warring forces of signification within the text itself.

She further argues that, when the method is applied to parables, it deconstructs two levels: the gospel itself and the parable found in the gospel. While deconstructing these ideal of the narrative, the redactor pays attention to the forced meaning through literary devices and to any possible slide off on the meaning of the text. These reading seeks to highlight points in the text which reinforce the operation and marginalization of the insignificant others of the society. Applying the method to the parable of the Good Samaritan, the method will highlight the ethnic undertones that must be addressed as part of the wider scheme in the book of Luke.

Relating to the second level of deconstruction, Marion Young (1990:48-63) states that the gospel of Luke has a preferential treatment for the poor in its literary structure including Lukan parables. He further argues that Luke's gospel favours disadvantaged and oppressed people in the society; the poor, the sick, the handicapped, slaves, leper, shepherd tax collectors, and sinners. Further, he summarizes the five faces of oppression as; exploitation, marginalization, powerlessness, violence, and cultural imperialism. All of these forms of oppression are addressed and the victims of these oppressions are carefully favoured in the gospel of the Luke. One can then see how the two blends. On one hand, the gospel provides the large picture that informs marginalization. On the other hand, the parable presents the victim that was also despised.

Incidentally, in the narratives of the Lukan Gospel, the most frequent characters are low class women such as widows, sinners, and the sick who are always described positively. For example, the haemorrhaging woman (Luke 8:43-48), the demon possessed Mary Magdalene (Luke 8:2), and the woman bent over (Luke 13:10-17). All women characters are favoured in the narrative of the gospel of Luke. However, Van Zanthen Gallagher (1996:230-233) argues that to employ postcolonial theory in the

investigation of biblical text and contexts of the ancient times can result in an anachronistic and historical exercise. This position is supported by Moore (2001:185) who says that postcolonial studies pose an insurmountable translation problem for scholars of ancient literature, citing the challenge of harmony between time and space in cultural construction. This notwithstanding, as a biblical hermeneutical tool, postcolonial theory facilitates the analysis of the imperial or colonial aspects that contributed in the process of the production, interpretation and the interpreters. The theory also analyses the concept of the "otherness" with a view of dismantling oppressive imperial structures.

Therefore, postcolonial and other methods of interpreting the biblical parables have not silenced the quest for a methodological interpretation of the parables; rather they heightened the need even more. Questions of culture of the Mediterranean milieu and the social scientific criticism as a method than can facilitate the understanding of the interrelationship of various texts, social contexts, and their realities within the confines of meaning attached to the religious symbols. Elliott (1993:7) defines social scientific criticism (SSC) of the Bible as "that phase of the exegetical task that analyses the social and cultural dimensions of the text and of its environmental context through the utilization of the perspectives, theory, models, and research of the social science".

Van Eck (2009), a key proponent of the SSC states that this methodology is hinged on two major premises. First, Jülicher's distinction between the context of Jesus and the gospels and secondly, avoidance of ethnocentrism and anachronism while interpreting parables. To achieve this goal, an understanding of the socio-cultural values and dynamics of the world of Jesus and his hearers, is deemed indispensable. From this, one can conclude that though the ethnic undertones may seem to be supporting the

culture of negative ethnicity, on the contrary they do not otherwise they will perpetuate ethnocentrism which is not in line with the above counsel on biblical interpretation.

1.9.2 Interpreting Lukan Parables

Research history reveals that there exists very notable works on the parable that are uniquely Lukan. These works include but not limited to those of, Kithinji (2011), C. L. Blomberg (1982), K. E. Bailey (1976) and G. W. Forbes (2000). Blomberg heavily leaned towards traditional history rather than the authentic nature of Lukan parables as demonstrated in his PhD dissertation. Bailey (1976:47-49) came up with two approaches of interpreting parables; oriental exegesis and literary structure. Accordingly, while oriental exegesis holds the key to understanding the contemporary world of Jesus, literary structure is indispensable in any meaningful work of exegesis, the three-basic element of parable symbols, response and theological implications must be sought for.

Using the above perspective, Bailey did an analysis of six parables unique to Luke, an analysis that met with a lot of objections from M. A. Talbert (1979: 82) and C. W. Hedrick (1994:44-46). Both argue that Bailey's balled pattern was subjected and lacked background information. Thus, the approach was not accepted in many scholarship circles. Greg W. Forbes (2000:22-23) on the other hand sought to link Lukan parables to the purpose of Luke's gospel. He came up with "promise-fulfilment theme" as the overarching theme of Luke's gospel and the literary setting of conflict with the Jewish leadership. He advocated for either explicit or an implicit portrait of Gods character in the parables rather than portrait of God Consequently, parable portrays God in contrast with the view held by his Jewish contemporaries of Jesus.

Mikeal C. parsons (1997:33-47), considered Lukan parables, from their function from Lukan travel narrative' in particular, doing away with both Jeremiahs' thematic categories and Scott's classification on the basis of the Mediterranean social life and culture, arguing that this classification does not fit well with the narrative function of parables in Luke's gospel. In conclusion, there has been little attempt to link the Lukan parables to the general purpose of Luke and socio-cultural world of the first century Palestine. Therefore, it is worth investigating further the role played by Lukan parables in the ensuing challenge of ethnic animosity of the first century Palestine.

1.9.3 Luke and Ethnicity

The evidence for Lukan authorship of Luke's gospel is divided into two categories: external and internal evidence. The external evidence in support of Lukan authorship is drawn from the early Christian authors like Marcion of Sinope who identified the author of Luke as Paul's travelling companion, as does Justin martyr 165 CE (Koester Helmut, 1990:335). This position is corroborated by Irenaeus (200 CE) and Tertullian who claimed that the physician Luke was Paul's companion, and is the one who wrote the gospel of Luke (Werner Kummel, 1975:145-145).

Harris Stephen (1999:191-193) observes that the internal evidence in support of Lukan authorship is drawn from the following; first, the author was not an eyewitness. The prologue to the Gospel of Luke (1:1-4) openly acknowledges the use of various sources in constituting the Gospel, suggesting that the author was not part of the eye witnesses of Jesus and his ministry. Secondly, the author was a physician. Colossians 4:14 describes Luke as "the beloved physician". The Greek of Luke-Acts reflects a classical style that suggests literary educated person wrote the gospel. Additionally, there are medical references in the gospel of Luke suggesting that the author was either a

medical doctor or highly schooled person who was conversant with the medical terminologies. Thirdly, the author was a gentile. It is generally held in the New Testament studies that Matthew wrote for Jewish audience while Luke for gentile audience. This can be confirmed from a few New Testament introductions, dictionaries, and commentaries. For instance, Kummel (1975:147) state that the only thing that can be said with certainty about the author of Luke's gospels is that he was a Gentile Christian.

Similarly, Alan Culpepper (1995:9) supports the fact that Luke was a Gentile. R.T. France in G.E. Ladd's theology of the New Testament states Luke's particular perspective as a Gentile believer has been noted (1974:237). Harris (1999:160), states unequivocally, that "Because of his interest in a gentile audience and his ease in handling the Greek language, the writer may have been a Gentile and the only non-Jewish Bible writer". Therefore, though contestable, the author of Luke's gospel can be said to have been from gentile background. This in itself demonstrates that the motif of ethnicity based on "who belongs and who does not belong" comes through the concept of Luke's authorship.

1.9.4 Social Scientific Criticism and the Parable of the Good Samaritan

Social Scientific Criticism is an interpretive tool that has gained popularity among scholars of parable interpretations. The study considered SSC as the best positioned tool for reading the parable of the Good Samaritan for its ability to demonstrate how this parable could be implicated in informing negative ethnicity. More importantly, the study also viewed SSC as the best method because, though not independent, it augments the other sub disciplines of the historical-critical method (literary, text, rhetorical and so on) by subjecting the text's geographical, historical, economic, social,

political, culture and religious context to the scrutiny of social sciences (Van Eck 2009:1).

The parable of the Good Samaritan presupposes a cultural milieu different from ours. Therefore, any attempt to interpret it, is an entry into a different socio-cultural setting whose information is key to any correct interpretation. Hence dismissal of this cultural distance can only lead to anachronism and ethnocentrism readership of the parable which as observed earlier, will result into extreme position that are not Biblically tenable. Consequently, social-scientific criticism is an approach that will facilitate a social-cultural reading with scenarios to help in the understanding of the social system proposed in the parable of the Good Samaritan. Because SSC has the capacity to trace the parable of the Good Samaritan into its first-century, Graeco-Roman Palestinian setting, it will limit the polyvalence of the parable to great extent.

John Elliot (1993:7) argues that SSC being a critical method of exegesis considers the form, content, linguistic devices, and the manner in which these texts were communicated as a reflection and response to a specific socio-cultural setting. Elliot (2011:3-4) augments this position by stating the Bible describes events that are sociocultural in nature, namely; social relationships, structures, institutions, and roles performed and held in different social contexts. Additionally, the writings of the Bible are not just literary socio-rhetorical product loaded with theological and social insights. Thus, biblical texts serve as a platform of social interaction that targets the audience's action. Consequently, the structure and the meaning of biblical texts are socio-culturally determined even though some of the social and culture information may not be explicitly stated in the text.

1.9.5 Earlier Works on SSC and Biblical Parables

The early 1970 Exegesis focussed on the need of knowledge concerning the sociocultural contexts and traditions of Biblical texts commonly known by historical critics as the *sitz im leben.* Since then, more exegetes have employed social scientific criticism in the analysis of the Bible texts and their social relationships. Some outstanding works of this time include; Wayne Meeks on the gospel of John (1972), Gerd Thiessen on the social dynamics of the Jesus movement in Palestine (1978), Fernando Belo on the debt system in the Gospel of Mark (1981), John Gager's excellent work on the Revelation of John (1975), and Bruce Malina's insights from Mediterranean cultural world (1981). These pioneering works established a foundation upon which exegesis along social scientific lines was built and provided critical and methodological refinement in the analysis of Biblical texts.

Later, a land mark social scientific scholar in parable interpretation, Van Eck (2009) came up with a twelve-point irrefutable thesis; to illustrate the premises of social scientific criticism of parable cannot simply be assumed. Second, Jesus spoke this parable in the 1st century Mediterranean world whose economy was agriculture based, and fully controlled by the Romans. Third, due to the non-caring attitude of the elites towards the non-elites who were majorly peasants and majority of the people, they were relegated to the brink of destruction. Fourth, that while reading the parables of Jesus one has to avoid ethnocentrism. Fifth, that social-scientific reading of parables is sensitive to the particular culture of those parables. Sixth, Jesus' parables did not focus on the kingdom of God that was yet future. Seventh, the one interpreting the parable should establish the message that the parable carried and how were they heard by their rural audience? Eighth, Jesus' parables are typical stories of comparisons. This renders the classification of the parable obsolete. Ninth, the parables present Jesus as

a social Prophet. Tenth, the parables of Jesus are not stories about God (theocentric), but stories about God's kingdom. Eleventh, the parables of Jesus are not necessarily ethical in nature. And lastly, indeterminacy exists in the reading of the parables. Suffice it to say that this twelve-point irrefutable thesis is what has been guiding parable interpretation using the social scientific criticism of the Bible and this study applies the same principles.

1.9.6 Ethnocentric Nature of the Parable of the Good Samaritan

The literature review in this sub-section attempted to establish the usage of the terms "Jews and Samaritans" in the parable of the Good Samaritan parable. The approach was threefold, namely to, clarify the social relations of the Jews and Samaritans in the world behind the text of Luke, clarify the position held by the Jews and Samaritans in the text, and contextualize the Lukan portrait of the Jews and Samaritans with our challenge of negative ethnicity in Kenya. The central argument of this section was that common Jewish people recognized the Samaritans as an anomalous group of Jewish people, who were stateless, foolish crowd, and opportunists. In fact, Reinhard Pummer (2009:47-48) indicates that the central core of Josephus' struggle with the Judean Samaritan relationship was the problem of ethnicity.

According to Forbes (2000:285), ethnocentricity refers to the attitude that Israel had developed over time towards other nations, including the Samaritans. More importantly, the Old Testament presents Israel's attitude towards other nations as ambivalent, in that it both promotes and rejects ethnocentrism. For instance, the non-Jewish nations were seen as the objects of God's wrath (Ps 2:8-9; Is. 13-23; Ez. 25-32), yet at the same time, those who held ethnocentric views were considered subjects of rebuke (Is 2:2-4; 42:1-7). Further, he states that from the Inter-testamental period, going forward, there was a definite change to an exclusively negative attitude towards

the Samaritans (Forbes: 285-286). It is this negative attitude towards other nations that makes the setting of the parable of the Good Samaritan (Luke 10:25-37).

Thus, Jesus was intentional in subverting a concept of God held by the Jews that led to a skewed understanding of who a neighbour was. As such, the parable legitimizes the mission of Jesus in the Samaritan regions as stated in the travel narrative section (Forbes, 2000:198). This position is supported by a number of scholars like (Crossan, 2012:48-62; Scott, 1989:202; Funk, 2006-85-90; Levine, 2014:77-115; and Wright, 2015:104-109), who postulate that by presenting a despised Samaritan and not the Jews and Samaritans held. One way of doing this is through the narrative's exposition of the insensitivity of the religious leaders through his subversive message of the parable of the Good Samaritan.

Conversely to this, Zimmerman (2015:320) argues that Luke completely replaced the parable's subversive dimension with its ethical dimension, so that the parable is not at all about the breaking down of religious and ethnic boundaries in the Lukan gospel. Thus, says Esler (2003:145), this contests the position that Luke retains the parable's subversive nature to break down religious and ethnic boundaries. To the contrary, evidence indicates that Luke was aware of the moral insolvency status of the Samaritans, a judgment that was curved out by the Jews (Esler, 2003:145). When Luke referred to the Samaritans in the narrative, he wanted at least to demonstrate that though an outsider, he was touched by the plight of victim. Thus, whether intentional or not, those who know nothing about the Samaritans could still see an act of love from one considered as an alien.

Contextually, Luke sets up the parable in the ninth chapter by recounting refusal by the Samaritans to have Jesus lodge and pass through their land while travelling through Samaria (Luke 9:51-56). According to Luke (9:53), Jesus was denied lodging because

he was travelling to Jerusalem Temple which may in itself show that the Samaritan temple was not as much valued. One can see that this inhospitable attitude was driven by the fact that Jesus was Jew on his way to Jerusalem, yet they too prized their own temple on mount Gerizim. Consequently, even if Luke's readers knew nothing about the Samaritans' pride of their temple, which is highly unlikely, they would still take note of the antagonism motivated by ethnic differences between them and the Jews.

1.9.7 Negative Ethnicity in Kenya

This study on ethnicity gets its operational mandate from a through theoretical understanding of what ethnicity is. Therefore, the study briefly reviewed the main approaches to ethnicity and then proceeded to define ethnicity and negative ethnicity as it applies to post independent Kenya. There are four major approaches to ethnicity found in sociological literature. These are; Ethnicity perceived as a Primordial phenomenon, ethnicity perceived as an Epiphenomenon, ethnicity perceived as Situational phenomenon and ethnicity perceived as a Subjective phenomenon. Commenting on Primordialist approach, Geertz (1963:105-157) states that ethnicity is something given or ascribed to at birth, driven from the kin and clan structure of human society making it fixed and permanent.

The Epiphenomenon approach of Michael Hechter (1978:293-318) emerged in opposition to the Primordial approach. Hechter came up with the Centre and periphery of the economic structure, where the periphery consists of marginal jobs like agricultural work. Hechter opines that ethnicity is a product of economic structure. Hechter's approach did not go uncontested. With the rise of Sanders and Nee's (1987:745-767) ethnic enclave theory; they offered evidence contrary to what Hechter had come up with.

According to Nee, an ethnic enclave is a "geographic area with high ethnic concentration characteristics of cultural identity and economic activity". The term usually refers to either a residential area or workspace with a high concentration of ethnic firms that create an alternative labour market that is ethnic-specific and does not demand social and cultural skills of the host country". Jeffrey Ross (1982:440-456) considers Situational approach to ethnicity as that which is based on rational choice theory, where ethnicity is something relevant in some situations but not in others. This may be true because individuals have choice to belong to a particular ethnic group if it advantages them in some way. This approach was more popular in the mid-seventies to mid-eighties.

Considering the four approaches to ethnicity, the subjective approach is interesting, for in it, ethnicity is viewed as a matter of perception of "us and them" contrary to the fixed concept of ethnicity. Fredrik Barth's (1969) research work on ethnic group boundaries gave rise to the subjectivist approach in the study of ethnicity. This approach assumes the ethnicity is something negotiated and constructed in everyday interaction as one seeks for the daily supply of life.

However, there is not one universal definition of the term ethnicity. Various definitions have been advanced with each one looking at it from a particular perspective. For example, Fenton (1999:16) defines ethnicity as that aspect of collective self-recognition both in one's eyes and those of outsiders. Tarimo (2000:33) defines ethnicity people who share a common language, name, religion and culture, sometime territory, and ancestry. Barth, (1998) says that ethnicity is majorly constructed by setting in a place of social boundaries.

Thus, ethnic identify according to him is an identification of "who people are and who they are not". This definition makes an ethnic group to be a social construction that forms a part of people in a particular social setting. Erikson (1993:3-4) defines ethnicity as the classification of people and the relations in the context of "us and them"

Even though ethnicity spurns beyond the doors of a classroom, Erikson's definition captures vividly, the meaning of the term that forms the basis of social differentiation. However, Isajiw (1979:10) defines the ethnic group as a group of people who share common culture and ancestry normally identify themselves while identifying themselves and by others as belonging to some group of people. This study defines ethnicity according to Nnoli (2008:51) as a social phenomenon associated with the identity of members of a particular group with shared ancestry and common culture seeking to protect and advance their ethnic interest in a given setting over and against others.

Based on the situational approach to ethnicity, negative ethnicity refers to the manner in which a group of people tends to situationally use its identity in a superior or dominant way to advance or compete with the other groups (Koigi wa Wamwere, 2008:22). This position is corroborated by Mc Onyango's (1995:1) assertion that the question of ethnicity and ethnic conflicts relates to deeply entrenched ethnic grudges. He further opines that the socio-economic and political grudges among ethnic groups in Kenya are at high pitch.

Other scholars like (Baldwins, 1962:195; Markakis, 1994:261; Murungi, 1995:5), state that numerous resolutions strategies to mitigate this problem have been put in place, but none has yielded sustainable results that can construct an inter-ethnic as well as intra-ethnic peaceful co-existence. This study sought to fill the gap with social scientific criticism of the parable of the Good Samaritan that has not been used in

research relating to the ills of negative ethnicity. While Kenya is majorly considered as a Christian country, negative ethnicity still pervades all spheres of life even among those who profess Christ as Saviour and Lord. Given this background, attention is given to the writings of Wamwere (2003:126128) in which he states that the debate on negative ethnicity and ethnic discrimination is crucial for our collective survival and well-being. He further argues that negative ethnicity is an ideology which is a rat trap that is everybody`s problem and it is the worst hindrance to socio-economic emancipation, and a threat to national unity and peace.

Additionally, Wamwere demonstrates that, negative ethnicity has been manifestly experienced in Kenya since the pre-colonial era and is a major cause of ethnic conflicts from time to time. Sadly, the foundation of Kenya`s political fabric was born and bathed in ethnically-oriented ideals. He cites an example where, shortly after independence, the political landscape reflected the real picture of Kenya's ethnic contours. And to make matters even worse, the political parties formed in Kenya to champion for freedom from the colonial masters were ethnic based (Wamwere, 2003 122-126).

According to Nyukuri (1997:7) different ethnic groups were allowed to form their associations as a way of consolidating their identity. The Kikuyu formed the Kikuyu Central Association (KCA), the Akamba formed the Ukambani Members Association (UMA), the Luhya formed the Luhya Union (LU), the Luo formed the Young Kavirondo Association (YKA), the Kalenjin formed the Kalenjin Political Alliance (KPA), the Coastal tribes formed the Mwambao Union Front (MUF), Taita formed the Taita Hills Association (THA). Surprisingly, the colonial policy perpetuated the division of these ethnic based regional parties, a factor which has aided in the construction of the ethno-regional demarcation of Kenya.

Negative ethnicity has increased over the years in Kenya, to the extent that it has become a culture that must be changed. In view of this, Wamwere (2003:75-77) says that Kenya is headed the genocide way, citing cultural and moral collapse, weak political structures, and frequent ethno-political strives. Wamwere (2003:75-77) suggests that these have led to the emergence of ethnic militia groups such as, the *Mungiki, Baghdad Boys,* and *Chingororo.*

Moreover, negative ethnicity in Kenya has been elevated to dominate national discourse, controls how People think and talk, and determines what they oppose or support in political contests. It is promoted by the political elites, embraced by the young and the old, passed from generation to generation, and even has its base in the Constitution (Constitution of Kenya, 2010: Chapter 11). A case in point is where almost every ethnic group has its own county.

This state of affairs is corroborated by Mbai's (2003:55) observation that since the 1970s, sitting presidents promoted negative ethnicity with all its woes. This has created Social, economic and political challenges whose ramification, impacts negatively on the generations to come. Some socio-economic consequences of negative ethnicity include; breakdown of marriage and family life, insecurity and loss of life, displacement, sociocultural crisis, health challenges, disruption of education, child abuse. Others include, land grabbing, lack of essential commercial and transport services, food shortage, destruction of property and environmental degradation (Nyaundi, 2001:4147). Political consequences include the non-differentiation of devolution from *Majimboism* that has been misconstrued to mean that every ethnic group must go back to their ancestral lands, either willingly or forcefully (Akiwumi Report, 1999:10). Therefore, the case of negative ethnicity in Kenya is so real and the

effects of the same are way beyond what any nation on earth can contain, hence, the need to look for ways of eradicating it, which is the core business of this study.

1.9.8 Biblical Interpretation and Negative Ethnicity

This study posits that biblical interpretation that relates universal Christianity to Luke-Acts paints Christian religion as one that is devoid of negative ethnicity. However, in the Lukan writings, ethnicity and religion are mutually exclusive. Therefore, Luke employs ethnic undertones that paint practices that sustains and transforms ethnicity while rebuking the idea that one ethnic group can be more important than the other. Having said these, the parable of the Good Samaritan has over ages been interpreted in different ways. For instance, Augustine employed Allegorical method, and gave meaning to every small detail of the parable. For instance, the injured man was Adam, Jerusalem was heaven and Jericho stood for man's mortality. While the robbers stood for Satan and his angels, the injured man was stripped off mortality and persuaded to sin against God.

The half-dead condition symbolized the prior knowledge of God but was molested by Sin. The Priest in the parable represented the Law, while the Levite stood for the prophets. The act of the Good Samaritan stood for Jesus Christ act of saving man from Sin. The donkey represented the incarnate Jesus, while injured man carried by the donkey represents belief in the incarnation. The Inn keeper stood for the Apostle Paul, the Inn stood for the Church, and the next day typified the resurrection of Jesus. The two coins paid to the Innkeeper, represented two phases of life; life here and life hereafter (Zuck 1991:216). Incidentally, this method received harsh criticism non consideration of the historical and literary contexts, as well as private interpretation with incoherent farfetched meaning (Plummer, 2010:266-267; Derret, 2005:2018).

However, some scholars argue that allegorical method of parable interpretation still suffices (Hultrigen, 2000; Bloomberg, 2004; Snodgrass, 2008).

Their argument is based on the literary evidence of allegorizations of various features in Jesus' parables. However, this literary evidence produces literary tension in the Gospel. This point raises a serious question as to whether Allegory was the primary or secondary stage of parable interpretation (Kloppenborg, 2009:1).

According to Funk (1966:211). The parable has also been interpreted in a moral sense, arguing that Jesus was elucidating a virtuous moral example to be ebbed. By contrasting the behaviour of the Priest and Samaritan on one hand and the Good Samaritan on the other, and the call to ebb the Good Samaritan is an explication of the moral aspects of the parable. Since Jews would not have identified themselves with an enemy (Samaritan) the moralistic interpretation pitied the interests of the people then, especially those who practiced negative ethnicity, over those who embraced inclusivity. Additionally, Wa Gatumu, (2019:189) suggest that moral aspect of this parable is better read from the viewpoint of the receiver (injured man) and not the caregiver (the Samaritan) as was expected by the audience of Jesus. Argued from this perspective, then, the focal point of the parable would be not to emulate the Samaritan rather, loving an enemy in the heat of prejudice as Mc Collough, 2008:55-63 observes.

According to Block (1999:118), the parable has been interpreted in the light of mission work, arguing that it points to the generous spirit of missionaries, who have shared their hearts with the poor and destitute persons just like the Samaritan did. Similarly, Cnaan (2002:5-6) opines that the parable explicates a moral duty to be followed in order to deal with social challenges like poverty within a given society. Marshall (2015:140-180) reasoning from a legal perspective argues this parable affirms the

overriding, unflinching interest of the Law in serving and protecting people's welfare and offer equal standards.

However, this parable can be seen to teach ethnocentrism which may instead of addressing it, fan negative ethnicity. Peter Nyende (2020:122-139) states that there are many incidents in history where the Bible has been used to favour ethnocentrism, as seen in the 1994 Rwandan Genocide. A study carried out by Munyeneza (2003) shows that the roots of the Genocide resulted from ethnocentrism that was espoused from interpretations of some biblical texts. Further, he argues that from the OT texts, the Tutsi ethnic group saw themselves as the Israel of old and that they were superior to other ethnic groups in Rwanda. The Hutu ethnic group were seen as the equivalent of the Canaanites, Amorites and Moabites. This is but a demonstration of the power of uncritical interpretation of the biblical texts that creates and sustains a hostile ethnocentric attitude that are provocatively destructive.

Consequently, since there is much negative ethnicity inside the church as compared to the outside, efforts should be made to correct this anomaly starting with the Church. Resources should be availed to both equip the clergy and the laity with knowledge of interpretative methods that can help curb the vice of negative ethnicity.

1.10 Theoretical Framework

Social identity theory (SIT) emerged from long time findings of research into how an individual relates to the society and how they develop their personal and social identities. The pioneer of SIT was Henry Tajfel, who was half polish and half Jewish. Tajfel was a lucky survivor of the Nazi concentration camps in the 2nd world war by faking his identity, claiming to be French, and not Jewish. Upon his return to his home, he found out that none of his family members survived. This experience is what

motivated Tajfel's interest in studying group dynamics and social identity (Turner, 1996:2-3).

Accordingly, Tajfel (1979:33) stated that belonging to a group is a source of pride and self-esteem while at the same time produces a sense of identity and belonging to a social world. Thus, for one to increase self-image, one`s group status must be protected. To achieve this, social scientists divide people into "us versus them" also known as in-group and out-group respectively, as it is demonstrated in the social organization process. The main hypothesis of social identity theory is that, self is advanced when in-group discriminates against the out-group by seeking to find negative aspects about them.

These prejudiced opinions between people groups may result in negative ethnicity, and if not checked may lead to destruction of human life, such as what happened in the Germany holocaust, Rwandan genocide, and even in the former Yugoslavian rivalry between the Bosnians and Serbs. However, when Henry Tajfel proposed this theory of categorizing people, it was simply a normal cognitive process of grouping people or things together. The tendency to exaggerate the differences and even the similarities of people or things in the same group is too high. Consequently, categorizing is one explanation for prejudiced attitudes which leads to negative ethnicity.

SIT is hinged on the fact that individuals define their own identities in relation to their social groups, to protect their self-identity. To create such identities, it is necessary to categorize one`s own group in relation to an output group. Perhaps this explains the reason and justification for prejudices among the Kenyan people, where there is a tendency to view one's own group with positive bias against the out-group as observed by the following scholars (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987:10-20).

Consequently, categorization results in unfavourable evaluations of the out-group (Dovidio, Gaertner & Validzic, 1998:110) and prejudice (Hogg, 1999:190), and non-consideration in the sharing of possessions with non-members (Sidanius, Pratto, & Mitchell, 1994:160). However, questions as to whether or not categorization can on its own lead to loss of self-respect for the out-group members and an appraisal to the in-group members are real (Reynolds, Turner & Haslam, 2000:65). Though true to some extent because groups compete for preservations of their identity, categorization is just but a strategy to maximize, protect or enhance people's self-identity (Tajfel & Turner, 1979:34).

Similarly, Tajfel and Turner proposed that there are stages of grouping people into "us or them" First, is 'categorization" of people. For instance, social categories like Luhya, Kikuyu, Luo, Kalenjin, and so on are important in understanding their sociality. When people are assigned to a particular category, it speaks volume about their behaviour. The second stage is "social identity". This is the acceptance of the identity of the group one has been categorized in. For example, if one is categorized as a Luo, chances are that he or she will adopt the identity of a Luo and begin to act like a Luo does. Thus, an attachment is formed to one's identification with a particular category, making his or her self-esteem bound up with the group. The third stage is "social comparison". After one has identified with a particular group of people, there are high chances of comparing with other groups for maintenance of self-esteem. The competition to maintain self-esteem is what gives birth to stereotyping. Whenever, two groups identify themselves as rivals, chances are that this may lead to hostility and competition not only for resources but also identities. In view of this, the study uses SIT to explain the genesis of negative ethnicity in Kenya.

1.11 Methodology

This study was guided by secondary research, which is also known as library-based research. Secondary research summarizes, collates and synthesizes the existing research data collected from research subjects or experiments meant for other purposes yet publicly available. This information can be contemporary or historical and this study involved analysis of relevant and beneficial primary and secondary materials that were useful to it. While primary materials were obtained from Commissions of inquiry that have investigated negative ethnicity in Kenya, Secondary materials were obtained from scholarly literature and other publications from the Government printers. Therefore, this study utilized materials such as books, magazines, journals, newspapers, commission reports, among others.

This library-based research did a careful and rigorous inquiry into aspects of the world of Jesus. Employing tools of social sciences, the method produced theoretical frameworks that facilitated new ways of understanding and adjusting to the challenges of negative ethnicity in Kenya. The reason for this methodology was to combine social identity theory regarding the culture of negative ethnicity during first-century Mediterranean world, with a careful exegesis of the parable of the Good Samaritan. This facilitated the reading of the parable within its cultural setting and the context group models from the parable itself. By so doing, the cultural context dialogued with the literary context and text, leading to a non-anachronistic and non-ethnocentric reading of the parable of the Good Samaritan.

This study proposed a fresh view of the parable of the Good Samaritan as a means of curbing negative ethnicity in Kenya. First the study presumes that the parables of Jesus have a socio-cultural foundation drawn from the common life of the society, spoken to real people who lived within a given time and space. Secondly, by use of SIT, the study

sought to illuminate different situations obtaining in the Kenyan context. To achieve these, the study focused on the two interpretive contexts: A primary implicit context of the culture, thought and life of Jesus and a secondary explicit context of Lukan gospel in which the parables appear.

1.12 Conclusion

This chapter focused on the framing of the study by linking the background of the study to the statement of the problem, objectives of the study, research questions and assumptions. The literature review section discussed thematically the subject this Study is looking at. Additionally, the chapter provided the justification and theoretical framework and gives a chapter outline besides seeking to explain the relationship of the variables in this study. Next chapter focuses on the ethnic schemes in Luke`s gospel, with specific reference to the parable of the Good Samaritan.

CHAPTER 2: ETHNIC SCHEMES IN LUKE

2.0 Introduction

The previous chapter focussed on the framing of the study while this chapter seeks to isolate ethnic nuances in Luke's gospel and more so in the parable of the Good Samaritan. Although Lukan parables pay attention to a variety of subjects of a diverse nature such as governance, economics, conflict and ethnic relationships, there is one unifying thread that puts them together, the ethnic unity which seemed radical in so far as Jewish perceptions regarding non-Jewish people. This chapter presents an overview of the ethnic schemes as employed by Luke, while arguing that Luke is not ethnocentric in his gospel. This chapter did not attempt to discuss the passages that contribute little to an understanding of ethnic schemes in Luke. Yet with the focus centred on ethnic schemes, this section surprisingly demonstrated that much of Luke's Gospel is related to ethnic unity.

In order to achieve this, the chapter begins by doing an in-depth isolation of the ethnic schemes in the Gospel of Luke, while showing the relationship that exists between the identity groups mentioned in Luke's Gospel. The goal of this has been to highlight how Luke uses the ideology of ethnicity in his parable of the Good Samaritan and the way in which Luke intends his readers to understand. Therefore, this approach not only vindicates Luke's use of ethnic nuances in his Gospel, but also prioritizes the ethnic schemes in the Gospel of Luke as a Panacea for negative ethnicity in Kenya. Consequently, some common background issues in Luke's gospel namely, authorship, recipients, structure, style and the Journey section in which the parable of the Good Samaritan is found, is heavily clouded with ethnic nuances which can be misconstrued to be in support of negative ethnicity.

2.1 Authorship of the Gospel of Luke

The earliest tradition is that of the Anti-Marcionite prologue, written around 175 CE which states that Luke was a native of Antioch and was the one who authored the gospel of Luke (Dibelius M., 1956:148). Carson & Douglass (1992:206) observe that there is a relative agreement among scholars, that Luke authored both the Gospel of Luke and Acts of the Apostles. However, George Shillington (2007:10) argues that the author of Luke, was not an eyewitness of the ministry of Jesus, but must have been a well-educated person acquainted with both Old Testament literary tradition especially the Septuagint and Hellenistic literary techniques. While there may be a general agreement that the author of Luke's gospel was also the author of Acts of Apostles, the dispute lies in who authored the two books.

Carson (1992:292), opines that those who hold that Luke was the author, base their arguments on the "We" passages in Acts, where the author refers to himself as a companion of Paul (16:10-17; 20:5-15; 21:1-18; 27:1-28:16). Those opposed to Luke's authorship argue that the "We" passages are to be taken as literary devices and not evidence of companionship with Paul. However, Bruce Metzger (1997:94) and Sundberg Jnr. (1973:141) posit that the Muratorian Canon which could be the earliest Church traditions dated 170-180 CE, presents Luke the physician as indicated in Colossians 4:14 as the author of Luke's Gospel and as being one of Paul's companions as indicated in Romans 16:21, Philemon 24, and 2 Timothy 4:11. Therefore, the early church having been in possession of the oral traditions in circulation at that earliest time, assigned Luke as the author. Based on these tabled facts, this study supports the view that Luke is the author of the gospel of Luke.

There are also varied opinions concerning the ethnic identity of Luke. Scholars are divided on this issue with some arguing for Gentile origin while others arguing for Jewish origin. Those who hold that Luke had Jewish ethnicity infer from his over-reliance on the Old Testament terminologies that include but not limited to the infancy narrative (Luke 1-2) which is mimicry of the Old Testament. In this Infancy story, the author carefully presents the hope for Israel's restoration, the culmination of the eschatological Joy that identifies Jesus as the Promised Messiah (Bird, 2019:617). Those who argue for Gentile origin say that it is not unlikely for an educated Gentile like Luke, well versed in Jewish scripture to heavily borrow from the OT. The puzzle in this question lies in whether or not the Lucius mentioned in Romans 16: 21 is Luke. Mark Powell (2009:1-4) suggests that if Lucius is Luke, and since Paul refers to him as his kinsman then his ethnicity is no doubt Jewish.

However, the suggested view that Luke must have been a convert to Judaism but having come from Gentile parentage seems more probable. The reason for this is that in both the Gospel and Acts, the author appears to be acquainted with the Jewish rites, customs, and prejudices; and he wrote in their dialect, that is, with much of the Hebrew phrases, in a style similar to the other evangelists, from which it appears that he was accustomed to the Jewish religion, and he was therefore probably a proselyte. Yet the preface to his Gospel, as critics have remarked, is pure classic Greek, unlike the Greek that was used by native Jews from which it seems not improbable that he was by birth and education, a Gentile.

Further, Acts, 21:27 reports that the Asiatic Jews excited the multitude against Paul because he had introduced 'Gentiles' into the temple, thus defiling it. In Acts 21:28 it is said that the Gentile to whom they had reference was Trophimus an Ephesian. If this act of Gentiles accessing the temple was unacceptable, yet Paul was with Luke another

Gentile, it is probable that the same would have happened as it was in the case of Trophimus, the Ephesian.

Consequently, concerning his ethnic background, evidence seems to point to Luke's Gentile origin because of the following; First, the mention of *Akeldama* in Acts 1:19 and further identification with this term as his language. Second, Luke mentions insatiably Hellenistic terminologies in his two-volume Work. Third, and very central to this research, Luke is very much concerned with Gentiles who were considered as ethnically incorrect. The last and key thing in the discussions concerning Luke's ethnicity is that, he is presented as one of Paul's co-workers who was not one of the "men of the circumcision" (Col. 4: 1011, 14).

Therefore, Luke's gospel is a work of Luke the gentile. Though, the only non-Jewish author, the fact of his inclusion is a statement that God is no respecter of persons. He does not choose people based on their ethnic affiliations. By identifying the author as a Gentile and not a Jew, contrary to other gospel authors, is in itself an admission of a larger ethnic scheme that the author wants to address. Additionally, the question of the authorship of Luke highlights the ethnic schemes meant to achieve the goal of the entire gospel namely; One's ethnic identity does not count in God's eyes. Perhaps the Gospel of Luke having been written by one believed to be a Gentile, is a statement of rebuke to the existing ethnic boundaries that had been blown out of proportion.

2.2 Recipients

Luke's Gospel is the only one of the four that is addressed to one person as indicated in the prologue of the book (Luke 1:1-3). His name is Theophilus (friend of God) or (loved of God). The same name is also found in the opening verse of the book of Acts.

Theophilus, probably from a compound word Θεόφιλε, with Θεός (God) and φίλε (one who loves) which means, according to Martin Hengel (2000:102), "one who loves God". Luke may have used the name Theophilus as a nickname to conceal his true identity, or may be to recognize Theophilus as an important person of status and honour (Carson, 1992:210).

The special adaptation of Luke's Gospel to Gentiles implies Theophilus was a Gentile. The epithet κράτιστε (most excellent) is a name used to address a person who holds a higher office or a higher social position in a society. Carson further observes that though the name Theophilus is used here, Luke may have adapted it in order to hide the true identity of the addressee. G. B. Caird (1963:14) observes that the title used indicates that he was a Roman official or at least of a wealthy and high-ranking position. However, Carson (1992:210) suggests that Θεόφιλε may have been Luke's metaphorical representation of all believers in Jesus throughout the world. This study holds that, Theophilus must have been a convert from gentile background but one who was known by his actions among the Jews as one who loves God.

Therefore, the message of this Gospel was not only intended for Theophilus' personal instruction (Luke 1:4) but for instruction of those among whom the book would he circulated as well. Thus, the third Gospel is not limited in its purpose. Perhaps it was meant to strengthen the faith of all believers as well as displace some disconnected and ill-founded reports about Jesus of Nazareth. Moreover, Luke wanted to show that the place of the Gentile Christians in God's kingdom is as much assured as that of the Jewish Christians revealing what God had done for the rest of humanity through Jesus Christ. Therefore, prejudice and discrimination based on socio-religious pride was not warranted.

2.3 Comparison of Accounts

Although the parable of the Good Samaritan has no parallel in the synoptic, the introduction in Luke 10:25-28 has a similar beginning with Matthew 22:28-34. In fact, Mathew and Luke say the person who came to test Jesus was a lawyer, with Matthew plainly suggesting that the lawyer was a Pharisee. Besides minor variations, both Matthew and Luke deal with the commandment of Love (Snodgrass 2008:343). Luke used personal investigation and arrangement in the composition of the gospel based on testimony from the eyewitnesses, who laboured in the word (Lk.1:2) including the oral transmissions handed down (Carson, 1992:306). His language differences from the other Synoptic and his blocks of distinctive material (e.g., 10:1-18:14; 19:1-28) indicate a thoroughly independent work.

Thus, says Carson (:215), despite similarities in the Synoptic Gospels, Luke's text contains much that is not found in others. For example, Luke mentions the birth and Jesus' infancy story, the census, the journey to Jerusalem, Jesus at age twelve in the temple, all of which is not found in other gospels. It is also the only Gospel to give a detailed account of the ascension. Notable among the parables found only in Luke's Gospel is the Parable of the Good Samaritan, the subject matter of this study.

2.4 The Journey Section

According to Mark Powell (2009:7), Luke 9:51-19:27 literally belongs to a section in Luke's Gospel, theologically called the journey section that starts from Luke 9:51. Although there is general agreement that the journey section commences at 9:51 there are some objections as to where the Journey section ends. Conzelmann (1969:63) and Bartsch (1963:92) argue that its ending is less conclusive and that it could be Luke 18:14; 18:30; 19:10; 19:27-28: 19:40-41, 44; or 19:48. However, Conzelmann

concedes that Luke 19:27-28 or 19:44 seem to have much backing from majority of the Scholars.

However, this study opts for Luke 19:28 as the ending of the Journey section, since it comes out strongest when the formal criteria for the Lukan composition are applied. According to Fitzmyer (1985:1242), the inclusion of the four encounters in 19:29-48 are transitional in nature within the Jerusalem ministry. A strong argument for ending the travel narrative at 19:28 lies in the phrase "and having said these things" as a summary of the preceding passage but also of the whole travel narrative. Chapter 19:29 can formally he considered the beginning of a new section introducing a new situation with the Lukan terminology "and it came to pass".

This study considered Luke 10:25-37, not only as part of the travel narrative, but also within the framework of the more directly related literary unit running from Luke chapter one up to twenty-four. It is therefore important to get a picture of both these larger units and to see how they might affect the understanding of the passage in question. The reader is reminded repeatedly throughout this section that Jesus is "travelling "or "going up" or "on his way" to Jerusalem. But the journey is by far the largest of such block in Luke's Gospel.

Powell (2009:8-9) further argues that the journey motif functions as a literary device that Luke has used to structure his material. Its significance must be evaluated from literary and theological perspectives. It does not always make sense when considered in terms of historical or geographical realities. At times, Jesus seems to be in the vicinity of Jerusalem, and then suddenly he seems to be farther away. For example, in Luke 13:31, after four chapters of travelling, he is back in Galilee again. Jesus' route cannot be reconstructed on the map because Luke did not have or use one in his composition. A keen observation reveals that Luke does not seem to have an exact

picture of Palestinian geography. For example, he has Jesus pass directly from Galilee into Judea without going through Samaria (17:11). Comparatively, Luke devotes more space to discuss the Journey section than the other three Gospels, thus forming the centre of the Gospel. Luke 9:51 defines the ministry of Jesus in this section as "the days of his being taken up were fulfilled". For this to happen, he made up his mind to go to Jerusalem. He first sent his disciples ahead to a Samaritan neighbourhood traditionally known to be hostile to the Jews, and as if in anticipation, they were denied passage (9:52-56).

2.5 The Objective of the Journey Section

The travel motif in Luke's gospel may have been taken from Mark 10:1, 32-33. However, along the way, Luke abandoned the Markan source and presented his material according to his purpose. There has been an attempt by scholars to explain the purpose behind the arrangement of passages in Luke's central section chronologically until Mc Cown's position (1938:10) suggested that Luke was concerned, with a logical order as opposed to chronological order. Most scholars have since followed Mc Cown's position by questioning the purpose of the travel narrative and trying to answer this question from a specific perspective.

This study holds that the purpose of the journey section in Luke is the presentation of Jesus' teaching on what ethnic unity means. He uses the journey to Jerusalem, where Jesus passes through Samaria, initially considered as enemy territory to audibly speak against negative ethnicity that was a social challenge at the time of Jesus. According to Matins and Rohrbaugh (2003:268) the rejection of Jesus, depicts a departure of Jesus' group from the conventional way of life, namely; dealing with the Jews alone, at the exclusion of others.

Therefore, grammatically speaking, the parable of the Good Samaritan can be considered as an independent passage from what precedes and follows it. Moreover, Fitzmyer (981:121) argues that though the phrase "and behold" connects Luke 10:25-37 to the preceding passage (10:21-24), yet still, the term "and behold" presents Luke 10:25-37 as signalling the beginning of a new thought. Similarly, the phrase "as they continued their journey in Luke 10:38, signals the beginning of a new encounter. This position is corroborated by among others. Arland J. Hultgren (2000:92-103), Joel B. Green (1997:430-432) and Snodgrass (2008:338-362).

It is important to note that the relationship between the two main characters of the parable (Samaritans and the Jews) is reflected by Jesus' journey to Jerusalem through Samaria. The same atmosphere of ethnic prejudice as demonstrated in the parable is played in Jesus' passing through Samaria. Therefore, the theme of negative ethnicity dominates throughout the journey section with every step heightening the ethnic conflict. The Gospel of Luke ends at 24:51 with the risen Lord being taken up to heaven.

Jesus' going to Jerusalem through the Samaritan territory that was considered out of bounds for Jews, demonstrates that indeed Jesus is Saviour of all the people of the world regardless of their ethnic affiliations. Similarly, the growing conflict between the Jews and Samaritans along the way explains why Jesus was rejected both in Samaria and in Jerusalem. All of these events propose the development of a common theme "ethnic animosity" in Jesus' time throughout the whole section.

2.6 The Socio-Cultural Context of the Parable of the Good Samaritan

According to John Pilch (1996:109-111) in the Mediterranean world of Jesus, questions were not necessarily perceived as quest for information, rather, as a challenge to personal honour. The one asking hoped that the one answering did not know the answer and therefore would be ashamed by his or her shear ignorance. The Lawyer's question was who is my neighbour? While Jesus' question is, to whom must one become a neighbour? The lawyer comes to a realization that a neighbour is anyone in need.

The parable of the Good Samaritan viewed front the Mediterranean cultural world gives a fresh look at it and its ramifications are that a hated Samaritan extended compassionate Care to his enemy. Thus, Jesus was using this parable masterpiece to confront the enemy of ethnic prejudice. In fact, Howard Clark (2002:345) says that in Luke's gospel, the social cultural inclusiveness of a new people comprising the Jews and the Gentiles is more explicit, than elsewhere in the synoptic.

The parable of the Good Samaritan was written in a particular setting to a real people that lived in particular time. Since, any text is better understood within a context, the parable of the Good Samaritan can be understood better if its context is well understood. The first thing about the context of this parable is that Samaritans and Jews were long standing enemies. Thus, as Jesus and his Jewish disciples were crossing the forbidden territory, the Samaritan in the parable is shown as crossing the forbidden land which in both cases excites ethnic animosity. The kind of ethnic animosity found between Samaritans and Jews was so unrivalled in those olden days. In fact, from the record found in John chapter 4, the Jews and Samaritans would not even share a cup for drinking water. In fact, none of the two ethnic groups would extend their customary hospitality to one another. Secondly, the priest and the Levite in the story ought to have

been identified by the lawyer as heroes, yet in the parable the two do not emerge as the heroes but the Samaritan does.

These two groups form the womb from which the Parable was born. When Jesus explicitly presented the Samaritan as the hero in the gospel according to Luke, and implied that both the priest and the Levite were not, those listening to him must have felt offended, especially the likes of the lawyer who at first questioned Jesus (Luke 10:25). Therefore, Jesus openly rebuked his audience's ethnic prejudices, by way of his attitude towards outcasts as presented in Luke's Gospel in order to evoke an immediate but unconventional response.

Therefore, the Gospel of Luke in general, presents a clear background for the Parable of the Good Samaritan in no uncertain terms. The following background areas would act as fitting examples of ethnic nuances which forms the womb in which the parable was born. On the basis of all the parables analysed, Forbes identifies the following themes that feature both within the parables and Luke's Gospel as a whole.

2.6.1 Genealogy of Jesus

Genealogy encodes specific information that others need in order to place people correctly in their social order (Malina & Rohrbaugh, 2003:225). They further argued that whenever a genealogy was written and the longer it was the more honorific it was. Therefore, when Luke traces the genealogy of Jesus back to God, he was simply asserting the inclusive nature of Jesus Christ, the Son of God.

The parable of the Good Samaritan is preceded by among other stories, the genealogy of Jesus, which in the argument of this study provides the background for the parable. For instance, Luke's presentation of Jesus' birth (2:1-20) is unique as compared to

Matthew. Francis Nichol (1980:665) suggests that in writing for the Jews, Mathew traces the ancestry of Jesus to Abraham the founder of their state, while Luke who writes for all ethnicities in the world, traces the ethnicity of Jesus to Adam the father of human race. He further argues that unlike other gospel books, Luke shows much interest in the ministry to the Gentiles. Contrary to the Matthean genealogy where Matthew starts with Abraham and moves forward to Jesus, Lukan gospel starts with Jesus and works backwards to God.

However, the two genealogy lists of Jesus according to Matthew and Luke meet in Joseph, who was thought to be the father of Jesus, according to Luke 3:23. This implies that Matthew's order is different from Luke's. This study argues that Luke does not give exclusive preferential treatment to the Jewish nation as does Matthew and Mark. Therefore, Luke's account of Jesus' genealogy which includes characters that are non-Jewish like Bathsheba, is consistent with what is found elsewhere in Luke's gospel, where the focus is on the social outcasts, those living on the edges and considered least beneficiaries of salvation, the sinners, the Samaritans, women and children (Guthrie Donald, 1990:104).

There are two main possibilities suggested by Walvoord and Zink (1983:212-13) concerning the importance of Luke's genealogy. First, Luke was tracing the lineage of Mary the mother of Jesus, demonstrating that Jesus was not only qualified to be called the Messiah because of descending from Joseph, but also from Mary who also descended from David. Second, that Luke was tracing the actual lineage of Joseph. This view is contested by Green Joel, Scot McKnight, and Howard Marshall. For example, Marshall (1992:25459), has argued that both lineages meet in Joseph and not in Mary. The differences in the lists can be explained by the fact that both genealogies are inventions by the gospel writers to back up the assertions that Jesus is the Messiah.

Apparently, the genealogy of Jesus emphasizes the inclusion of the socially excluded, a reversal of the tendency of exclusion based on ethnic affiliation thus, transcending artificial human barriers and differentness. However, the inclusion of such characters in the genealogy of Jesus was in itself a challenge to his honour. While Luke's Gospel offers a fresh view of humanity by Jesus, the focus on the poor and outcast does not imply that the wealthy or powerful are to be excluded from the people of God. Rather, Luke provides us with the glasses through which to see the prevalent social and religious categories and distinctions as mere human labels, to enrich our relationships and not to divide.

2.6.2 Luke and Social Classes

Luke's gospel is littered with examples of Jesus' interest in the outcasts, the written offs, the outsiders, and the unworthy (Carson & Moo, 2005:221). These include; Jesus' concern for those who lived on the margins of the social order of the time like the immoral woman (Luke 7:36); the transformed Zacchaeus (Luke 19:8) and the repentant robber (Luke 23:39). Closely linked to this was Jesus' affinity for the vulnerable in the society, such that Luke 7:34 refers to Jesus as a friend of tax-collectors and sinners. In the gospel of Luke, Jesus engages the Samaritans who in the words of Harris Stephen (2012:196) were a people religiously considered to be both geographically and spiritually impure.

Furthermore, Harris (197) observes that in Luke's version of the great banquet (Luke 14:16-24), Jesus indiscriminately welcomes the poor, the crippled, the lame, and the blind people who could not afford to pay back for the hospitality extended to them, thus, rejecting the pre-existing views of whether one deserved or not. What a better example of inclusivity in Luke's gospel than the outcasts being welcomed into society?

Jesus' attitude was very kind and accepting, his treatment was welcoming proving a point that there is more to life than material needs. Hence, one's position in life is not what matters to God.

Similarly, Jesus' concern for outcasts is seen in the healing of the ten lepers as recorded in Luke 17:11-19). Among the most feared outcasts, lepers took lead for its incurable nature and as such they were excluded from the rest of the people (Tokunboh Adeyemo, 2006:1264). Adeyemo further observes that the lepers of Jesus day were rejected and considered as outcasts, and were required to live outside the city in an isolation camp (Numbers 5:2-3).

All ten lepers in the story cried out and received healing mercies from Jesus. In their sickness, all the racial and religious barriers were broken down. All they could remember was their common tragedy (leprosy). As they departed, they were all healed without exception. But the question Jesus asks is quite revealing, "Were not all ten cleansed? Where are the other nine? Only the foreigner has returned to give thanks". Here Jesus praises the foreigner's initiative.

This 'foreigner', according to Malina and Rohrbaugh (2003:297) was a Samaritan who understood the patronage system that existed then, came back to honour his superior as a gesture that he could not pay for the healing mercies shown him. This in itself, was a slap in the face of the Jews who believed only Jews could be good. Like the Samaritan in the Parable under discussion, Jesus praises and makes this Samaritan as a hero. Thus, the downtrodden status of the Samaritans is rejected by Jesus' demonstration that even the outcasts can appreciate and be appreciated by God, when the Jews in their boastful and arrogant attitudes fall short of the same.

Another evidence of the Gentile motif is found in the commendation of the Roman centurion for his astounding faith in the power of Jesus (Luke 7:1-10). The Jews had low regard for their Roman oppressors, they longed for freedom from the yoke of bondage through the coming Messiah. Similarly, the Jews who collaborated with the Romans in oppressing the Jews by levying heavy taxes were regarded as the worst Sinners (Adeyemo, 2006:1243). Incidentally, when a certain centurion (Roman officer) sought for healing from Jesus, he demonstrated a faith that led Jesus to make the most provocative statement "I tell you, I have not found such great faith even in Israel". The Israelites who considered themselves as God's people, did not exhibit such a great faith like this Gentile loved by Jesus. Therefore, the parable of the Good Samaritan was birthed in the context of antagonism existing between the Jews and Romans.

It is clear therefore that, the parable of the Good. Samaritan is hived from the context of a highly prejudiced and ethnically polluted environment. The context of the parable shows that no one should be despised or rejected because of their ethnic background, social status, or religious pedigree. People from the four corners of the earth (13:29-30), perhaps referring to the Samaritan leper (17:18), the Gentiles (I832-34), a blind beggar (18:3543), Zacchaeus (19:1-10), and a whole series of references to sinners coming to Jesus confirms that in Jesus ethnicity, status, or religious affiliation is nothing. Therefore, in the parable of the Good Samaritan Jesus calls us to follow the example of the Samaritan who crosses the ethnic and the religious boundaries in order to help the man in need (10:37).

2.6.2.1 Jesus' Concern for Women

Luke's gospel is sometimes referred to as the "gospel of Women" because unlike the synoptic gospels, Luke portrays thirteen women characters as role models in an extremely patriarchal setting (Guthrie, 1990:103). For instance, the story of Elizabeth who endured the shame of barrenness that cancelled out what was then regarded as the main responsibility of a woman, the bearing of children. Malina & Rohrbaugh (2013:225) aptly puts it that, Elizabeth's barrenness was not only a matter of public concern, but that childlessness which was a social disgrace, was not a result of some sin as held by the people of her time. They further argue that in contrast with Elizabeth, her cousin sister Mary suffered the social disgrace that comes from becoming pregnant before marriage.

According to them, both Elizabeth's barrenness and advanced age and Mary's virginity were obstacles that God overcomes. Thus, the miracle of the virgin birth is greater than the miracle of a conception by a barren woman. Luke's gospel paints women in an elevated status equal to men in dignity before God as demonstrated in the following parallels; the announcement of the angel was given to Zechariah (1: 8-23) as well as Mary (1:26-38); Simon gives Praises to God for seeing baby, Jesus (2:25-35), cancels out with Anna giving Praises to God (2:36-38). According to Harris (2012:196), Luke chronicles more material on women than other synoptic gospels. Galilean women (Luke 8:2-3) did not just follow Jesus, but also supplied his needs and his Companions. He further observes that these women did not just provide a link between Jesus' death and resurrection; they also bore witness to the resurrection story. Further, Burkett Delbert (2002:201) observes that women are the main characters in most of the parables Jesus told, namely; the parable of the Lost coin (Luke 15:8-10), persistent Widow (Luke 18:1-8), the generous widow (Luke 21:1-4).

Luke also indicates that many women were recipients of Jesus healing ministry. Some of the examples include; the mention of the widow of Zarephath (4:25-37), the healing of Simon's mother in-law (4:38-39), the woman who wept at the feet of Jesus (7:16-50), the resurrection of the widow's son (7:11-17) and the resurrection of Jairus' daughter (8:4042). Thus, the Lukan Jesus accepted women considered to be social outcasts in a bid to demonstrate that regardless of social status, ethnicity or gender, humanity is in a sense hound up by one common origin and worth that comes from their creator.

2.6.2.2 Wealth and Possession

The right use of possessions is a key virtue in the gospel of Luke and is related to the concern that the wealthy should demonstrate for the poor and the marginalized. In the Gospels, Jesus is repeatedly portrayed as warning people against the danger of trusting in material wealth and security (Delbert, 2002:206). He argues that most of the sayings in Luke are exhortations to the followers of Jesus to be mindful of the poor and the marginalized (Luke 3:10-11, 12:32-34, 18:22, 28-30).

Therefore, each parable in the travel narrative which features the theme of wealth and possession, such as the rich fool (12: 132 1), the great feast (14:15-23), the parable of the dishonest manager (16:1-13), and the rich man and Lazarus (16:19-.31), are immediately followed by teaching on the same theme. On one hand, Luke reflects on the total renunciation of goods as the cost of discipleship, while on the other he also encourages good stewardship of wealth. The teachings of Jesus, says Bloomberg (1999:111-146), are both explicit and implicit warnings about the laying aside the material things of this world in order to fully embrace the Kingdom of God. The latter theme is identified as a pastoral concern on the part of Luke in a mixed community that has the rich growing richer and the poor, poorer.

2.6.2.3 Conflict and Rejection

It is well known that Luke's narrative is characterized by examples of conflict and rejection. The story of Jesus' rejection in his hometown (Luke 4:16-30) by his own people is clearly demonstrated in the arrangement of the Lukan material. Accordingly, Reinstorf D., (2002:1289) opines that conflict and rejection come from the way the marginalized are treated in relation to allocation of wealth and other resources. This conflict is clearly represented in almost every Lukan parable. Further, this conflict is linked to misunderstanding of who belongs to the people of God and who does not like in the case of the Jews and the Samaritans. Therefore, the Gospel of Luke in general, presents a clear background for the Parable of the Good Samaritan in which conflict and rejection is played over in many passages.

2.7 Gentiles in Luke's Gospel

According to Green M. (2002:27), Luke displays much interest in Gentiles and those considered as outcasts or outsiders from the community of Israel. He bases his argument on the fact that Luke is not only a Gentile from Antioch in Syria, but also the only Gentile NT author. Therefore, Luke is not only writing to a Gentile audience, but that he is proving faithful to the Gentile motif as one of the key issues that needed to be addressed. Luke stretches the imagination of his audience to see humanity's origin going back to Adam (Luke 3:23-38).

Similarly, Burkett (2002:208) underscores Luke's reference to Gentiles as a demonstration of a contemporary literary discontent on the Jew-Gentile relationship. Thus, Luke's argument points to the fact that by rejecting Jesus, the Jews had disqualified themselves from being God's people, thereby inviting the Gentiles to take their position.

Similarly, F. F Bruce (1983:27) argues that Gentile interests are not left behind in Luke and Acts even though the Jews were the first audience to the salvation message. Even before the mission to the Gentiles was fully launched after the Pentecostal experience, there is a significant mention of Gentiles being welcomed into the Kingdom of God. The Gospel of Luke presents the Jewish hostility and religious bigotry as counterproductive to God's plan of Salvation for all people.

The Gentile mission controversy started very early even before Paul was converted. After his conversion, the mention of the Gentiles' acceptance by God caused a great havoc. Thus, as H. C. Kee (1997:130) notes, the scandal of the Gentiles is precipitated by a socio-political, religious ferment among the Jews, Luke shows in the Magnificat, a promise and hope for Gentile inclusion in God's plan of Salvation.

In Luke 2:31-32 we read; ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ (which having prepared in the face of all nations, light for revealing to the gentiles the glory of your people Israel). This text is an affirmation that the mission of Jesus was not to be limited to the nation of Israel, but that it was universal in nature. This declaration by Simeon must have amazed Mary and Joseph who were Jesus' parents. In fact, Utley B. (2004:211-30) asserts that Mary and Joseph being Jews, must have been shocked to hear that the destiny and mission of their baby would involve Gentiles. The phrase τῶν λαῶν (to all people) is a collective reference to all people, not just Jews, while ἐθνῶν refers to many ethnic groups (Gentiles) who were non-Jews. God's salvation through Jesus' birth, ministry, death and resurrection would involve many tribes of the earth. Here, Luke indicates the fore-shadow of the Gentile mission before Paul comes on the scene.

Luke 3:6 pronounces another Gentile promise of salvation through John the Baptist. Although John is quoting from Isaiah who shows God's universal plan to save, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ (and all flesh shall receive salvation of God) this text shows a promise of salvation on all flesh. The Greek word πᾶσα serves as a nominative adjective denoting that the catchment for the process of salvation is "all" a collective and universal understanding of the people God has in mind. Σωτήριον indicates God's salvation and preservation of those he has chosen while the verb ὄψεται points to a future event.

The profound promise and hope to the Gentiles being proclaimed by John the Baptist is reflected in Luke 2:34 where Simeon shows that the salvation of the Gentiles and Jews was dependent on the finished work of Jesus on the cross. Although Jesus' mission was initially, directed towards the Jews, Theophilus and the other Roman upper, middle-class readers are being assured of their involvement in God's salvation plan which was first extended to the Jews (Gooding David, 2013:57). Therefore, Luke is clearly and deliberately laying a solid argument for Gentile mission.

In fact, in his early ministry, Jesus in Luke 4:18-30, referred to Gentile salvation in the synagogue readings. This did not only anger the Jews, but they also sought to kill Jesus because they understood him to be Anti-Semitic when he made references to Gentiles in the plan of God. What angered the Jews in the synagogue is not the reading from the prophet Isaiah. Their anger erupted because of Jesus' declaration that this Old Testament scripture had been fulfilled in their hearing. Childress G. (2006: 40-41) upholds that Jesus' synagogue utterance showed a steep unbelief and rejection of the Messiah among the Jews in Jesus' hometown. Hence, this study concurs with Childress that Jesus' synagogue reading and speech shows a stark rebuke to the attitude that excluded the Gentiles from the plan of God. The widow of Zarephath and Naaman, the

Syrian army officer were both Gentiles who tasted God's hand of salvation through Israel's significant Prophets. In the plan of God, Gentiles as well as Jews were recipients of God's mercies.

Thus, the parable of the Good Samaritan is a clear demonstration that in God's economy there is no ethnic favouritism. The Centurion in Luke 7:2-10 is one remarkable account by Luke of a Gentile who in utter humility sends Jewish Elders to request Jesus to come and save his servant. According to Keener Craig (1993:216-17), the Centurion was not a full convertee to Judaism, yet he invited a Jewish teacher under his roof, being a Gentile and unclean, must have been offensive to the Jewish leaders. This story opens with the adverb conjunction Ἐπειδὴ (after) linking Jesus' previous teaching and ongoing journey which leads him to meet the Ἑκατοντάρχου (Centurion). The Centurion's δοῦλος (servant) was seriously sick, as clearly illustrated by the idiomatic adverb κακῶς (just as). Additionally, this Roman Centurion was a God-fearing person. This fact is corroborated by the Pharisees' assertion that the Roman officer was "one who loves our nation and has built the Synagogue" (Luke 7:4-5).

The above confession by a Pharisee, suggests that this centurion won respect across religious lines although he was a Gentile who did not fully identify with Israel but had honour and respect for Judaism (Gooding 2013:132). This story has a promising and hopeful outlook in its details. In the story, the Centurion viewed himself as unworthy, yet the Jewish leaders referred to him by the word ἄξιος (worthy) depicting the position of worth held by the Centurion among the Jews (Sproul R. C., 2015:1797). His humble, self- audit which contrasts with the high exalted Jewish leadership, coupled with the confidence that Jesus could heal his servant by merely commanding the disease to leave him yielded immediate results. To this Jesus said that he had never seen a faith in Israel as great as this.

Although the Jewish leaders were being religiously inclusive to the Centurion, it is not possible to think they fully accepted him into their religious institution as one of them. Jesus commends this man by comparing him to Israel. The Centurion, though a Gentile, demonstrated an outstanding faith in the Son of God as compared to the Israel of God. Jesus' audience is not only to contemplate on the distant healing of the servant but also reflect on Gentile faith and God's mercy towards those that believe in Him. Talbert, C. (1982:52-53) argues that the pious Centurion's story of a great faith not seen before puts the gentiles at par with the Jews in terms of God's acceptance of the human race.

The gospel of Luke has a strong Gentile motif. Jesus reached out and delivered a Gentile demoniac (Luke 8:26-39). Similarly, the parable of the banquet alludes to a Gentile motif (Luke 14:15-24). There is a growing and developing theological outlook of the Gentile inclusivity. Although, the gospel was initially directed towards the Jews, Jesus worked and engaged successfully with the Gentiles than the Jews. Beginning from the Magnificat, Jesus' birth, his mission, trial, death, and even in resurrection, all these pointed to the acceptance of Gentiles but not as a replacement of the Jews. In fact, Keener C. S. (2012:642) mentions that from the close of Luke 24:47 to Acts 1:48, Jesus promises that the outpouring of the Holy Spirit would not only lead disciples to cross ethnic barriers, but facilitate the understanding that all ethnic groups are equal before God.

Keener seems to share the views of others who assert that the Spirit's empowerment on the disciples was mainly and exclusively to facilitate ethnic unity between the Jews and the Gentiles on the basis of the Gospel. The disciples did not understand that Jesus was bringing down the walls of partition between the Jews and Gentiles, and to Luke, this was a major issue that he wanted to address.

2.8 Jews in Luke's Gospel

Luke's infancy narratives stress the relationship of Jesus to Israel, the prophetic anticipation of his coming, and the fulfilment of Jewish expectation (Harris, 2012:197). Jesus' Jewishness is made clear in the references to Joseph and Jesus as belonging to the house of David (Luke 1:27; 1:69; 2:4) and to David as Jesus' father (Luke 1:32). Jesus is even born in the city of David (Luke 2:11). His family members including parents demonstrated their unwavering loyalty to the Jewish beliefs and practices as seen in Luke 2:22-24 where Mary and her son Jesus attend the purification service in the temple. Jesus' parents are painted in a positive way as pious for faithfully observing the Torah (Luke 2:22), supporting the Jerusalem temple (Luke 2:22-38, 41-52), engaging in sacrificial practices (Luke 2:24), and observing Jewish festivals (Luke 2:41).

Moreover, Luke reports that Jesus himself incorporated these practices, flotilla that as a child he was obedient to his parents (Luke 2:51). But Jesus' Jewishness is not in any way more emphatically signified than in the story of his circumcision (Luke 2:21). Jacob Jervell (1984:145) rightly insist that Luke 2:21 is neither a happenstance nor is it a subordinate clause. According to him, Jesus was a circumcised Messiah to express Luke's view of his Jewishness.

Goudoever Van (1966:111-123) mentions two incidences that characterize the Jewish people in Luke; First, Luke presents the Torah scholars as having taken away the key of knowledge from the people, by hindering the common people from understanding the importance of the Torah and the Prophets. Having taken away the Key, they closed the door to the Kingdom yet they themselves did not enter. Second, concerning the banquet in the Kingdom, Luke says "And many will come from East and from West, and from north and South and sit at the table with Abraham, Isaac and Jacob and all

the prophets and the sons of the Kingdom will be thrown into the outer darkness" Luke 13:28-29).

Luke's gospel records not only significant faith experiences among the non-Jews like Luke 17:17-19, but many Jews demonstrated great faith too in the power of Jesus. For example, the paralytic friend in (Luke 5:20), a sinful woman in (Luke 7:50), a haemorrhaging woman in (Lit 8:48), a synagogue ruler in (Luke 8:51) and the man born blind in (Luke 18:42). Finally, though many had flocked to Jesus, when everybody deserted him, at least some eleven disciples all (Jews) stuck with him. (Luke 6:13-16). Notwithstanding, the great faith experienced by the Jewish people in Luke, Jesus rebukes and criticizes the Jews and their leadership (Luke 18:9-14).

Although Jesus was executed by the Romans, Luke portrays the Jewish people and their leaders as those who brought about his death. In the Lukan portrayal, says Harris (2012:213), Pilate who was the Roman governor of Palestine, repeatedly pronounced that Jesus was innocent of the charges brought against him, but the Jewish priests and their associates, as well as the people, insisted that he should be put to death (Luke 23:1-25). Pilate though a Roman ruler became indecisive and was overwhelmed by the Jewish leaders to the extent that he surrendered Jesus for execution.

This study following the argument of Richard Pervo (2006:20-45), adopts the date of authorship of this third gospel in early second Century. Richard argues that at this time, the believers in Jesus, most of them Gentiles, had largely moved away from the earlier roots in Judaism. They were nevertheless aware of these roots, and they inevitably questioned the absence of Jews from the Christian movement. The explanation that appealed to most of them was that the Jews had rejected Jesus as their Messiah and so opposed his followers and that they did so because they were blind, hard-hearted, and incorrigibly opposed to Christian faith.

Therefore, Luke shares the Christian conviction that Jews rejected Jesus and opposed his followers. He therefore portrays Jews as opponents, presents them as executioners of Jesus, and describes them as hostile to other early believers. Thus, in his presentation of the Jews and Judaism in relation to Jesus and his followers, Luke displays a two-sided approach where one would think he is anti-Jews and at the same time for the Jews. The pro-Jewish and anti-Jewish sentiments in Luke do not dictate a single correct response. This shifts a burden to the reader, who, when considering Jews and Judaism, has to decide among pity, hatred, appreciation and other possible responses. For instance, while Judaism was for the Jews, it was still open to other proselytes, but the Gentiles whom Luke favours, were considered Godless and non-Jewish.

2.9 Attitude of the Jews in the Lukan Parables

Bloomberg (1982:28-32) opines that the Gospel of Luke contains more than twice as many parables as any other Gospel. Most of those peculiar to Luke fall into his central section (9:51-18:34) and probably stem from a very primitive Jewish-Christian source document to which only Luke, of the evangelists, had access Bloomberg (1983:217-61). At the same time, Luke records no less than fourteen parables for which most scholars find parallels in either Matthew or Mark or both. This section concerns itself with the Lukan parables that are specifically addressed to Israel. These parables describe Lukan style of dealing with the offensive attitude of the Jews towards Jesus and other ethnic groupings. In these parables, Luke explicates the offence in a manner that is not counterproductive. On one hand, one would think Jesus is in support of the Jews and their prejudice, but on the other hand, this offence is taken head on in a loving but sharp rebuking manner.

2.9.1 The Parable of the Fig Tree (Luke 13:6-9)

Snodgrass (2008:259) suggests that though a fig tree and figs have in many passages of the Bible (Hosea 9:10, Jer. 24:1-10) been used in reference to Israel, the fig tree may not be a clear representation of Israel as it is with the Vine. This argument says Derrett Duncan (1978:148-64), is based on the fact that the presence of fig trees represented peace and tranquillity (Deut 8:8 and 2 Kings 18:31), and sometimes their absence signified some form of punishment or curse. (Num. 20:5). However, an unfaithful individual or nation is symbolized by unfruitful plants (Isa 5:1-7, Hosea 2:12). In the parable, the man had sought for fruit for three years but in vain. Because the tree was not producing any fruit, the owner asked the vinedresser why the tree should continue using the nutrients of the soil yet it does not produce fruit.

The vinedresser in Luke's parable pleads for the fig tree; "Leave it alone, sir, this year also, till I dig about it and put on manure, and if it bears fruit next year, well and good; εἰ δὲ μήγε, ἐκκόψεις αὐτήν (but if not...you can cut it down). The parable of the fig tree ends on a note of mercy and eminent judgment. Thus, God may have demonstrated mercy in temporarily holding back his judgment on his people who are fruitless for a moment, but if Israel will not repent due to her bigotry and their feeling of ethnic exclusivity, then it will certainly come (Green, 1997:514). Thus, if the privilege of being God's people does not lead to productivity, it leads to judgment (Snodgrass, 2008:264).

Bailey Kenneth (1980:81-82, 87) opines that Isaiah 5:1-7 forms the background of the parable; hence the leaders of Israel are the focus of the parable of the fig tree. This again is a pity to the Jewish nation upon whom the Lord had entrusted with divine

oracles, but could not produce fruits. This study proposes that the parable of the fig tree is a warning that one's privileged ethnic position does not matter but the fruit, hence a denial of negative ethnicity.

2.9.2 The Parable of the Wicked Tenants (Luke 20:9-19)

Luke's attitude toward Israel is perhaps most clear in the parable of the Wicked Tenants. Craig A. (1995:381-416), suggests that there are numerous examples of land placed under the watch care of tenants by their owners and what happened after either the demise of the land owner or the end of the lease. Snodgrass (2008:284) observes that the rules governing land ownership did not allow tenants to own land within three years of undisputed possession. As to whether or not the tenants wanted legal ownership or mere ownership for them to use it is a matter that can be solved by the Greek rendering of the text. For instance, the Greek word κληρονομία (nominative, singular, feminine) refers sharing or participating in privileges (Mounce William, 1993:284). This means that the word κληρονομία has got more to do with possession rather than legal ownership.

All the synoptic gospels have the same rendering of the parable except that Luke adds, "What then will the owner of the vineyard do to them? He will come and destroy those tenants and give the vineyard to others". This additional statement significantly changes the meaning of the parable (Luke 20:15-19) from being a verdict on Israel into a warning to Israel. In Luke's gospel the parable remains a warning to Israel of their forfeiture of the divine privileges (Joel Green, 1997:708). When the crowd answered "God forbid" Jesus looked at them and said, "What then is this that is written: "The very stone which the builders rejected has become the head of the corner-, "Everyone who falls on that stone will be broken into pieces; Everyone who falls on that stone will be broken into pieces; but when it falls on any one it will crush him"

At the beginning of this parable, the vineyard is identified as a clear reference to God's relationship with Israel, only that at the end it is given to others (Wailes Stephene, 1987:149150). Therefore, the parable is a sharp rebuke of the attitude the Jewish leadership held about God and fellow human beings. Similarly, the stone quotation here signifies a warning against the tendency to disparage people as insignificant. The theme of how religious bigotry leads to negative ethnicity is replicated here. The "others" to whom the vineyard was given are not the Jews who thought that God was exclusively theirs but to the Gentiles thought of as Godless.

2.9.3 The Parable of the Great Dinner (Luke 14:15-24)

Meals form a major theme in the New Testament Bible and provided the most important contexts for social relations (Snodgrass, 2008:306). In addition, Malina and Rohrbaugh (2003:286) argue that table fellowship across status was a relatively scarce event in the first Century Palestine and was a recipe for frictions besides, pausing risks on the part of the Elites if they were seen eating with the common people. However, Luke is interested in the flimsy excuses given by those invited to the great dinner. A keen reading of the excuses given in this parable, reveal so much what was going on behind the scenes. For example, the first person must have been an absentee landowner who said "I have bought a field, and I must go and see it. I pray you, have me excused", and the second person said, "I have bought five yoke of oxen, and I go to examine them.

According to Howard Marshall (1978:589), the two excuses are transparently absurd in the sense that a prior visit to the field normally precedes its purchase. At the same time, the second excuse, does not also hold since inspection of the oxen ought to have preceded the purchase of the same. Nonetheless, the third excuse is so strange, "I have

married a wife and therefore I cannot come". Though privileged by the reciprocal social obligations, says Marshall, married men were only excused from going to war but it was prohibited for women to go to banquets even in war times. Although these invited guests acted independently, their actions go beyond the expected social norms of that day.

From social scientific perspectives, social status is a product of peer approval (Green, 1997:559), and it can be taken away in the same way it is given to someone. In this case, the closest members of the host of the dinner decided to put to shame their host. When the servant in came and reported the excuses of the invited people the master said angrily to his servant, "Go out quickly to the streets and lanes and bring in the poor and maimed and blind and lame" (14:21).

This is quite in agreement with Jesus saying to the Pharisees in Luke 14:12-13, "When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbours". They will have their excuses as is shown in the parable. "But when you give a feast, invite the poor, the maimed, the lame and the blind". In Luke's Parable of the great feast, there was still room in the banquet hall after those two invitations. Therefore, the master said to the servant, "Go out to the highways and hedges, and compel people to come that my house may be filled". From Luke, this third invitation is probably destined for the nations, following the earlier one that was for the Jews (Sproul R.C., 2015:1817). Therefore, their privileged position and high status coupled with their self-made righteousness could not allow the Jews to accept the invitation of Salvation by God.

2.9.4 The Parable of the Ten Pounds (Luke 19:11-27)

This parable in Luke has a parallel parable in (Matthew 25:14-30). According to Josephus (S. W.2.1-38. 80-111: Ant 17.208-49, 299-320); the parable of the Ten pounds has a parallel to some Jewish writings following the events after the death of Herod the Great. It is recorded that Archelaus went to Rome to seek for favours from the Emperor Caesar to have him succeed Archelaus. At the same time, a group of about fifty Jews from Israel together with 8000 Jews in Rome made a delegation to Caesar to prevail against him to make Archelaus the King. When Archelaus finally got the throne, he brutally treated the Jews and Samaritans (Linnemann Eta, 1966:1166).

The parable of the Ten Pounds presupposes an economic arrangement that was in place in the first Century Mediterranean world which saw the nobleman entrust his money to his servants. The Greek word δούλους can mean either servant or slave. However, Derret D. (1970:20-30) argues that in this parable, δούλους refers to servants, since slaves were not allowed to participate in the Master's business enterprise. Luke says, the rich man did not give the whole of his property, but only ten pounds to his ten servants. To each servant, was given one pound. What would his citizens say to this generosity? They hated him and sent an embassy after him saying, "We do not want this man to reign over us" (19:14).

Concerning the action of the nobleman, Malina and Rohrbaugh (2003: 305) suggests that while the third servant is commendable for refusing to enhance a system of exploitation, the rich man is a negative figure representing the very system that reaps where sowing has not been done. Therefore, he concludes that to common men in Palestine, this text is not only terrifying, but as it were, a warning to those who mistreat the lowly of the society.

The third servant is commended for hiding the pound under the soil as it was customary. Josephus (7.113-15) states that it was a common place thing for people to hide their treasures in the soil since the modern-day banking system was not there. The second part of the parable where the citizens refuse to be ruled just like in the case of Archelaus sounds a strong warning to the Jewish leaders as well as the modern clay believers should they resist Jesus' reign over them. This parable has a cruel end.

The king in the parable says, "As for those enemies of mine, who did not want me to reign over them, bring them here and slay them before me". While Snodgrass (2008:529) opines that these hash words of the king are not so typical of Luke who always stressed the possibility of forgiveness, Goudoever Van J. (1966:120) observes that since the end of the parable points to the *parousia*, even citizens could not stand the fact that irrespective of the servants having shared in nobleman's wealth, they were still unworthy to be called citizens.

Therefore, he argues that the citizens in this parable represent the nation of Israel. Consequently, the two parts of the parable are meant for the Jewish nation, especially the leaders, to rally behind the clarion call with a view to coalesce them to commitment and faithfulness to the course of Jesus Christ.

2.10 The Attitude of Jewish Leaders in Luke's Gospel

Notwithstanding the many recorded incidences where the Jews were outstanding as already mentioned, there is also another side of the Jews; the general attitude they had towards Jesus. In the time of Jesus, Judea was under the direct rule of the Roman Governor who vested much of administrative power in the Sanhedrin, a body which was headed by the Chief priests (Richard Cassidy, 1978:50). This section presents

Luke's portrait of the Jewish leaders' view and treatment of Jesus. In presenting the leaders of the Jewish people, Luke first records a dialogue between the priest serving in the Temple and the angel Gabriel sent from heaven. While the Priest is on duty, serving God, the angel's message from God could not be received by the Priest of God (Luke 1:63-64, 67-69) due to his unbelief (Martin John, 1983:204).

Secondly, when the infant Jesus was brought to the temple, those who welcomed him were Simeon and Anna but not priests (Luke 2:25, 36-37). In fact, the first time Luke brings to view the Pharisees is when they were grilling Jesus and his religious and ethnic identity (Luke 5:17-21). Even through the so-called acts of hospitality, the Pharisees always had hidden motives (Luke 7:36-, 11:37). Malina and Rohrbaugh (2003:275, 321) argue that by condemning those who condemn, Luke portrays his intention to demonstrate that the accusation against the Pharisees was a strong counter accusation. This is what Luke has tried to highlight and demonstrate that the Pharisees were evil plotters. Except for one who refused to agree with their decision to crucify Jesus, Joseph of Arimathea who probably considered himself as a member of Jesus' surrogate family group, the rest were only seeking for an opportunity to find something wrong they could accuse him of.

Marshall (1978:206-236) opines that there are six areas that explicate the true Pharisaic spirit ever in controversy with Jesus. First, is the healing of the leper (Luke 5:12-16) which demonstrated his un-derived power and authority. Second, the power to forgive sins (Luke 5:17-26) denoting possession of spiritual powers which could enable him to forgive sins. Third, the attitude of Jesus towards sinners (Luke 5:27-32) as evidenced in welcoming and dinning with them. Fourth, the concept of fasting (Luke 5:33-39) which according to Jesus was not to be an outward show as demonstrated by the Pharisees. Fifth, was the issue of plucking Corn on the Sabbath (Luke 6:1-5) where

Jesus claimed that he is the Lord, even of the Sabbath. Finally, the healing done on the Sabbath (Luke 6:6-1i) where Jesus stated that it is lawful to do good on the Sabbath. In all the above texts, the Pharisees exhibited a spirit of hatred towards Jesus and the reason perhaps they sought to kill him. This very spirit is at the centre of negative ethnicity, where for whatever reason, others are not as good except self.

2.11 The Attitude of Jewish Multitudes in Luke's Gospel

According to Powel Mark (1989:19), Jesus recounted the story of how during Elijah's time, it was only the widow of Zarephath, that received blessings from God through Prophet Elijah's visitation yet there were many others that needed assistance but were not visited (Luke 4:26). Similarly, there were many lepers in Israel but only Naaman the Syrian was healed. As soon as Jesus finished uttering these words, the Jewish multitudes were enraged that Jesus would mention a non-Jew as a recipient of the blessings of God, and they tried to push him off the cliff (Luke 4:25-29).

Having seen how the Jewish leaders behaved, it would be naive to expect any better treatment from such crowds. It is inevitable that the rot would likewise infect the masses. As in all the gospels, the crowds came out to hear him teach (Luke 5:1) and to get healed (Luke 5:15). However, in Luke, it is only "the multitude of his disciples" not as a broadly Jewish crowd who sang with joy at his triumphal entry in Jerusalem (Luke 19:37). Instead, the Pharisees asked Jesus to shut them down (Luke 19:39-40).

Generally speaking, Jesus was rejected by his Jewish people besides referring to him as a failed Messiah and a false Prophet (Kalpan Aryeh, 1985:10-20). According to Berger and Wyschogrod (1978:25-28), many Jews did not see Jesus as a fulfilment of the Messianic prophecies of Universal peace in Jerusalem and final restoration of their land that occupied by foreign powers. However, while the Jews believed that the

Messiah was to come from the house of David, and that he was to be born of father and mother (Genesis 49:10; Isaiah 11:1; Jeremiah 23:5), Christians believe that Jesus was from David and before David at the same time. Therefore, the Jews had rough time not only in comprehending Jesus as the promised Messiah, but more so, the idea that the Son of God could die on Calvary's cross for the sins of humanity (Rayner John, 1998:187).

Notwithstanding all the negative things written about the Jews who rejected or opposed Jesus, Luke presents tremendous hope for the Jewish nation, right from the beginning of Luke's history. For instance, John the Baptist (a Jew) will turn many of the children of Israel to the Lord their God (Luke 1:16). The prophetic calling of John the Baptist was meant to give salvation knowledge to the Jewish people and the forgiveness of their sins (Luke 1:76-79). The promise that Jesus will reign over the house of Jacob forever (Luke 1:32-33) is a sobering thought. Accordingly, Mary's pregnancy demonstrated God's mercy to Abraham and his seed (Luke 1:54-55).

As a matter of fact, in person of baby Jesus, Simeon saw God's salvation, which was glory for Jewish nation (Luke 2:29-32). Anna spoke of the baby Jesus finally bringing to pass the redemption of Jerusalem (Luke 2:38). This theme of hope for Israel leads Luke to recount Jesus' patient exposition of the Old Testament scriptures to show that he, in fact, is the one who will redeem Israel (Luke 24:21-27).

2.12 Demystifying the Concept of 'Chosenness' among the Jews

According to Smith (1996:189-197) Israel's chosenness was reduced to a misconstrued, exclusive privilege that considered other nations as un-chosen by God. This view developed over time and created stereotypes that were used in addressing those un-chosen nations as unworthy to both live and love. Furthermore, he argues that

while there are several ways of analysing an ethnic group, the myth of the chosenness is one that has a permanent effect and impacts how one ethnic group relates to others. This is normally associated with a covenant in which the chosen and the one choosing enter in to some pact of "dos and don'ts" culminating in such a group viewing themselves as the moral compass of the rest. This myth, he concludes, has the capacity to incite an ethnic community to expansion and even war, since ethnic chosenness is "borne on the spears and shields". This explains why Jews and other Mediterranean ethnic groups like the Samaritans were constantly at war. Similar stereotypes are typical for Kenyan context as stated above, hence lessons from the parable are not only good for the first century people, but also have implications for Kenya.

The concept of God choosing the Jews is rooted in history and has generated a lot debate of the same. Reuven Firestone (2008:25-26) proposes that the Jews were the first people among the Semitic religions to claim that they are the chosen ones of God. According to him, this may have come from the general practice of the people of the East whose gods chose the land and people. Thus, Israel considered herself as the chosen of Yahweh in the same way other gods had chosen other people.

Coincidentally, with the passing of time and the emergence of other monotheistic faiths, a social dimension was introduced in the concept of chosenness, turning it from theological truth which was signified initially by the terminology, into a social identity. Gitlin and Liebovitz trace how this concept of chosenness developed leading to the present dilemma of Israel and Palestine in the following words;

> The immensely influential Hebrew Bible is a story of a people who believed they were chosen by God, moreover, to live in a particular land. The notion of being chosen, whether a gift or a burden, is what fashioned them into a people, revived them in exile, demanded interpretation, and repeatedly plunged them into danger seemingly from the beginning of recorded time (Gitlin & Liebovitz 2010:1).

This is how the concept of 'us versus them' came about. The Jews who were a minority used the chosenness as a way of asserting their status in the world full of other competing faiths. This idea of the chosenness may have led to the idea of distinctiveness of the people of the East. For the case of the Jews, this was manifested in the unique ways of eating, dressing, worship, and separateness from others.

The OT presents the idea of chosenness as a privilege and a right as well; a privilege in the sense of the benefits that accrue to this relationship are purely from God, yet it is a right in the sense of the merits that come out of the responsibility of the people towards God. This idea makes it possible for other nations to be part of this unique relationship with God, since it is a two-way kind of relationship.

Furthermore, scriptures indicate that other nations were beneficiaries of this chosenness. For example, Isaiah says, "Blessed be Egypt, my people, Assyria, my handiwork, and Israel my possession" (19:42). This seems to indicate that other nations also benefit from a relationship with God. Additionally, Amos says, "Are not the Israelites like the Cushites to Me?" Says the Lord, "Did I not bring Israel up from Egypt, and the Philistines from Caphtor, the Aramaeans from Kir?" (9:7). However, it is important to note that the notion around which the Jews formed their identity as the chosen people of God ought to have only facilitated their sense of belonging rather than turning it into an offense to those who are not Jews.

Similarly, the Kenyan ethnic fabric has suffered from this concept of chosenness, where some ethnic groups consider themselves as the chosen of God. While this does not negate the fact that there is nothing inherently wrong in an ethnic group believing in God and considering themselves as favoured by God, the spirit and attitude that considers others as inferior is the thorny issue in Kenya. For instance, Hugh Dinwiddy (1989:27-47) explicitly discusses how such a concept of chosenness has been

misapplied in Kenya. For instance, he observes that the kikuyu community considers themselves as the chosen people of God, and one of the twelve tribes of Israel.

A similar position is held by Maria Mutitu's presentation on you tube at the Woosong University in which she presents Kikuyus as the most privileged ethnic group in Kenya socially and economically, besides having a religion that is superior and akin to the Jews. These statements may appear innocent but given the ethnic undertones in Kenya, they are likely to be misunderstood to mean ethnic superiority over others, a factor that has been funning ethnic animosity. This belief of chosenness, may fuel expulsion, sometimes revolt, forceful mass evictions and movements besides exposing the community to risks like overdependence on the state, and worst still, instability and extremism.

2.13 Samaritans in Luke's Gospel.

Perhaps at this stage it is important to ask the question; who is a Samaritan and what is good about him from Luke's perspective? The name Samaritan is derived from Samaria which was a capital city of the Northern Kingdom, that was established by King Omri (1 kings 16:24). The city's name became the name also of the environs of the city. Later, after the conquest of 722 BCE, the region became a multi-racial place. As a result, the first century Samaritans were considered as racially impure and heretics at most (Luke 9:52, John 4:9; 8:48). Consequently, to a Jew it would not be possible think of a Samaritan as "good".

The Oxford Dictionary of Christian Church, defines the Good Samaritan as; "He the one who in contrast to the priest and Levite who passed by on the other side, tended the traveller, who had fallen among thieves on his way from Jerusalem to Jericho and provided hospitality for him at the Inn". While the Samaritan action is an explication

of how Christians ought to respond to the question "who is my neighbour?" It is probable then for one to say that a Good Samaritan therefore is one who goes beyond their cultural and religious background and in the spirit of Christ, consider everyone as a brother and sister.

In the NT, Samaritans are mentioned in the Gospels and Acts of Apostles as well. For instance, the meeting between Jesus and the Samaritan woman at Jacob's Well in John 4, where the argument was whether Jerusalem or Gerizim was the true place to worship God. Similarly, Luke mentions of the Samaritan who came back to thank Jesus after miraculously getting healed from a dreaded Leprosy.

In Acts 8:4-25, When the Gospel was preached in Samaria, a certain Simon wanted to buy the gift of the Holy Spirit to enable him be as much a miracle worker as Peter and John were. According to Pummer (2002:20-50), Simon became the author of all the Gnostics and other heresies concerning Christian texts on the Samaritans. During the mission of the Seventy, Jesus emphatically warned his disciples that they were never to enter the villages of the Gentiles nor the Samaritans (Matt 10:5). Further, the Jews referred to Jesus as a Samaritan and one having a demon (John 8:48) 8:48. Finally Luke presents to us a situation where Jesus was denied passage through the Samaritan land on his way to Jerusalem.

The identity concept "Samaritans" is a challenge as some may define this group identity in terms of geography and religion. One tradition suggests that geographically, Samaritans originated with the northern tribes of Israel because only a small proportion of these tribes were deported during the Assyrian conquests of the late eighth century BCE and those who remained formed what later became Samaritans (Mor Menahem, 1989:1-18).

Ancestrally, Samaritans claim descent from the tribe of Ephraim and tribe of Manasseh (two sons of Joseph) as well as from Levi (Jewish EncycLopaedia.com) who have links to ancient Samaria (now constituting the majority of the territory known as the West Bank) from the period of their entry into Canaan while some Orthodox Jews suggest that it was than the beginning of the Babylonian captivity up to the Samaritan polity under the rule of Baba Rabba (Encyclopaedia Judaica, 1972:726-758).

According to Josephus (Ant. 9:288-391), the Assyrian conquest of Israel was not complete, in that significant numbers of Israelites remained on the land, and that the Assyrians settled a separate group of exiles in what used to be the Israelite northern kingdom. These populations eventually intermingled, in time becoming a discrete group of people who later came to be referred to as Cutheans and Samaritans.

Therefore, Luke records three incidents in which Samaritans are referred to, and in two of them with evident commendation. All the three occur in the so called 'Journey section' (Luke 9:51-18:14.) and all three are crucial in understanding the plan of God in including the Gentiles in the plan of salvation. The first of these three stands significantly at the very start of this long section which this study calls the fateful Journey to Jerusalem. If Luke 9:51-56 means that Jesus went south through Samaria, it would be a curious sort of itinerary which would include Jericho. Is this due simply to Luke's ignorance of Palestinian geography, leading him to assume that the way from the north to Jerusalem lay through Samaria, and without realizing that the obscure Jericho scarcely lay on that route? (Enslin, M. 1943:277-297).

This study argues that the parable of the Good Samaritan being a Lukan unique composition is intended as a deliberate and conscious answer to Matthew 10:5. "Do not go to any of the towns of Samaritans". But Luke contradicts by saying "He set his face towards Jerusalem...through Samaria". If this be so, the reason for placing this

incident at the head of this whole section is intelligible. This rejection in a Gentile village is a conscious and deliberate parallel to the rejection at Nazareth which was arbitrarily placed at the head of the "Galilean ministry".

Luke's readers are probably acquainted with the parable of the Good Samaritan, in which Jesus told a story of a person from Samaria who helped a traveller turned victim of banditry. Jesus presents the Samaritan as a model of a neighbour which contradicts the conventional Jewish definition. While the Jewish definition of neighbour centred on fellowship within the religious community Jesus expanded the circle and included the outsiders as part of the community. Again, what could be more natural than the contrast between the two heartless Jews and the sympathetic Samaritan, prophetic of the respective attitudes Jews and Gentiles were later to demonstrate toward the struggling church, with negative ethnicity at the centre of almost everything.

Therefore, Luke is more pedagogical in this parable in that he wanted to make his Jewish readers jealous of the Samaritans, and through this, urge them into action. In the parable, Jesus is simply saying, if a Samaritan who was despised by all could do what God expects from human beings, how much more should the teachers of the law become active and do what is right? (Luke 10:25).

2.14 Relationship between Jews and Samaritans in Luke's Gospel

According to James Purvis James (1968:2-3), the Samaritans are important to Biblical studies for several reasons: (1) they claim to be the true remnant of the kingdom of Israel. (2) They have kept a copy of the ancient Pentateuch that is closer to a text type underlying both the LXX and some Hebrew manuscripts. (3) They appear several times in the NT, especially Luke, John, and Acts, and may provide the background for understanding long standing conflicts. (4) They provide socio-cultural milieu of the 1st

century Palestinian religion and politics. (5) They form the basis of controversy in Josephus and Rabbinic literature.

The question addressed in this section of the study is when did the Samaritan sect come into existence as a distinct ethnic and religious group, and how did the enmity between Samaritans and Jews develop? Purvis (1968:3-5) summarizes the traditional theories of origin of the Samaritans into four basic positions. (1) Samaritans' view which considers themselves as the original Israelites. (2) Jewish view which holds that Samaritans were a heretical group derived from a corrupt worship of Yahweh influenced by the Assyrians. (3) An interpretation based on Ezra, Nehemiah, and Josephus, that the Samaritans broke away from the Jews in the Persian period and (4) the assertion that a Samaritan schism occurred in the early Greek period.

These theories present a problem in describing the origins of Samaritans. Some Scholars tend to focus on this or that event and declare it to be the cause of the origin of the Samaritans. Because of divergence of opinion concerning the origins, the scholars have failed to reach consensus on what really differentiates the Samaritans from the Jews (Brindle Wilyne, 1984:50).

According to Josephus' (Ant 11:306-312), one of Sanballat's daughters married a son of the Jerusalem's high priest Joiadah (Nell. 13:28). Then, Nehemiah drove Eliashib son of Joiadah from Jerusalem, even though Sanballat was a worshiper of Yahweh for defiling the priesthood by marrying a non-Jew. Smith Christopher (1994:259) suggests that since Nehemiah believed in the purity code of the Torah, he expelled the couple from Jerusalem. This led Sanballat to have a temple built on Mount Gerizim in which his son In-law Eliashib could carry out the functions of a priest. Apparently, this is when the full break between Jews and Samaritans took place (Pummer, 1998:26--27).

The fact that there was such dislike and hostility between Jews and Samaritans is what gives the use of the Samaritan in the Parable of the Good Samaritan (Luke 10:29-37) such force. The Samaritan is the one who is able to rise above the bigotry and prejudices of centuries and show mercy and compassion to the injured person within the Jewish land. If a Jew, his own countrymen passed him by. If a non-Jew, at least the religious leaders representing God should have shown compassion anyway. Stemming from the centuries of opposition and incidents behind the two groups, one can understand the surprise of the Samaritan woman (John 4:9) when Jesus rises above the social and religious restrictions not just of a man talking to a woman, but also of a Jew talking to a Samaritan.

However, Noel David (1996:941) argues that Samaritans identify themselves as "*Shamerim"* (שָׁמְרִם avired a ,(שtion of the Hebrew language means guardians or keepers or watchers of the Law. As the name goes, Noel opines that the Samaritans of Jesus' day were strict monotheists. In some respects, they were stricter than Jews about the commands of the Mosaic Law, especially the Sabbath regulations, but they did not share in the strict views of the Jews concerning how the name YAHWEH was to be pronounced. Because of their imperfect adherence to Judaism and their partly pagan ancestry, the Samaritans were despised by ordinary Jews. Rather than contaminate themselves by passing through Samaritan territory, Jews who were travelling from Judea to Galilee or vice versa would cross over the river Jordan, bypass Samaria by going through Transjordan and cross over the river again as they neared their destination.

The Samaritans also harboured antipathy toward the Jews (Luke 9:52-53) by considering themselves not only as separated group, but also looked down upon the Jews. Peter and John conducted a special mission to Samaria to confirm Samaritans

who had already been baptized by Philip (Acts 8:14-17). This initiation of the Samaritans was a middle stage between the preaching of the gospel to the Jews (Acts 2) and the preaching of the gospel to full-blooded Gentiles (Acts 10).

Apparently, Knoppers (2013:1-3) observes that Jewish and Samaritans relationships were marked by bitterness and hatred that goes back to the Assyrian conquest which saw the fall of the Northern Kingdom of Israel in the year 721 BCE. In this invasion the Jews were taken to captivity but the Samaritans were spared. Later the Jews could not accept the Samaritans to access their temple forcing them to build their own on Mount Gerizim, which again was unwelcome to the Jews since they held that God's temple was to be in Jerusalem.

According to Jeremias (1971:89), this explains the genesis of their unending feuds. In spite of sharing common ancestry, the Jews and the Samaritans did not agree on issues touching; the place and object of their worship (John 4). In fact, both groups could recognize each other as part of them (Knoppers, 2013:217). While the Jews saw Samaritans as outsiders of the covenant, Samaritans viewed themselves as descendants of Jacob (Graham, 2010:29). Therefore, the Jews saw all Samaritans as bad and were to be avoided because of their association with demonic powers (Shahin, 2011:52). The hatred harboured by the Samaritans against the Jews and their place of worship was a replica of the Jewish hatred for them and their place of worship (Haven, 2009:56). In Kenya, the ethnic relationship among different groups is not good either, more especially during electioneering period and based on religious dogmas, there is a violent intolerance.

Having said these, ethnic animosity between Jews and Samaritans constitutes a significant theme in the Gospels. The Gospels portrays a less friendly atmosphere between them. Originally, the two groups were of the same religion until Samaritans

became estranged from the Jews. Their differentiation says Shulamit Sela (1994:255-267) was informed by how they regarded themselves. For instance, Samaritans call themselves *Benai Yisrael* meaning Children of Israel, a term used by all Jewish sects, but not *Yehudin* meaning Jews as the Jews call themselves.

Furthermore, the Samaritans wished to be treated on the religious terms equal with the Jews since they shared some beliefs and practices, yet at the same time they wished to be treated differently from the Jews in the areas where their Rabbinic practices differed. Their ethnic conflict degenerated to the point of each seeking, to eliminate the other. The interpreters of Gospel passages in which Samaritans are mentioned must always be conscious of the logic of the conversations, parables, discourses or narratives involved, in other words the interpretative framework for confronting every Samaritan passage in the Gospels must always imply this conflict. It is only an understanding of the fact that Samaritans have been in disagreement with the Jews right up to the time of Christ that the sense and message of these passages can emerge.

Thus, the conflict between the two ethnic groupings is best captured by the Johannine expression "Jews have no dealings with Samaritans" (John 4:9). Josephus (Ant.18:29-34) observes that there are innumerable incidences in which Acts of hostility were reported among the two. For example, during the time of Coponius the procurator (6-9 CE) it had been the practice to keep the gates of the Jerusalem temple open after midnight at Passover. On one such occasion, a number of Samaritans are said to have secretly entered and scattered human hones throughout the grounds, rendering the grounds unclean.

Accordingly, Josephus argues that, what started off as an ethnic conflict later became religious and political and led up to the tendencies of class distinctions and inequality at the level of social interactions. Just like the Samaritan-Jewish conflict thrived,

modern forms of discriminations continue to thrive because of inadequate consideration for and emphasis on the dignity and respect of the human person. In the contemporary context of globalization, an ethnically homogeneous society is hard to come by. Therefore, emphasis should be laid on recognizing and interacting with others thereby diminishing the probability of negative ethnicity.

There are countless modern conflicts mirrored from the Jewish-Samaritan enmity. This has been evident wherever people are divided along racial and ethnic lines. Perhaps that is why the Gospels provide so many instances of Samaritans coming into contact with the message of Jesus It is not the person from the radically different culture or the other side of the world that is hardest to love, but the nearby neighbour whose skin colour, language, rituals, values, ancestry, history, and customs are different from one's own.

2.15 Conclusion

This chapter has established that the Jewish leaders and multitudes had an attitude that resulted in passionate hatred towards Jesus and people of other nations (Greg Forbes, 2000:63-64). This hatred may have been the cause of the ethnic tension that is evident in the Parable of the Good Samaritan. Undoubtedly therefore, Luke's Gospel is littered with ethnic undertones that pose a challenge in interpretation. To some people, these nuances favour negative ethnicity while others take it to mean a sharp rebuke towards the same. The next chapter deals with negative ethnicity in Kenya.

CHAPTER 3: NEGATIVE ETHNICITY AND THE KENYAN SPACE

3.0 Introduction

While the previous chapter dealt with ethnic schemes in Luke's gospel, the central focus of this chapter was the challenge of negative ethnicity in Kenya as a consistently growing social challenge. This challenge seems to be increasing with time in spite of majority of Kenyans professing Christianity, which by nature stands contrary to negative ethnicity. In order to understand the effects of negative ethnicity in Kenya, there was need to trace the origins and prevalence of ethnicity in Kenya from social economic and political ideals in Kenya. Thus, the chapter seeks to trace and relate the roots of ethnicity in Kenya and the Lukan parable of the Good Samaritan from social-scientific perspectives.

The study, presents a call for a delicate balancing of issues of ethnicity in Kenya because of her natural endowments with religious, ethnic and cultural diversity from the time of her inception. With this special endowment, one would expect blessings of diversity instead of the tragic results seen in destruction of both human life and property. The study elucidates the origin of ethnicity, shows its effect and proposes measures of curbing the menace of negative ethnicity.

3.1 Faces of Ethnicity in Kenya

In Kenya, ethnicity defines and informs all aspects of human life. For instance, various tribes are known for certain foods, for example *Githeri* and *Mukimo* are characteristic of Kikuyu, while *Muthokoi* is synonymous with Kamba and Meru of Central Kenya and part of Eastern province. Similarly, *Ugali* is synonymous with Luhya and Kisii of Western Kenya while fish has long been associated with the Luo people of Nyanza,

and Milk is considered as a Kalenjin delicacy. Moreover, various ethnic groupings are also known for different economic activities. For instance, the Maasai people lead a seminomadic life with a rich cultural heritage expressed in their artistic crafts and jewellery that brings a lot of tourism related income to Kenya. The Kikuyu people are gifted with business knowledge and are known for being serious agriculturalists. Besides, business and agriculture the Kikuyu people are gifted artisans as seen in their jewellery, artefacts and songs, just but to mention a few.

According to William Anderson (1977:140-150), various ethnic groupings in Kenya identify with particular churches. For instance, while the Kamba people espouse the African brotherhood Church (ABC), the Meru people embraced Methodist Church in large numbers. The Presbyterian Church of East Africa (PCEA) is associated with Kikuyu more than any other ethnic group in Kenya. The Seventh-day Adventist (SDA) church is popularly associated with the Luo and Abagusii since they constitute the majority of its membership. The Friends Quakers' is more of a Luhya church than any other ethnic group in Kenya. Therefore, this explains the depth of the roots of ethnicity in Kenya woven in the fabric and structure of her people and dictates almost everything one can do or not. In support of this assertion, Asingo P. (2008:100) opines that throughout the continent of Africa, Kenya is considered as the most ethnically divided country. Thus, the role played by religion in maintaining ethnic boundaries is rewarding. According to Hutchinson and Smith (1996:198-199), religion appeals to supra-human authority to formulate explanations, judgments and goals. Because the way the issues mentioned above coherently and explicitly differ from one religion to another, namely the extent of taboos regarding dress, diet, and other behaviours.

Thus, religion being a part of an ethnic group's communal package, to a great extent determines how porous the ethnic boundary is and whether or not an ethnic group can stand the pressure of another group. This to some extent has led to widespread negative

ethnicity in Kenya, where ethnic group A and B are so diverse in terms of their religious orientation, pitying them against each other.

Additionally, Asingo (2008:100) argues that the promulgation of the new 2010 Constitution provided the framework that supports further fragmentation. This is so because the replacement of the eight Provincial Administrative regions by 47 devolved units called 'Counties', only resulted in awakening of the ethnic consciousness of the Kenyan people. As a matter of fact, many of the counties house only one ethnic grouping and worse still, some of the sub counties host just one sub ethnic group. This in essence, means that as opposed to the former eight administrative units where many ethnic groups co-existed, the Counties have further divided Kenyans along sub-ethnic lines.

From the 2019 census (KNBS 2019), it was discovered that Kenya has more tribes than what was held from the 1996 Census where Kenya had only 42 ethnic groups (tribes). Looking at the 2009 and 2019 Census, records showed that that there are slightly above 111 ethnic groups in Kenya. One may want to know where we got the additional ethnic groups. Probably, there were many marginalized groups that were never reorganized before but now they have been captured. For instance, the 2009 and 2019 census include some Luhya, Kalenjin and Mijikenda sub-groups that were not initially recognized as ethnic groups.

The question that begs for answer from the 2019 Census is, what does the term ethnicity mean and entail? Social scientists consider ethnicity as both a fixed thing, acquired at birth as well as a choice made by someone based on the advantages a certain ethnic group can offer (Yieke F., 2010:3). In view of this, Karega Munene (2010:41,47) opines that ethnic identity is a very fluid thing that is not only negotiated and contested, but also something that can be reconstructed. Therefore, ethnic

groupings have been and will exist as long as human life lasts. He further argues that belonging to a particular ethnic group, produces a sense of security for all. However, the fact that an ethnic group differs from the other in certain aspects, means that this diversity should be celebrated instead of being the very reason for ethnic tension.

According to Hutchson and Smith (1996:3-14), an ethnic group is characterized by at least six common features. These include; common ancestry, name, religion, ancestral land and communal solidarity. Thus, one feature may not adequately explain what ethnicity is and given that every ethnic group has these six or so elements, there is a lot that can go on in terms of seeing things from different perspectives. Furthermore, the formation of ethnic identity hinges on the elements that are both tangible and intangible. While tangible elements like religion, culture and language have much to play in enhancing a sense of group identity and solidarity, the intangible characteristics like customs, beliefs and values, not only enhance a sense of solidarity in a given ethnic membership, but also keep them off from non-members. Therefore, the focus of ethnicity in Kenya has been and may continue to be used to describe those who belong and those who do not belong.

Lim S. (2016) in his article entitled “Race” opines that ethnicity has been used in different times as a strategy of inclusion and exclusion. Both Biblical and extra Biblical sources have employed ethnicity to distinguish a group of people from others. Ethnic use for inclusivity focuses on the similarities between two groups while inclusivity lays emphasis on the differentness of the groups concerned. The observation by Moynham Daniel (1975:39-40) that in Kenya ethnicity is one form of collective identity and has been used variously by different people in different places is true. For instance, Politicians use ethnicity as a tool of mobilizing a support base that helps them

ascend to power. In some countries, ethnicity has been used at the Centre of ethnic cleansing as evidenced in the Nazi holocaust, all done in the name of God.

Although Hutchison's six elements mentioned above provides the foundation for the definition of ethnic groups, disagreement exists over how ethnic identity forms and how it changes over time. That is the reason why ethnicity has been defined variously based on a number of approaches developed by social scientists. Social scientist (Adlparvar, Naysan and Tadros, Mariz (2016:126-128) summarize the theoretical approaches to ethnicity in to four, namely; Primordialist, Instrumentalist, Materialist and constructionist. These approaches are crucial in any attempt to analyse the prevalence of ethnic related challenges. While these approaches differ one from the other, they all attest to the complex nature of ethnicity. For a deeper appreciation of the concept, this study explains the four showing how each relates to the Kenyan situation. Having considered the four the study applies the last three with much reservation concerning the primordial approach. However, all the four theories are indispensable especially in the study of ethnicity, since they facilitate in locating the study in a broad and objective viewpoint since the concept of ethnicity is a worldwide Phenomenon.

3.1.1 The Primordialist Method

Primordialist method views ethnicity as something that is innate, and immutable in nature. This view considers ethnicity as a birth right, based on kinship aspect of people in a given society (Geertz, (1963); Isaacs, (1975); Stalk, (1986). This view presumes that every person is born into a specific ethnic group. Therefore, to classify people ethnically, one has to consider the culture and the territory and biological aspect of that

individual. This view implies that belonging to a particular ethnic group is so important in enhancing a sense of meaning and belonging.

This method can be seen in the fact that every child born in Kenya receives an ethnically inclined name that identifies with a particular ethnic group primordially. Therefore, much as this view focuses on immutable identification, it falls short of recognizing different ways in which ethnic groups are formed. For instance, some may be formed from associations and others may take long with common biological and territorial heritage. For instance, the Kalenjin and Luhya are ethnic groups formed for different reasons, as compared to GEMA an ethnic block formed for economic reasons. In Kenya's post independent state there has been so many ethnic formations that last shortly, for example; the formation of NARC, where so many tribes came together and formed an ethnic based political party that then ended the 24-year rule of the former retired President Moi.

Brown D. (2000:6-7), states that ethnicity cannot be divorced from nationalism. The premise of his argument is that ethnicity well-handled can help achieve our national goals with ease. According to Brown, Primordialist' approach models a nation that is based on the ethnic identity of a community build by its members. Thus, the view holds that a community is made up of people who may be distinct, each with their own language and culture having come from a given territory. Therefore, ethnic conflicts can be primordially explained by the Lacuna that exists between a nation and the fixed identities of a particular community that seeks to be recognized and given their self-determination.

Therefore, for the Primordialist view, the irreconcilable cultural differences between the Jews and the Samaritans formed the basis of the ethnic tension occasioned in the parable of the Good Samaritan as it included the notions about the right to the

homeland and led the Jews to regard the Samaritans as intruders and vice versa. Furthermore, in this view, the different cultural identities led to hardened beliefs of ‘’us’’ and ‘’them’’, making it easier for both groups to dehumanize one another and thus making the parable story as an antidote to the hardliner stands taken by both groups.

However, the views of Primordialist method to ethnicity did not go unchallenged. Abner Cohen’s (1969) thesis on the non-objectivity of ethnic formation challenged the claims of primordial approach to ethnicity. His research on the relationship between the Hausa and Yoruba tribes in Nigeria concluded that ethnicity was a tool for political mobilization. He urged that politicians make use of Primordial elements to attract supports and allegiance from their ethnic support base. Cohen’s study gave a foundational understanding of ethnic conflict. This view is corroborated by (Fearton and Laitian, 2000: Kaufman, 2005), who posit that ethnic tensions are a creation of a political elite group, that is used to fan violence as a means to acquire power and keep others away. This view explains what has been going on in Kenya where the ethnic allegiance of the people is exploited by the elitist for their political expediency.

3.1.2 Instrumentalist Method

The instrumentalist method is an alternative way that challenges the Primordial approach to ethnicity, arguing that ethnicity is not static, it changes with time. In support of this, Young (1976:10-13) states that both the attributes and the composition of an ethnic group are not fixed and are not uniform across all ethnic groups. In one situation, attributes such as cultural values, symbols, language or territory could be the same while in another, some of these attributes could be lacking. Therefore, the extent

to which these attributes become the defining characteristics of ethnic group differs in relation prevailing circumstances.

This approach hinges on the Rational Choice Theory (RCT) which opines that, a situation may determine the importance or otherwise of something. Thus, these approach views ethnicity as something important in certain situations but not in others. The proponents of this approach include the works of Michael Banton (1983), Daniel Bell (1975) and Jeffry Rose (1982). While Banton views ethnicity as a preserve of one's choice in any given scenario, Bell and Rose lay focus on the political expediency that come to the ethnic member. Thus, ethnicity is assumed to be a choice made by a particular group to mobilize resources by the assumption that ethnicity is "a group option" in which resources are mobilized for the purpose of the ethnic group" (Rose, 1982:45-50).

Scholars have identified two challenges to this method. The first challenge was proposed by Barth (1998) who challenged the fixed nature and distinctness of cultural material, arguing that ethnicity is not a fixed thing since individuals have choices to make between associating with this or that ethnic group. Instead, he proposed that individual normally could choose to focus on those aspects of the cultural materials that seem beneficial to them. He further opined that the distinctness of a culture is maintained by exposing it to another culture.

The second challenge was raised by Abner Cohen's (1969) research work that he conducted on the Hausa and Yoruba ethnic group from Nigeria. From this study, Cohen argued that the chief function of ethnicity is facilitating political outfits. He further posited that ethnic kingpins misuse and exploits the Primordialist symbols to get followers. Therefore, these political elites create ethnic tensions as a means of ascending to power, protecting their own personal interests as well as protecting

themselves against threats from other ethnic rivals. Other Significant contributions were made by (Nathan Glazer and Daniel Moynihan, 1975:40; Fearon and Latin, 2000; Kaufmann, 2005), who considered ethnicity as a bargaining tool over the state resulting in a pleasing blocks of voters.

The Kenyan situation is sometimes replicated in this approach where ethnic groups come together periodically to form a political outfit that suits their interest while excluding others. This method emerged to fill in the gap that lies with the primordial method, explaining that ethnicity is a means of mobilization, organization and unification of the masses by either individuals or groups, for greater purpose. The greater purpose is mostly political in nature encompassing self-determination, resource allocation, power and recognition of the group identity.

However, Instrumentalist approach has its own weaknesses in that it does not explain the intensity and predictability of ethnic violence nor does it account for the response of the masses to a call of ethnic origin and culture (Antony D. Smith, 1996). Similarly, the approach does not count for durability and persistence of some ethnicities while others are not. Either way, they approach fails to explain why some people may be willing to die for the good of their Countries. From this argument, the Primordialist and instrumentalism approach ethnicity results into a "pull and push" scenario. Whereas Primordialist considers the fixed Natural identities, the instrumentalism focuses on fluidity and choice of an individual as to which ethnic group wants to belong.

3.1.3 Materialist Method

The materialist method views ethnicity as resulting from class relationships. The proponent of this method was my Michael Hechter (1978:293-318) and his theory of

"division of labour". From a purely Marxist view, Hechter argued that for a conflict to arise among ethnic groups, economic inequalities and exploitation must first come. The method engenders class relationships which excludes others.

Accordingly, this method views ethnicity as a product of one's choice irrespective of their culture and biologic heritage. Furthermore, the approach considers ethnic wars as resulting from competition for power and resources, which in most cases are limited. But, unless well managed, economic inequalities and any form of exploitation may provide a fertile ground for negative ethnicity to thrive.

This approach notwithstanding, does not conceive ethnicity as bad P*erse.* Therefore, ethnicity viewed from this angle, empowers people to access advantages from the Nation or even politicians' greater advantages in order to come out of the lack and want of basics of life that are believed to be politically induced (Young, 1985:139-40).

Despite the challenges caused by ethnic-based political movement, the same are an antidote to the forces of centralization of power and resources in modern Nations (Kagwanja Peter, 2003:20-30). Furthermore, ethnicity viewed as a tool of mobilization provides checks and balances against marginalization and exploitation by unethical Governments. Without ethnicity, the voices of injustice, and even resource allocation and democratization will be hashed to silence (Nnoli, 1995:4-5).

Although African in General and Kenya in particular have demonstrated that nothing good can come out of the stagnant ethnic enclaves, the opposite is also true. Therefore, materialistic approach conceives Kenya's politics as characteristics of insincerity and manipulation of ethnic based identities for economic and political expedience.

3.1.4 Constructionist Method

This view holds that ethnicity is a social construction, just as it is held by the Instrumentalist method. Though in both approaches, ethnicity is viewed as societal creation facilitated by the continuous interaction between the elites and the common people (Fearon and Laitin, 2000:60-70). This approach, considers ethnicity not from what it is, but from what it is likely to be. As far as ethnic conflict is concerned, Constructionist approach holds individual participation of both the common people and elites to account. This approach helps to identify the role individuals play in ethnic fanned violence and the role the marginalized ethnic group play in contesting the already existing identity resulting in the formation of new identities. Therefore, in the view of Constructionist, ethnic violence can either be fanned by political elites especially where the ethnic arrangement does not seem to favour them. This approach to ethnicity is broadly divided into three groups that describe how ethnic construction is done. These are individual formation, discursive formation and broad structural forces of ethnic construction.

3.1.4.1 Individual Role in Ethnic Construction

This section argues that both elites and ordinary people play a very important role in ethnic construction. In this regard, the ethnicity hinges on individuals who having identified with a particular ethnic group act to either confirm or contest its ideals (Adlparvar, Nysan and Tadros Mariz, 2016:127). Kenya's ethnic block emerged as a result of political elites coming together sometimes from different ethnic backgrounds to construct a political outfit that furthers their course and interest. This kind of approach to ethnicity is bad for any developing Country, because ethnic based politics revolving around ethnic personalities negatively affect the formation and function of political parties (Mitula, 2012:20-31).

3.1.4.2 Discursive Formation's Role in Ethnic Construction

This argument while bordering on Primordialist approach, presents culture as fixed phenomenon that is central in the creation of ethnicity (Aldparvar, 2016:128). Discursive approach states that engaging in ethnic related discourses and cultural arrangement reinforces an ethnic group's view that members of the other ethnicity are enemies. The weakness of this position is its failure to account for the varieties of ethnic violence across the world. This is a common phenomenon in Kenya where different political elites get in constant discussions with others from different ethnic political alignments in order to create new political alignment that excludes others. In fact, the famous statement made by William Clay in forbs quotes that in politics there are no permanent enemies or friends except for permanent interests, holds brief for Kenya in so far as this approach to ethnicity is concerned.

3.1.4.3 Broad Structural Force's Role in Ethnic Construction

This approach to ethnic construction focuses on the role played by the socio-economic and political factors. This view majorly concerns itself with the emergence of ethnicities popularly known as Ethno-genesis as propagated by Ericksen (2002:10-12). According to this view, ethnic violence is caused by broad structural forces, like modernization and not individuals as in the previous category. Hence in the case of ethnic tensions, this view holds that the challenges of structures put up are the main cause especially where the structures seem to favour minorities at the expense of majorities.

3.2 Ethnic Identities in Kenya

Kenya is a home of many ethnic groups with the Kikuyu, Luhya, Kalenjin, Luo, Kamba and Kisii dominating numerically. However, as it has been pointed out, there are many other ethnic communities in Kenya which are yet to be recognized as part of Kenya's ethnic fabric. The study demonstrates that ethnicity is nothing but social construction coached within a particular context to achieve certain goals.

Bacova V. (1998:33) suggests that the term "identity" refers to a sense of belonging to a certain group like political or economic caucus. In any case, self-interest is likely to alter one's identity. If for instance, an ethnic affiliation or identification gives one less advantage economically and politically, the person often opts for another identity set objectives. In this case, ethnic conflict does not emerge directly from differences in ethnic identity rather it arises only when ethnic identities are politicised or manipulated to generate political and social economic advantages for individuals within an ethnic group at the cost of depriving or neglecting other entities (Collier P. and Hoeffler, 2004:573).

There are factors that make individuals turn to their ethnic enclaves as a tool for politicking. Hashmi S. And Masjeed G., (2015:320) opines that the first challenge is lack of institutions that can address the issue of multi-ethnic set up, Kenya has suffered because of the creation of such institutions coming on the stage rather too late when fragmentation has already eaten deep into the ethnic fabric. Additionally, Miguel E. (2004:327) observes that when a State fails to develop a national identity, it becomes hard to bring together various ethnic groups. These two factors eventually result in a dependence on ethnic identities as a major tool for mobilization which in the end may result in negative ethnicity.

Ajulu R. (2002:252) states that the dawn of multi-party politics in Kenya was both a blessing as well as a curse in that the competition for resources and power among our ethnic elites increased tremendously. This brought about the consciousness that there was uneven allocation of state resources, and that leaders were assigning Government resources to their ethnic support base for political survival. This resulted in a heightened ethnic fever which had been experienced since independence. Hence, negative ethnicity came in and sister vices of corruption, marginalization, impunity and disenfranchisement of the rights of people. Kenya like many African countries still has challenges in managing her ethnic equation.

3.3 Causes of Negative Ethnicity in Kenya

World over and Kenya in particular, negative ethnicity is not caused by one single factor, just as there is no one single condition that can result into a peaceful co-existence among multi-ethnic groups (Suliman Osman, 1996). Many scholars including (Alemayehu, (2009); Asebe, (2007); Varshney, (2002); and Wolf, (2006) have distanced themselves from the simplistic notion that ethnicity is the cause of negative ethnicity. This is not only weak, but it also does not hold water for Kenyan challenge. This notwithstanding, the causes of negative ethnicity in Kenya can be summarized into socio-economic and political factors.

3.3.1 Social Factors

Social factors refer to culture and historical settings that, if not managed well can cause conflicts. Cultural domination coupled with suppression of certain basic human rights are likely to be serious causes of conflict. From social scientific perspective, ethnicity is viewed as social endowment from God for differentiation and enrichment of human

beings according to culture (Manickam J. (2008:718-724). The effect of social factors on either unity or animosity among different ethnic groups is well captured by Berman (1998:310-311) who sates that;

> The state in colonial Africa, within the broader context of the intrusion of capitalist modernity, was the central institutional force in the organization, production, and distribution of social resources. It also shaped the accompanying changes in the social criteria of access to the resources; and the resulting social structural differentiation between individuals and communities. By authoritatively defining rules of behaviour that specified for Africans what was acquired, prohibited and permitted, the colonial state structured the choices of individuals by constructing social, economic and political situations; assigning individual roles and identities; and defining the choice of goals, strategies and behaviours. In so doing, the state delineated the strategic context in which ethnicity was or was not salient, and moulded the choices of political actors with regard to both the ascriptive markers of ethnicity and the organizational forms in which it was expressed. This shaped, in turn, the scope of ethnic politics, its relationship with other social cleavages and the complex interactions of ethnic identities and interests.

Besides, the socio-cultural identification and security, ethnicity engenders in a sense of belonging (Kasomo D., 2012:32-34). He further observes that ethnic clashes experienced in Kenya in 1992 and 1997 were based on the fear that if former President Moi handed over power, those on the "outsiders" for a total of 24 years will now sit at the table and eat, at the expense of those who had been in power. It is this feeling that resulted in social exclusions among ethnic groupings in Kenya where many ethnic groups felt left out completely from power.

Additionally, the division of Kenya into ethnic regions to large extent fuelled ethnic animosity (Kioli Felix, 2012:10-13). The ethnicization of the Government through appointments to state offices became an incentive not only for the ruling group to access and gain more from the state. Yet, the ruled felt socially excluded thus resulting in negative ethnicity. Moreover, Wanyande Peter (2016:3) asserts that the socio-economic inequalities that is experienced in Kenya, has an ethno-regional dimension and does not only cause fragmentation of Kenyan people, but also creates a perception in some ethnic groups that this is a deliberate move by those in power to marginalize

those who are not. Alesima *et al* (2012:10-12) corroborate this view by stating that social inequality in an ethnically diverse society is a serious issue that need attention. For them, discriminatory allocation of social services heightens the salience of a group identity, limits cohesion and increases ethnic animosity.

According to Adams Oloo (2007:179-180), exclusion of people based on their language, culture, religion, gender, and even age from government is in itself a social execution. This exclusion means that some will benefit more than others. In Kenya, poverty levels remain high because of lack of proper service allocation mechanisms. Additionally, social differences across ethnic groups in Kenya are often both the cause and the consequence of discriminatory policies that include the unequal distribution and provision of public resources across the country and various parts of counties, therefore having an effect on Devolution.

3.3.2 Economic Factors

Economic factors are central to human life and play central role in most ethnic conflicts in Kenya. Some of the economic factors relate to issues like unequal economic opportunities and distribution of resources or their scarcity. In other cases, some ethnic groups are perceived to enjoy more of these resources while the marginalized either resort to fight for survival or inclusivity, which may result in ethnic animosity. Surprisingly, politics is played along economic arena. For instance, Leo Christopher (1981:10-11) observes that from the dawn of Kenya's independence, land has been a thorny economic issue especially considering the way the settler land was distributed to the local communities.

From the observation of Caseli and Coleman (2012:247-249), each society is naturally endowed with resources to facilitate creation of more wealth such as land, minerals,

and water bodies placed either directly or indirectly under the management of the state on behalf of the people. Surprisingly the state officials normally exploit these resources and get maximum benefits yet leave nothing or so little for the people. In many cases, those who do not belong to the winning group will struggle to be part of the winning team so that they can enjoy the share of these resources. In Kenya, this phenomenon is not new and that is why every electioneering period there is political cronyism, where loyalty shifts for economic expediency.

Land related issues and problems have been perceived to be historical right from when Kenya gained her Independence from the British colonial rule. The political class took advantage and thus land was no longer allocated for development purposes but as political reward and for speculation purposes (GOK, 2004). Lack of access to land determines the levels of poverty in Kenya since 85 percent of her people live in rural areas and an estimated 80 percent of the population rely on agriculture for their primary livelihoods (FIAN, 2010:16).

During the elections of 1992, 1997 and the 2007, Kenya was treated to a cycle of postelection violence which led to the crisis of the Internally Displace Persons (IDPs). One common feature in the mentioned elections is that an ethnic tension was the driving force behind the displacement of people. Nyaura Jasper (2018:15) explicates this points that the perceptions of ethnic favouritism of a political appointments and business opportunities, have not only benefited a few but also resulted in ethnic violence. He further argues that in an ethnic based economy like Kenya, one ethnic group may dominate certain occupations, without causing ethnic tension. But when public sector is characterized by ethnic discrimination, it can be so severe to the state, because the dominant group may be tempted to use the ethnic language in running of day- today affairs of the organization making those who do not speak the language feel

excluded. Therefore, the public-sector reforms and the public service commission guidelines for public servants should help deal with negative ethnicity. For instance, the use of English or Kiswahili should be encouraged at all times in public places.

Transparency International report (2008:1-10) has it that in Kenya, political and economic factors decide who benefits from the infrastructural projects given by the state. These projects not only facilitate corruption cases but also lead to corrupt deals among the stake holders. Therefore, the location of the project is normally determined by favouritism towards some ethnic groups at the expense of others. Some scholars like Miguel & Zaidi, 2003, Moser, 2008, Frank and Rainer, 2009) have observed that most African leaders use public expenditure to support people from their ethnic backyard which leads to high regional inequalities. Therefore, Economic factors determine many things in any given state. Ethnic conflicts are mostly associated with how the economy is structured. They may also be an outcome of unequal economic opportunities where ethnic groups perceive others as more favoured than them. Marginalization is also another key concept in this context. Kenya has faced a high rate of unequal distribution across ethnic divides. The politics of ethnicity have impacted the economic activities far too long. For example, since independence some ethnic groups have been granted a huge share of economic infrastructure than others (Kanyinga K., 2006:11).

Kanyinga's research data showed that resource allocation resulted in to marginalization, inequalities and disparities in Kenya. Basing his argument on the proximity to the institutions of power of the day, he cites four key institutions namely; executive, parliament, judiciary and public sector and observes that many of the resources both personnel or material associated with the four institutions, were located to the areas were the leaders of the state and their cronies come from. He also observes

that the past regimes that have governed, namely; the colonial Government, Jomo Kenyatta, Moi, Kibaki and Uhuru Kenyatta regimes deliberately favoured their ethnic regions in appointments to key government positions.

3.3.3 Political Factors

In Kenya, ethnic identity has sometimes been politically abused by those in power to further their selfish interests (Mozaffar S., 2007:10-20). This abuse of ethnic identity is also called politicization of ethnic identity. He further observes that this abuse of ethnic identity is used as strategy by politicians to coalesce, and constitute political forums in order to advance a political agenda. Kanyinga K. (2010:31-32) observes that this politicization of ethnic identity survives on claims that it takes care of the interests of the group. For politicians to survive they resort to issues like tribe, age, religion and gender related aspects, arguing that without their political agenda, the injustice and marginalization meted on a particular group cannot unless the group stands out to fight through their ethnic political outfit.

Caselli and Coleman (2012:253-269) postulates that political exploitation is costly when the political class takes control. This exploitation may exist in form of excluding talented members of another group of administrative and managerial posts. Regrettably, exclusion results into acquisition of the resource by the few at the expense of the excluded majority. As a result, people lack faith in the governance structures that is set in place to promote their welfare.

According to Oucho John (2002:109-112) ethnicity in Kenya can be considered from various perspectives; First, ethnic mapping of Kenya where some groups are considered as “swing votes” area, in which parties scramble for votes; Second, people’s awareness and sensitivity to the changes in political landscape; Third,

undeniable and consistent follow up on the 2002 political revolution that stalled midway; Fourth, politicians' sense of prejudice; Fifth, desire for devolution that eventually reduces centralization of both resources and governance. Moreover, Kenyan political parties are ethnic based, constituted by an ethnic group or an alliance of ethnic groups for the purpose of gaining state power. Thus, both pre and post-election agreements assume that the ethnic arrangements are meant to facilitate access to power and socio-economic resources.

Rothchild D. (1969:689,698) in recounting Kenya's post-independence history reveals that representations in cabinet selection have been tilted in favour of certain region to the exclusion of others, mostly determined by the person holding the state office. The post independent Kenya constitution had leveraged enormous powers to the presidency to both nominate and appoint persons to the cabinet, government agencies and other constitutional offices. Subsequent regimes in following the footsteps of their predecessors have exploited the loopholes created by the constitution, assigned strategic administrative positions and directed political resources to support their own ethnic base. For instance, from 1963 to 2002 Central and Rift Valley Provinces dominated the cabinet, public service and even military. This was because Jomo Kenyatta and Daniel Moi were from these Provinces (Kanyinga, 2006:12). This number was not just high but was over represented given the cumulative numbers of the Kikuyu and Kalenjin communities in respect to the rest of the communities.

Dowd and Driessen (2008:8, 22) state that there are three characteristics of an ethnically driven political party. First, it pollutes political landscape, destroys democracy, and reduces the confidence of people in the political processes and institutions of governance and finally, it leads to the propagation of hatred and conflict among different ethnic groups. Secondly, ethnic politics thrives largely on ethnic block

voting. This voting reduces an election to an ethnic head-count. Such election is done not based on policy but on the person and the party. In such a case, the only thing the members of the ethnic group consider is to have one of their own in power, then the 'feel good syndrome' that gives them psychological satisfaction takes over (Kanyinga, 2010:6). These ethnic-driven politics normally results in to the development of the feelings of being excluded, ignored, and discriminated against on the part of those ethnic groups not in power leading to ethnic violence.

3.4 Origin of Ethnic Politics in Kenya

This section of the study provides the history of ethnic construction in Kenya right from the pre-colonial, colonial and post-colonial periods. Besides, the section traces the genesis of ethnic politics in Kenya while drawing from socio-historical perspectives which traces the beginning of ethnic consciousness to the colonial period and highlights how successive regimes have only perpetuated same tactics of the colonialist for political and economic expedience as evident in the appointment patterns to cabinet and various government agencies. Additionally, the study seeks to trace the issue of inclusivity which according to Gabrielle Lynch (2006:49-65) is envisaged in the negotiations for opportunities and resources at the national levels of government.

Before the establishment of the colonial reign in Kenya, ethnic groupings co-existed and interacted through trade and migration and even marriage. These interactions were not conceived through the lenses of the "ethnic other" since ethnic identity at the time was not so fixed (Berman, 1998:305-313). The link between politics and ethnic identity were not as loud as it is today. As a matter of fact, suggests Berman, the way Kenyan ethnic groups saw power was contrary to the one colonial masters were advancing. He

further argues that many Kenyans conceived power as a means to help decide between challenges among people, and presiding over women and children affairs. Therefore, before the imposition of the colonial rule, the concept of belonging to an ethnic group did not in any way mean exclusion of others. Neither did it mean that people did not belong to any ethnic group.

According to Cohen A. (1972:212), ethnic groups are a more stable and more effective means of achieving a groups or individual's aims than a formal association in which loyalties derive only from contractual interests. Thus, ethnicity could be exploited for the sake of unity in any given country, but when politicized in any circumstances, the result is negative ethnicity. The seed of negative ethnicity in Kenya was first planted during the colonial period. In fact, Materu (2015:17) observes that the problem of Kenya's negative ethnicity is an express image of the colonial legacy, created and nurtured by the British colonial powers.

According to Kanyinga (2006:355), the British administration first, created "Native Reserves" for every ethnic group in order to create land for themselves. It is from this act, argues Kanyinga that brought about the ethnic consciousness and ethnic balkanization of Kenya. This view is supported by Asingo (200:295) who states that when the British administration created the "Local Native Councils" through the 1924 Order Paper and later changed to "African District Councils" and other foreign administrative structures, these were meant to promote ethnic consciousness among Kenyan people. He further states that through these established councils, the British Colonial regime was attempting to curb the rising tide of anti-colonialism. The way to do that was to create ethnic based councils that would reduce the likely violence and therefore make it possible for them to extend their rule in Kenya.

According to Sandbrook (1985:49-50), Africans were to form the basis of colonial administration since they lived in tribal settings. Kenya, like most colonies in Africa, naturally facilitated the creation of the colonial settlement, so easily due to their setting. This creation flawed from the beginning and spelled a crisis because the colonialists sanctioned the territorial boundaries occupied by several ethnic groups. He further argues that since, some ethnic communities were naturally hostile, political stability did not depend on the cultural homogeneity. Thus, those in authority were to make deliberate moves to enforce coexistence among them.

Like most African countries, Kenya's territorial boundaries as at independence time in 1963, were drawn by the Europeans. The conference in Berlin (1884) laid the ground for official demarcation of the continent of Africa into different territories that would be put under the influence of various European powers (Rosenberg, 2004:16-18). For the first time, several pre-existing African societies (ethnic nations) with independent and diverse social, political, and cultural spheres were put under the same territory and Kenya just one of the African countries which was born during this period (Manidani, 2018:9). Critics of European countries' actions during and after the Berlin conference that led to the formation of multi-ethnic states in Africa have argued that lack of consultation or involvement of the locals during the process of determining who they would be merged with had far-reaching consequences (Ogot, 2000:13).

In 1961, for instance, Oginga Odinga and his fellow nationalists refused to enter independence negotiations with the British colonialists until Mzee Jomo Kenyatta was released from detention. The reasoning was that to enter negotiations while Kenyatta and others were still in detention would be considered betrayal to the collective cause that was supposed to bind all freedom fighters irrespective of their ethnic origin (Anderson, 2005:548). When the time for the exit of the British colonialists from

Kenya was come, and signs were clear that independence was nigh, there emerged sharp differences among the political luminaries. This was evident in the third Lancaster Conference held in England where representatives of Kenya African National Union (KANU) which was dominated by the majority ethnic communities, and those of Kenya African Democratic Union (KADU) which was representing minority ethnic groups, differed on the political and economic structure of Kenya.

However, Throup & Hornsby (1998:12-20) observe that after independence in 1963 the leading political parties, the Kenya African National Union (KANU) and the Kenya African Democratic Union (KADU) embraced the politics of ethnicity. Kenyatta used an ethnic cabal to consolidate power in the office of the president and marginalised his erstwhile liberation colleagues such as Odinga. In fact, Kenyatta and Moi introduced the single party regime with claims that this would foster national unity, yet it was a tool to fight off those perceived to be dissenters (Mutua, 2008:40). During Kenyatta's rule there was no clear separation of power in the three arms of Government pitying the judiciary and the legislature at the cost of a powerful presidency. Majority of the powerful politicians came from the president's backyard and they changed the constitution at will to ensure that Kenya was under one party system and thus, concentrating power in the office of the presidency (Ogot & Ochieng,' 1995:106). One would possibly wonder whether or not there were other competent personnel who could handle some of those responsibilities.

In the view of Haugerud (1995:51), this was not only retrogression but, it also opened the door for dictatorship to thrive as evident in the law of detention without trial. The unfortunate thing about this way of ruling says Osaghae (1994:6) was that negative ethnicity rather than being controlled, thrived instead. This went on for many years until when Kenyans went for each other's throats, following the disputed election

results in 2007 and partly 2008, when the position of the Prime Minister which was part of the original Governance structure and had been scrapped off was brought back but later scrapped off by the 2010 Constitution. Today in Kenya, there is a clamour from certain quarters that the post of the Premiership be re-introduced as a way of accommodating many in the governance structure under the slogan "the winner takes it all".

3.4.1 Jomo Kenyatta's Regime

During the Jomo Kenyatta regime, the ethnic divide which had been planted by the Colonialists expanded even more given the fertile soil that favoured its growth. Jomo Kenyatta exercised his presidency so informally such that it became impossible to separate between KANU the ruling party and the ethnic grouping Gikuyu, Embu, Meru Association (GEMA). As Himbara (1994:27, 94-95) observes, the office bearers of GEMA and KANU were the same personalities. With the passing of time, GEMA became more powerful than KANU evidenced by their domineering not only Kenya's political but also economic landscape (Throup & Hornsby, 1998:37).

According to Kanvinga (2006:373), it is a general practice that the way cabinet slots are distributed in any given country determines how much cohesive that country is. He further observes that different ethnic groups in a particular country feel either included or excluded from the government of the day based on the sharing of cabinet positions. The Kenya Human Rights Commission (2008:101-102) report concerning Cabinet appointments in Jomo Kenyatta's regime, is quite revealing. The appointments to Cabinet positions right from 1963-1978 was skewed in favour of the President's ethnic group. In fact, in 1968, Kenyatta had a total of 8 cabinet slots occupied by Kikuyu

ethnic group. This was also seen in the appointment of the Permanent secretaries who wielded immense power (Khapoya, 1980:20).

The KNHC (2008:102) report indicates that in the year 1969, the Kikuyu ethnic group had eight Permanent Secretaries out of 21 total slots. This, according to Chrimes (2016:39) explained the noise of discontentment among many Kenyans in 1964, who were against Jomo's ethnicization of Kenya's public service. The report concludes that throughout Jomo Kenyatta's tenure, his Kikuyu ethnic group had a disproportionately higher representation in the cabinet than any other community.

While it is true that the Kikuyu ethnic group is the largest ethnic group in Kenya, the difference in the ratio of appointments either to the Cabinet and the civil service at large, suggests that Kenyatta either excluded those perceived as opposing him or marginalized them intentionally for his own political interest. This in itself created a fertile ground for negative ethnicity. While it is illogical to expect all ethnic groups to serve in the limited cabinet positions at the same time, an inclusive government would reorganize and rotate cabinet positions and other appointments to accommodate as many ethnic groups as possible over time.

3.4.2 Moi's Regime

The shift from Kenyatta to Daniel Arap Moi in 1978 saw KANU assume a prominent place in Kenya's politics. Many politicians began and ended their careers with KANU. During this regime, power was centralized in the Presidency and the ruling party KANU, to the extent that President Moi and KANU were synonymous. Additionally, possession of KANU membership card was all entire one needed to access the socio-economic privileges from the statehouse (Throup & Hornsby, 1998:37).

President Moi began his reign while promising to follow in the Jomo Kenyatta's footsteps. According to Throup & Hornsby (38), Moi had established himself in power and now it was everybody to follow in his footsteps whose philosophy of peace love and unity that contained elements of Christian morality, development and African socialism, was just but a means of asserting himself. From Asingo's (2003:22) perspectives, there were those who found issues with this *Nyayo* (footsteps) philosophy, because it only helped Moi to perfect some negative practices that characterized Jomo Kenyatta's regime like corruption and negative ethnicity. Kartz (1985:158) argues that contrary to its portrayal as a means of enlisting all people for development projects, *Nyayo* philosophy became a whip to those who would oppose him. It is true that Moi came from an ethnic community whose numbers were not as populous as the Kikuyu, hence, his actions of having prior arrangements of dealing with dissenters may be justified.

However, Moi began his reign so well disguising his real nature by granting presidential amnesty to political detainees. What he forgot was to address the socio-economic challenges that bedevilled the country at that time that led to many dissenting, voices. Because Moi was a loyalist to Kenyatta, he expected the same to be given to him but he was not given (Friedman Sabar, 1997:27). Many of the politicians who lived in Moi's time saw him as a push over (Morton 1998:12830; Russell 1999:69, 71) as compared to Kenyatta's inner circle like Charles Njonjo (Attorney General), Njoroge Mungai (Minister of Foreign Affairs) and Mbiyu Koinange (Minister of State), who were among the Kikuyu elites. Perhaps they were wrong to think so, as things unfolded. He stayed in power for 24 solid years and only left because the constitution did not favour his re-election. Incidentally, once in office he sought to create a power base different from Jomo's, owing to the knowledge he had that Kikuyu

ethnic group could get him out of power any time. Because of fighting those opposed to him, Moi's reign was continually characterized by personal insecurity (Odhiambo, 2012:227) evidenced in the regular reshuffles of his cabinet, not owing to inefficiency, but in earnest effort to scuttle any other centre of power.

The Daily nation of 24th December, 2002 described Moi as "mistrustful, calculating, scheming, sly politician who had no qualms about reneging on his promises". During his reign therefore, the politics of patronage and sycophancy was developed at the expense of economic and political stability in Kenya.

Concerning Cabinet appointments, Moi started off by making some changes in the Jomo's Cabinet (Khapoya, 1980:22). The first change was the moving of Mbiyu Koinange from the Ministry of State to the Ministry of Natural Resources, while Oloitiptip moved from Ministry of Natural Resources to the Ministry of Home affairs as a reward for having stood with him when others wanted to bar him from assuming the presidency of Kenya. Driven by the need to allocate and redistribute power to his Kalenjin ethnic group, Moi started increasing the number of cabinet slots to his people. He first began by bringing on board different groups from the Kalenjin sub-ethnic groups like the Pokot, Kipsigis, Tugen, Marakwet, Sabaot, Nandi and Keiyo.

From the records of KNHRC (2008:105) report, the period between 1979 and 1988 saw the representation of the Kalenjin ethnic group in the appointments to Cabinet and civil service increased from 11 percent to 22 percent. In order to achieve a balance, Moi reduced representations to all other ethnic groups. For instance, the report has it that the Kikuyu Permanent Secretaries (PS) were reduced from 30 percent to 22 percent, Luhya (PS) reduced from 11 percent to 6 percent, Meru reduced from 11 percent to 3 percent etc. The only exception was with the Luo whose (PS) rose from 4 percent to 13 percent and Kamba (PS) from 7 percent to 13 percent.

These figures changed when KANU won the 1992 elections where Kikuyu and Luo ethnic groups overwhelmingly voted for the opposition. The report says that they were represented in the cabinet with one slot each from their nominated members as a way of fighting back. Therefore, like Jomo Kenyatta, Moi stalked the Cabinet and the civil service with people from his ethnic backyard, thus fanning the already lit fires of negative ethnicity.

Therefore, throughout Kenyatta's and Moi's regimes the 'stick and carrot' approach was employed where, socio-economic resources were concentrated in places perceived to be supportive of the regimes. There are many reasons that explain why both Jomo Kenyatta and Arap Moi ruled fairly longer (15 years and 24 years respectively). Both wielded ethnic cards that protected them from those of other ethnic groups besides, political manoeuvres that prevented other ethnic groups from occupying presidency. Thus, both perpetuated negative ethnicity majoring on who should not be the leader instead of who should be.

3.4.3 Kibaki's Regime

The Presidency of Mwai Kibaki of the National rainbow Coalition (NARC) was a signal of coalition politics in Kenya. NARC was an ethno-regional alliance made of National Alliance Party of Kenya, the Liberal Democratic Party and thirteen other small ethnic based political parties. The Kibaki's two cabinet formations were unique and were a replica of the times in which they were formed. His 2002 cabinet represented the multi ethnic picture of those in the coalition. But the 2007 cabinet, which came as a result of a disputed election, was that one of a coalition government. In this cabinet, he did not have the freedom to choose anyone he wanted. This is what motivated him to choose an ethnically balanced cabinet. Later on when the Memorandum of Understanding (MoU) was dishonoured, the envisaged equitable

sharing of power among the ethnic groups was disregarded (Kinyanjui & Maina, 2008:86).

Just like his predecessors, the distribution of cabinet positions this time revealed that the Kikuyu and the Luhya ethnic groups of the president and the vice president respectively, received the highest share of cabinet slots. However, ethnic minorities were fairly well represented in the cabinet, with one third of the slots taken by the Meru, Maasai, Somali and coastal communities. There were no systematic attempts to reserve certain cabinet posts to members of the president's ethnic group as had been the case during, the Kenyatta and Moi regimes (KNHRC, 2008:106).

3.4.4. Uhuru Kenyatta's Regime

Uhuru Kenyatta is the son of Jomo Kenyatta, Kenya's first president, and a political mentee of Moi (Asingo, 2018:107). Much of what Uhuru did with his first cabinet appointments partly replicated the use of ethnicity in Kenya. That explains why the distribution of Uhuru's cabinet in 2013 is probably the least balanced in respect to the cabinet slots awarded to the ethnic groups in relation to the existing demographics. This is explained by the veto power that was vested in the majority of parliamentarians that supported both the President and his Deputy.

Surprisingly, the Kikuyu and Kalenjin ethnic groups from which the president and deputy president respectively hail, were overrepresented, together with Kenyans of Somali origin. Yet, the Luo, Kamba and Luhya whose members voted largely for the opposition were grossly underrepresented (NCIC, 2016). It should be noted however, that though the Kenya 2010 Constitution had put a limit on the number of Cabinet slots one can create, it was never envisaged that one would allocate cabinet slots to many of his ethnic people at the expense of other ethnic groups.

However, Kenyatta significantly empowered minority communities through his cabinet appointments, both in terms of numbers and the weight of their cabinet portfolios. For the first time, Somalis who were not represented in Jomo Kenyatta's Cabinet and had only one cabinet representative during Moi's tenure were now represented by three Cabinet Secretaries. In fact, apart from the President and his deputy's ethnic groups, the Somali ethnic group was the third most hired ethnic community in the Uhuru cabinet. The 2010 constitution created fifteen constitutional commissions of which thirteen were dominated by the Kikuyu ethnic group (NCIC, 2016).

Furthermore, records from the NCIC (2016) revealed that the Kikuyu ethnic group formed 22.2 percent of the total Parastatal Chief Executive Officers (CEOs), followed by Kalenjins and Luos at 16.2 percent cumulatively. Thus, against the total population of less than 10 percent, nearly 40 percent of all the Parastatal CEOs came from the President and the Deputy President's ethnic grouping respectively. Interestingly still these CEOs are the ones to oversee the hiring process. No wonder the records showed that majority of the Parastatal employees and their heads came from the ethnic backyards of the CEOs (NCIC 2016).

3.5 Understanding Negative Ethnicity in Kenya

The theoretical aspect has provided the glasses through which we can understand that ethnic politics have been natured in an environment typified with manipulation and Exploitation of the ethnic card for selfish interests. Although the beginning of ethnic consciousness is traced back to the colonial period, the salience of ethnic identity becomes much more apparent in the post-colonial era. This is in part due to the perceived benefits that come along with political power as well as the misconception

that the ascendance of an ethnic kingpin to the highest political position is equivalent to the ascendance of the entire community to such position.

Therefore, this explains the intense political and ethnic rivalry witnessed in every electioneering period as well as the intense ethnic tensions and voting patterns. To emphasize the role played by ethnic identity in party affiliation, whenever a leader from a particular ethnic group is frustrated within the political party, his/her exit means the party also loses the support of the ethnic group. Some examples of these include the departure of Jaramogi Oginga Odinga from KANU to form the Kenya people's Union (Geertz, 1970:711), the departure of Raila Odinga from Ford-Kenya to form the National Development Party in 1997 where he was followed by all members of parliament from his Luo ethnic group (Daily Nation, November 13, 1997).

More importantly, the existence of several ethnic groups should not be a stumbling block to national cohesion and progressive development and as a matter of fact, it could serve to the advantage of the nation if these groups held the government accountable and demanded enhanced quality and efficient service delivery. Multi-ethnicity only becomes a bane when there is wilful marginalization of certain ethnic groups due to the politicization of ethnicity by self-aggrandizing political elites who stir up ethnic emotions in a bid to capture political power. This notion will closely align us to the instrumentalists' school of thought, but importantly we cannot overlook the Primordialists and the social constructivists.

It is the belief of this study that the historical handshake provides a unique opportunity to de-ethicize Kenya's politics, fight corruption and to enhance meritocracy in the public and private sectors. It is evident that neither devolution, as currently designed, nor power sharing as crafted in 2008 has effectively addressed the problems of ethnic exclusions in Kenya. In fact, political coalitions have largely been informed by ethnic

calculations and hence based on promises of ethnic rewards. The bigger an ethnic group, the more attractive it is as a coalition partner. Minority communities are thus left out from the political and decision-making process. Devolution too has been designed and executed in a way that replicates the ethnically-biased resource sharing and eschewed opportunity distribution strategies. Both coalition-building and devolution experiments done in Kenya so far stand guilty of embracing and glorifying ethnicity as a basis for local and national politics.

3.6 Ethnicity and Ethnic Stereotyping in Kenya

According to Peter Kagwanja (2003:26), of the many ethnic groups living in Kenya, the Kikuyu accounts for 20 percent, Luhya, Luo, Kalenjin and Kamba represent roughly 10 percent to 15 percent each. Generally speaking, ethnic identity in Kenya can be clearly deducted from an individual's name, appearance, language, skin colour and accents. Ndonye *et al* and Hornsby (2015:47-48) opine that stereotypes concerning this ethnic group or that, is a common thing in Kenya. This takes various forms but among the common ones include; the cooking skills of the Luhya, the untrustworthy money-loving of the Kikuyu, the aggressiveness of the Luo, the athletic ingenuity of the Kalenjin, and the primitivism of the Maasai people. Although, these stereotypes are jokingly used, they have over time become definitive of the socio-political and economical spheres of Kenyan people and sometimes have been used to fan negative ethnicity. This study considers the 2007-2008 post-election violence as one such known example.

The ethnic clashes reported between the Kikuyu ethnic group on one hand and the Kalenjin and Luo ethnic groups on the other, after President Kibaki was announced as the winner of the hotly contested presidential elections, was a wakeup call to find a long-lasting solution. This violence resulted in the death of 1113 people, and left 3561

badly wounded, apart from destruction of property (HRW, 2008:22). Accordingly, there were so many ethnic hate messages that were doing rounds in the vernacular radio stations (Kituri, 2003:68), the social media was flooded with text messages (Makinen and Kuira, 2008:331). These messages had a common theme-ethnic stereotypes like; Kibaki was "a snake" symbolizing 'mistrust and cunning' that needs to be gotten rid of (HRW, 2008:36), while Odinga was referred to as "the beast from the west" symbolizing the 'violence nature' of the people from western (Yieke, 2008:16). It was further asserted that Odinga who comes from a community that does not practice circumcision, was a child who could not be trusted with leadership of a country (HRW, 2008:4). In support of these views, Mbugua (2007:338-358) states that different ethnic groups have been stereotypically profiled as follows: the Gikuyu (thieves), Luo (stone throwers), Luhya (good watchmen), Maasai (backward), Kamba (super cooks and sex athletes) and the Kalenjin as (illiterate looters).

Hornsby (2013:257) traces these stereotypes to independence days, arguing that back then, there was fear of ethnic dominion that would arise from political and economic marginalization. This probably was because much of the interactions between ethnic communities today was not as much then. Mkangi and Githaiga (2012:3) supports this view by arguing that, since Kikuyu ethnic group had played a leading role in Mau Mau rebellion, their political elites arrogated themselves the right to rule perceiving themselves smarter and entrepreneurial than other ethnic groups.

However, (Ajulu, 2002:260-261) states that even when President Kenyatta a Kikuyu, was finally given the mandate to rule the country, there was ethnic threat from the then Luo people. Kituri (2013:72) suggests that the only possible way to respond to these threats was to marginalize the Luo people by denying them access to state power and further relegate them to a permanent opposition in national politics. These among other

events definitively shaped and embedded the stereotypical untrustworthy, land grabbing Kikuyu and rebellious Luo in the minds of the Kenyan people.

From Luke's perspective, Tokunboh (2006:1251) observes that by using the ethnic undertones, Luke transfers his hearers away from ethnocentrism to an affirmation of the value of ethnic unity couched within an inter-ethnic social identity. In Kenya, most of the ethnic labels (stereotypes) come from political platforms and much interest coalesces around those who have been in power. He further argues that the worst form of stereotyping in Kenya concerns how ethnic groups say about outsiders. For example, the best way of showing the otherness of the Kisii ethnic group by the Kikuyu is by reference to the OT stereotypes and ethnic profiling. Mbugua quotes a famous story aired on Tusker Project Fame as saying that a Gikuyu father said to his son who wanted to marry a Kisii girl; "*Niuui Ayahundi tutiguranaga na Akalidei?* (Do you know that we Jews do not intermarry with Chaldeans?) The father's point from the concept of the chosenness seems to be saying "the House of Mumbi as an integral unit of God's chosen people, should not mix with other ethnic groups. This does not only apply to the above-named ethnic groupings, rather it cuts across all the ethnic identifications in Kenya. In essence, the challenge of negative ethnicity in Kenya is a replica of negative ethnicity implicit in the lawyer's answer "the one who showed compassionate". The non-willingness to name the Samaritan as a good person as set in the story only confirms the existing stereotypes.

3.7 Religion and the Kenyan Context.

As already stated, ethnicity requires a sense of belonging and consciousness of the boundary markers that differentiates between members and non-members. Therefore, investigating the role of religion in maintaining ethnic boundaries is rewarding for Kenya. Donald Smith (1970: 33-56) argues that whenever one wants to assess the

impact of religion in expression and maintenance of an ethnic group, it is not just a matter of religion as part of the boundary components, rather, which religion? Therefore, Inter-ethnic animosity may result from each ethnic group's convictions that its brand of religion is superior compared to others. As already stated, the conflict between the Jews and Samaritans was to some extent fuelled by religious questions especially the place of worship (John 4). Ethel Dunn and Stephene Dunn (1973:46) demonstrate that a religiously grounded ethnicity has much power over irreligious ethnic groups as seen in marriage among Muslims. They argue that though Muslims are ethnically diverse, they are unlikely to marry from their own ethnic groups that are not Muslim.

Waruta D. W. (1992:127-28) states that ethnic animosity in the church today has robbed the church of the ability to create a universal ethnic community of Jesus. Accordingly, he says that most of the churches in Kenya are ethnic in formation and leadership. Riddled with inter-ethnic conflicts just as much as what goes on out there in the political space. Looking at the history of the Christian Church, one can see the close connection between the methods of evangelism and negative ethnicity. Since Missionaries concentrated on given ethnic groups for evangelization, their approach resulted in an ethnically grounded church where, even worship is conducted in that ethnic group's language without due diligence and sensitivity to other people from other ethnic groups.

Leadership and administrative roles of most of these Churches normally take an ethnic inclination, and whenever new regions of the church are opened, they too follow an ethnic boundary. While the church is to grow to everywhere, the ethnic cloak that the church wears though justified by language and cultural considerations, it is a big let-down for the community of believers and may hinder the spread of the gospel in the

long run. Consequently, in the words of Aylward Shorter (1999:28-29), "the church has become both a victim and an accomplice of ethnocentrism". Expounding on this challenge, Crocombe (2007:1) says that the Seventh-day Adventist Church in South Africa sided with the government's Apartheid system because, the issue of separation and discrimination based on race was already in the Church. This is also true even in Kenya where leadership of every newly curved out regions of the SDA Church is ethnically inclined, and given that Kenyan ethnicity is devolved regionally, the SDA Church knowingly or unknowingly has contributed to the challenge of negative ethnicity in Kenya.

Similarly, linking the role of the church and what happened in the Rwandan genocide, a Rwandan based Jesuit said the following;

> My faith as a Christian has been affected seriously, in the sense that I cannot realize that such evil could happen in a country where so many people are Christians and where there are so many Catholics (over 65 percent) with such influence in education. What have we been doing as Christians and as priests? How can we preach the love of God, the compassion of God, in this situation? All these questions rise from an experience of the deep mystery of evil that is so consistent and so strong that its power is prevailing (David Hollenbach, 1996:13-17).

The church is called to be a harbinger of moral truths that guides the community, and establishes a trans-ethnic community that is built on love. But, since the church has been a victim of negative ethnicity, the challenge lies with the church on how to turn this monster of negative ethnicity into a rich multi-ethnic church of Christ.

In Kenya the 2007-8 Post election violence got the Christian church off-guard. Duati Kahura's (2017) article in the Elephant (internet publication) states that many of the churches in Kenya sided with a presidential candidate who belonged to their religiously grounded ethnic church. For instance, the PCEA openly supported PNU's Mwai Kibaki. The Muslims due to their memorandum of understanding with Raila Odinga, supported him man to man. This does not mean that individual faithful clergy men

have not stood to oppose the church' apparent contradictions and paradoxes. For instance, Cardinal Njue was at that time so vocal in reprimanding the church for taking sides with the political class.

Therefore, the church came in later to offer spiritual and material support but after many lives had been lost and property destroyed. The siding of the church with certain politicians is akin to fanning negative ethnicity. This challenge exists in all churches in the manner in which leadership is appointed. Wosyanju (2017) posits that leadership and power positions in Kenya's mainstream Churches follow ethnic arrangements, and even the creation of new regions or dioceses also follow the ethnic boundaries, with each of the ethnic groups clamouring for a Bishop from their own ethnicity. This problem of negative ethnicity seems to be more in the church than even the political arena. From the above, one can see that religion in general and Christian Church in particular have created space for more ethnic innuendos in Kenya, and given that Christianity is the major religion, any efforts that do not start with the Church in the fight against negative ethnicity, are bound to fail miserably.

3.8 Conclusion

This chapter has investigated how ethnically conditioned human relationship are in Kenya. Indeed every aspect of life in Kenya ranging from religion, food, economic activities, political affiliations and to some degree geographical situation, are largely determined by one's ethnic affiliation. Therefore, these ethnic enclaves have influenced Kenya's politics, democracy and socio-economic agenda of the country since independence. The next chapter provides a Social Scientific exegesis of the Parable of the Good Samaritan, seeking to demonstrate its relevance in reducing negative ethnicity.

CHAPTER 4: SOCIAL SCIENTIFIC EXEGESIS OF LUKE 10:25-37

4.0 Introduction

The previous chapter did an analysis of negative ethnicity in the Kenyan space with a view of establishing the nature of human relationships in Kenya. This chapter offers a social scientific exegesis of the parable of the Good Samaritan (Luke 10:25-37) from its contextual setting to assess its meaning for Luke's audience and also to suggest its pertinence to contemporary interest in reducing ethnic violence. The chapter, first presents an exegetical analysis of Luke 10:15-37, aimed at determining how Jesus used the parable to turn the table upside down in relation to ethnic identities in Luke and their relationship to the great commandment of love for God and fellow human beings. After this, the chapter links the exegetical results to the prevailing challenge of negative ethnicity in Kenya.

4.1 The Greek Text and English Translation

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; and behold a certain lawyer stood up testing him saying teacher what having done will I inherit eternal life?

25 ὁ δὲ εἶπεν πρὸς αὐτόν ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; and he said to him, "What is written in the law? And how do you read?"

26 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶἐν ὅλῃ τῇ ψυχῇ σου καὶἐν ὅλῃ τῇἰσχύϊ σου καὶἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. And answering, he said, 'Love the Lord your God with all your heart and all your soul and all your strength and all your mind and your neighbour as yourself.

28. εἶπεν δὲ αὐτῷ ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ. He said to him, you have Answered rightly, these do and you will live.

29. ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν καὶ τίς ἐστίν μου πλησίον; and desiring to justify himself, he said to Jesus, who is my neighbour?

30. ὑπολαβὼν ὁ Ἰησοῦς εἶπεν ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰερειχώ, καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. Having taken up, Jesus said, a certain man was going down from Jerusalem to Jericho and fell among robbers who having stripped him and having inflicted wounds went away having left him half dead.

31. κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁ δῷἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. Now by chance, a certain priest was coming down on that road and having seen him, he passed by on the opposite side.

32. ὁμοίως δὲ καὶ Λευείτης κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. Likewise, a Levite also having come to the place and having seen, he passed by on the opposite side.

32. σαμαρείτης δέ τις ὁδεύων ἦλθεν κατ᾽ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, But a Samaritan who was journeying came to him and having seen was moved with compassion.

33. καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δαὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. And having approached, he bound his wounds pouring oil and wine, then having put him on his beast, he brought him to an inn and he took care of him.

34. καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. And on the next day having taken out two denarii he gave to the inn

keeper and said to him, “take care of him and whatever more you spend, I will repay you on returning”

36. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;
Who of these three was a neighbour to the one who fell among the robbers?

37. ὁ δὲ εἶπεν ὁποιήσας τὸ ἔλεος μετ’ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς πορεύου καὶ σὺ ποίει ὁμοίως. And he said, “The one who showed compassion towards him”. And Jesus said to him, “Go and do likewise”.

(Greek New Testament Nestle Aland 1904 & personal translation).

4.2 The Limit of the Text

The change of place and audience of the passage in question indicates that Luke 10:25-37 is a separate unit (Howard Marshall, 1978:445). For instance, Luke 10:1-24 presents Jesus as sending out the seventy-two disciples to preach the gospel (10:1-12). Then he criticized the Galilean cities that did not welcome his message (10:13.16), followed by the rejoicing of the seventy-two (10:17-241). It is here that the lawyer, whose aim was to tempt Jesus, interrupts the previous scene and begins a new one. The presence of the lawyer, his testing of Jesus and his question about what he must do to obtain eternal life signals the start of a new unit in Luke 10:25. The dialogue between Jesus and the lawyer ends in Luke 10:37. The question one would ask is whether the dialogue between Jesus and the lawyer is part of this parable.

Howard Marshall (1978:440-450) in situating the limits of the parable of the Good Samaritan, proposes that the parable of the Good Samaritan (Luke 10:29-36) cannot be removed from the introductory dialogue between Jesus and the lawyer (10:25-28). He argues that since the teaching in Luke 10:30-35 originated with the lawyer’s question

in 10:29, it is better to consider the whole of 10:25-37 as a unit. This position is corroborated by Arland J. Hultgren (2000:92-103) and Snodgrass (1992:338-62).

Furthermore, Luke's gospel employs the formula καί ίδού when something new is introduced at the close of a narrative, or at the beginning of a new narrative. This seems to make sense owing to the fact that this passage of Luke 10:25-37 is introduced by the phrase καί ίδού, "and behold". It is used to strengthen the vividness of the text by inviting the reader to attend to what is said. Consequently, the introductory καί ίδού, could be considered as a uniquely Lukan creation.

Luke 10:25-37 can be subdivided further, but these subdivisions do not preclude the unity of the passage. The same persons (Jesus and the lawyer) at the beginning and at the end of the unit (10:25, 37), the common theme of doing what is right, and common vocabulary, indicate that Luke 10:25-37 is a unit and not two independent narratives. However, Thiessen G. (1990:382) proposes that Luke 10:25-37 is made up of two parts, the first being the lawyer's question and the second, the narrative of the Samaritan. This does not mean that the two renditions are different, since the same lawyer and the same Jesus are in both. Accordingly, to appreciate the force of the parable at 10:3037, it is necessary to examine both parts of this unified composition.

4.3 Textual Variants

While, it is true that the parable of the Good Samaritan is only found in the third Gospel, the way the passage begins, namely; "teacher, what must I do to inherit eternal life?" Luke 10:25, is an echo of what is found in Matthew and Mark. In the Matthean and Markan account, the Pharisees and Scribes asked Jesus "which is the greatest of the commandments" Matt 22:35-40 (Mark 12:28-31). One thing that is common to all

the three accounts, is the answer “to love God and neighbour” therefore one can argue that over time, the Matthean and Markan texts may have had a bearing on the Lukan text.

4.4 Structure of the Parable of the Good Samaritan

The parable of the Good Samaritan (Luke. 10:25-37) is uniquely Lukan and is not included in other gospel books. Additionally, there have been various positions held in relation to the structure of the parable in Luke's Gospel. For instance, John Crossan (1974:71-72) divides the parable into two parts; First, from verse 25-29, 37, as an exemplary story that belongs to the historical Jesus and the second from verse 30-36, as most likely at Lukan creation. This view is based on the fact that the first part of the text under discussion was a common teaching methodology of the times and, therefore, could very well have belonged to the historic Jesus.

However, Fitzmyer (1981:85) in trying to locate the parable of the Good Samaritan, posits that the parable falls into the fourth part of the Gospel (9:51-19:46) preceded by the infancy narrative (1:5-2:52), the preparation for the public ministry (3:1-4:13) and the Galilean ministry (4:14-9:50). It is succeeded by the ministry of Jesus in Jerusalem (19:28-21:38), the passion narrative (22:1-23:56), and the resurrection narrative (23:5624:53). This part of the Lukan gospel that houses the Good Samaritan is popularly known as the Journey section, one of the three parts in to which the ministry of Jesus is divided namely; the Galilean ministry, Journey to Jerusalem and the Jerusalem ministry.

Concerning the literary effect of the journey section on the gospel of Luke, Fitzmyer (1981:86-90), observes that it introduces a major new section of the story. Mark’s

Gospel consisted basically of two parts; the ministry of Jesus in Galilee, and the passion of Jesus in Jerusalem. Luke has added a new section, the journey of Jesus (from Galilee to Jerusalem), which is just as important as his ministry and his passion. The emphasis of the material in the journey section is on the teaching of Jesus. Thus, the reader of Luke's Gospel perceives that Jesus' teaching is just as important as his earthly ministry and his passion.

Moreover, the parables in this section are also uniquely Lukan: the Good Samaritan (10:2537), the Friend at Midnight (11:5-13), the Rich Fool (12:16-21), the Barren Fig Tree (13:6-9), the Lost Coin (15:8-19), the Prodigal Son (15:11-32), the Unrighteous Steward (16:19), the Unrighteous Judge (18:1-8) and the Pharisee and Tax Collector (18:9-14).

Klyne Snodgrass (2008:344) suggests that the parable of the Good Samaritan can be subdivided into seven subunits. The first subunit (10:30) begins with a short presentation of the main protagonist. A certain man is going down to Jericho. He falls into the hands of brigands who leave him half-dead. The second (10:31) and third subunit (10:32) present the attitude of the priest and the Levite toward the wounded victim. The two are introduced in the same way as both happened to be travelling the same road. Both come to the place, both saw the victim, and both ἰδὼν ἀντιπαρῆλθεν (passed on the other side). The fourth unit (10:33) depicts the attitude of a Samaritan who, like the two officials, comes to the place and sees the victim. However, unlike the previous two, the Samaritan does not pass on the other side. Instead, he stops, and moved with pity, he takes care of the victim.

The next two subunits, five (10:34a) and six (10:34b), depict how the Samaritan dresses the man's wounds and takes him into the inn to care for his needs. Finally, the

seventh subunit returns to the theme of the journey. Before the Samaritan left the Inn, to proceed with his travel, he paid some money and promised to pay any other expenses incurred in the process of treating the wounded victim (10:35).

Commenting on the structure of the parable of the Good Samaritan, Crossan (1974:6263) considers Luke 10:30-36 by itself, apart from the present setting, and he proposes a chiastic structure that looks like this;

a. Luke 10:30a; a certain man who fell among the robbers

b. 10:30b; how the robbers treated the victim

c. 10:31-33; the priest and the Levite and Samaritan

b^1 10:34-35; how the Samaritan treated the man

a^1 10:36. The one neighbourly to the man who fell among the robbers

Thus, one can see this beautiful structure in the parable of the Good Samaritan, explicated in the entire Gospel of Luke and even the Bible that is purely chiastic in structure.

4.5 Exegetical Comments on Luke 10:25-37

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω (And behold a certain lawyer stood up tempting him saying teacher what having done will I inherit eternal life). Luke situates the parable of the Good Samaritan within a framework of conflict. Creed Martin (1930:150) explicates this point by saying that a picture of a Samaritan on the road between Jerusalem and Jericho is incompatible with the relationship that existed between the Jews and Samaritans of Palestine at that time. At some point during the course of the journey of Jesus and his disciples to Jerusalem which began at Luke 9:51, νομικός (a lawyer)

stands up ἐκπειράζων (tempting) Jesus with the question "Teacher, what shall I do to inherit eternal life?" (10:25).

The choice of the word νομικός is crucial in this passage. Creed (152) suggests that this word appears six times in Luke, never in Mark which is supposedly the source that Luke read from. In Creed's view, the Gentile Luke may have substituted it for the Jewish γραμματέων as used in Mark 12:28. According to Malina (1993:34-37), the gist of the text is found in the social dynamic of "challenge and response" ever known in the Mediterranean culture. He further opines that this "Challenge and response" presumed that Jesus and the lawyer engaged in the dialogue were equals, which is not true in this case. The lawyer is a human being and Jesus is his creator. The lawyer is finite, while Jesus is infinite. The choice of the questions may have made the lawyer to think highly of himself but as the discussion progresses, he discovers that rather than him putting Jesus to shame, it is himself who is ashamed.

The verb ἐκπειράζων is a strong intensive form of the ordinary word only found in two other occasions in the New Testament (Morgan Campbell, 1931:138-139). Morgan suggests that term is first used by Jesus when he told Satan "…thou shall not tempt the Lord your God" and secondly, Paul used the term in I Corinthians 10:9 warning people against putting Jesus to temptation. Similarly, Caird B. (1963:148) holds that as a lawyer, he tried to challenge Jesus with an aim of shaming him by way of Jesus' failure to give satisfactory answers to the question or at least give one that is inferior. But instead of answering the question, Jesus answers by way of asking questions. "What stands written in the Law? How do you read (interpret) it?" Jesus employs a standard tactic in the pattern of challenge and response (frequently seen in his controversies with opponents in all the gospels) of posing a question in reply to a question. This forced the lawyer to reply by quoting first, Deuteronomy 6:5 and then Leviticus 19:18 (10:27). Jesus then sought to end the discussion, "You have answered well, do this and

you will live" (10:28). This is a closure with a sting, since it suggests that the lawyer may not yet be fulfilling these commandments and may not have life, meaning life in the present, not necessarily the eternal life of v. 25.

Jesus used the question of the lawyer to introduce the parable of the Good Samaritan that is only found in his gospel. Allan Culpepper (1995:227) proposes that the lawyer must have been smart among his peers and perhaps having been found to be better than others, he wanted to measure his ability against the new teacher on the horizon, thereby assuming equality with Jesus. Therefore, it is probable to see why verse 25 says, he stood up to ἐκπειράζων (tempting) him. The verb is Present, participle active, which speaks of tempting continually. While Green Joel (1997:427-428) sees the aspect of challenging Jesus in the verb ἐκπειράζων, Marshall (1978:42) sees a recognized religious leader testing the unofficial teacher to see whether or not he knows the law. This study opines that the verb in question includes both the motif of challenging the social space of Jesus as well as demonstrating his need of deeply held issues that could not be easily unravelled in the school of law. The idea behind the continuous tense of the verb is that, the lawyer was fully armed to take the conversation further without ending.

In Verse 25, the verb ποιήσας is an aorist participle active that speaks of an event done at a particular point in time that may lead to eternal life. Plummer Alfred (1901:284) suggests that the tense of the Greek term ποιήσας implies that by doing a certain thing, eternal life is secured. The Lawyer knows that eternal life is a gift to be received by faith and appreciated, but wanting to test Jesus he asks what was to be done instead. His use of the verb κληρονομήσω (inherit) is interesting. This verb is future indicative active. The indicative mood suggests that eternal life is certain, it is a reality but contingent upon doing. The assumption to this question is that the Lawyer wants to know what one needs to do in order to impress God and thus gain eternal life. Craddock

(1994:1.50) says, the lawyer asked his question, not to gain understanding, but to shame Jesus. This probably was to make him remain relevant among his peers, as one who had stood against this mighty teacher in town.

Verse 26. ὁ δὲ εἶπεν πρὸς αὐτόν ἐντῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; And he said to him, what is written in the law'? How do you read? Green (1997:428) observes here that Jesus having been challenged in respect to his status as a teacher redirects the challenge with a counter question. Jesus' answer brings to view the debate toward the law. The verb γέγραπται (What is written?) is a perfect indicative middle or passive. Perfect here shows that the action is completed but the effects are certain. Indicative mood shows the certainty of the writings. Probably referring to the already written scriptures whose authority is binding and trustworthiness is assured (Morris Leon 1999:2015). The word πῶς (how) is significant. Jesus does not say, "What does the law say'?" Rather he says, "How do you read the Law?" Thus, the problem is not the Law but its interpretation.

The verb ἀναγινώσκεις; (how do you translate" read or interpret?) is present indicative active suggesting that there is no doubt the lawyer knows and has been reading continuously, but the issue is that, how one reads the written scripture may either lead to correct interpretation or misinterpretation of what is written (Green, 1997:428). Perhaps Jesus wanted to draw the lawyer's attention from their age long erroneous interpretation of the scriptures that led them to behave the way they did.

27. ὁ δὲ ἀποκριθεὶς εἶπεν ἀγαπήσεις Κύριοντὸν θεόνσου ἐξὅληςτῆς καρδίας σουκαὶ ἐνὅλῃ τῇ ψυχῇσουκαὶ ἐνὅλῃ τῇ ἰσχύϊσ ουκαὶ ἐνὅλῃ τῇ διανοίᾳσου, καὶ τὸν πλησίον σου ὡς σεαυτόν. And answering, he said, "Love the Lord your God with all your heart and all your soul and all your strength, and all your mind, and your neighbour as

yourself". In this verse, the lawyer answered, "You shall Ἀγαπήσεις (love) the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your πλησίον (neighbour) as yourself" According to Reiling and Swellengrebel (1971:417-418), the verb ἀγαπήσεις is a future with a force of an imperative and continuity of loving the Lord in all ways and in everything. The emphasis being that the loving is not just an act of a moment but an attitude towards God.

The word πλησίον (neighbour) is an adverb. From Geldenhuys Norval (1950:313), the Old Testament and other Jewish writings consider the word πλησίον (neighbour) as referring to a member of the Jewish ethnic but not one who is a non-Jewish. However, from the teachings of Jesus Christ, πλησίον any person irrespective of ethnic or religious affiliation with whom we live or chance to meet, is a neighbour. It is undeniable from the discussion that Jesus understood the meaning of a neighbour from a different angle that was opposed to the lawyer's meaning.

Hanson K. (1994:183-194) opines that from social scientific perspectives, the word πλησίον belongs to the concept of Kinship which covers a broad spectrum of issues related to human relationships namely; genealogy and descent, marriage and divorce, and dowry systems and inheritance. Kinship is very central in human relationships and impacted on almost every part of life within any given social system in the 1st century Mediterranean world. While the lawyer assumed that the word was a straightforward term that can be understood by biology, it later turned out to be a social construction whose meaning went beyond his biologic knowledge. Because human beings exist in relationships either by blood or marriage, the term family is one that can easily be confused especially in relationship to other cultures where quite often than not it ethnocentrically confuses biology and culture.

Reading a Biblical text is important, but how one reads is very important since this is what determines what one understands. Julius Kithinji (2004:163) suggests that one aspect of reading is "with the ordinary" in which case the biases and opinions of the common people count more than the meaning of the text. In the case of the parable of the Good Samaritan, reading with the eyes of the Samaritans and Jews, one would ask whether or not the text supports prejudices and hatred meted on each other. The other way is reading the Bible text with a view of challenging the status quo. Whereas this approach to the reading of the Bible text shows a continuous need to read the Bible for social order and transformation. Thus, as long as the Bible remains as the source of hope and order, reading will continue. From the above, it is clear that no text contains meaning rather, it is discovered in the interface between the reader and the text.

Consequently, it is possible that someone reading the parable of the Good Samaritan may choose to celebrate the Jews and seek to crush further the Samaritans and vice versa. In essence, this un-informed mimicry will heighten negative ethnicity.

28. εἶπεν δὲ αὐτῷ ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ He said to him, you have answered rightly, these do and you will live. ὀρθῶς ἀπεκρίθης (you have answered correctly) is first aorist, passive, indicative, second person singular (Archibald Robertson 1930:151). τοῦτο ποίει καὶ ζήσῃ (these do and you will live). Reiling and Swellengrebel (1971:418) suggests that the imperative ποίει has the force of a conditional clause, "if you do that you shall live" yet the present tense of ποίει refers to a continued attitude. Thus, the emphasis of Jesus is on the being rather than on the doing as demonstrated by the lawyers' question.

29. ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστίν μοῦ πλησίον; And desiring to justify himself, he said to Jesus, who is my neighbour?

The verb θέλων (desiring) is present participle active, which speaks of a continuous action of wanting or desiring. Archibald (1930:152) opines that the lawyer must have felt convicted by the question he asked, but concealing this embarrassment, he asks another question as if to say that he had some point at first. Thus, the lawyer at all times wanted to present continuous arguments. He further argues that the verb δικαιῶσαι (to justify) is an aorist infinitive active, which speaks of being properly approved in a legal and authoritative sense. Thus, the desire to appear approved as demonstrated in his continuous debating about the law which in itself would lead to a delay in compliance to the same law.

The lawyer still bent to test Jesus asked "Who is my neighbour?" In other words, he can only obey the second commandment if he knows who his neighbour is. On the surface, the lawyer is asking who he must love but, at a deeper level, he is asking Jesus to define the boundaries so that he would know who he is not required to love based on his own rule-oriented culture (Danker Frederick, 1988:221). Interestingly, Jesus' answer to the lawyer's question did not base on matters definition of a neighbour, rather on the province of consciousness and humanity through the parable of the Good Samaritan.

The answer that Jesus gave to the lawyer may have been taken from 2Chronicles 28:5-15 where the Samaritans rescued the Jews who had been defeated in a battle. Because the Samaritans had compassion on Jews, they fed, clothed, anointed and brought them back to Jericho. Thus, anyone can be a neighbour. Earlie Ellis (1966:158) explicates this point by saying that the Jewish legalism failed to fulfil the requirements of the Law, yet a Samaritan, who is the opposite of all that the Jewish religious system represented, was not only willing but actually did what the law of God wanted. Worse still, Caird (1963:148) argues that Jesus demonstrated to the lawyer that his question was wrong, since neighbourliness was not a concept of limited liability. Jesus refused

to join the lawyer's debate by using the parable of the Good Samaritan to show that the question ought to have been; "to whom can I be a neighbour?" not "who is my neighbour".

It is probably the lawyer's second question "and who is my neighbour?" (10:29) that helps clarify the long-standing prejudice as well as respond to the challenge to Jesus' honour (Jeffrey David, 2012:14-19). Presumably he is ready with a good answer himself compared with whatever Jesus might say, to his honour and Jesus' shame, in the agonistic nature of this exchange announced in the word ἐκπειράζων (continuously testing) in Luke 10:25 and discussed above. It seems that the lawyer asked this for wanting to justify himself, and show that he had properly treated others that Jesus designated as 'neighbour'' (Bailey, 1980:39).

30. ὑπολαβὼν ὁ Ἰησοῦς εἶπεν Ἄνθρωπός τὶς κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰερειχώ, καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡ μιθανῆ. ὑπολαβὼν is a second aorist active participle which means to take up another's discourse and reply (Rienecker Fritz, 1970:170). The article τὶς (certain) is an interrogative indefinite pronoun used to qualify ἀνθρωπός (man). This certain man is not introduced ethnically in the passage, whether Jew or Samaritan we are not told. In fact, his purpose for visiting Jerusalem and even his reason for journeying to Jericho is not told.

The verb κατέβαινεν (was going down) is an imperfect indicative active, meaning that the man was descending a sloppy route. Bailey (1976:42-43), observes that Jerusalem is located on a mountain at an elevation of more than 2000 feet (610 in.), and Jericho sits in the Valley near the dead sea, which again is hundreds of feet below sea level. Additionally, Morris (1991:206-207) opines that the road from Jerusalem to Jericho goes through a steep descent through desolate rocky mountain terrain of about 3000

feet above the sea level, covering close to 17 miles. It is here that robbers hid and earned their livelihood through attacks on unsuspecting travellers.

The noun λῃσταῖς (robbers) refers to those people who forcefully take both, property and life. The verb περιέπεσεν (tell among) is an aorist indicative active meaning he fell at a point in time and his telling was certain as shown by the work of robbers on Archibald (1930:152) argues that in the phrase λῃσταῖς περιέπεσεν (fell among robbers) Jesus is not saying, the man was robbed, that would be an understatement. The phrase means, that he was surrounded by bandits not κλέπταῖς (thieves), and they πληγὰς (lashed him with stroke of cane, beat him with blows) and ἐκδύσαντες (stripped him) of all his valuables and clothes. These were robbers and not merely thieves who take people's property, but endangered their lives as well.

These robbers, both stripped and beat the man, and left him half dead (vs30). This made it impossible for other people to tell the wounded man's ethnic identity which then was made possible either by speech or one's clothing. In fact, Meggitt (1999:60-61) argues that clothing was very important in identifying different ethnicities, and this explains why robbers went away with them. Yet this detail was important in identifying people. In the case of this wounded victim, it meant that no one could assess the victim's ethnicity by way of clothing. This study proposes that this is one area that would result in much investigative insights given that the Jews and non-Jews living in Palestine could be distinguished by their clothing at mere sight (Bailey, 1980:42-43).

Incidentally, a case in point is John chapter 4 where the Samaritan woman recognized that Jesus was a Jew by his clothing besides the accent when Jesus said "Give me something to drink" (John 4:7-9). In any event, Cohen (1993:7) notes that Israelites were distinguishable by their *tzi izit* (tasselled fringes attached to the four quarters of

their garment) and *tefillin* (small leather containers strapped to the head and arm containing excerpts from the law, unless these had actually become borders to garments instead in the first century. Concerning the ethnicity of the wounded man, Maeshall (1974:447) opines that he was probably a Jew, a position that is supported by Bailey (1980:42) who argues that though he could not be identified, any Jew listening to the story would take him to be a Jew. This study holds that though not explicitly stated, given that the author has an interest in the non-Jewish people, the race could have been disclosed had he been one.

31. κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁ δῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. κατὰ συγκυρίαν (now by coincidence or chance), a certain priest was coming down on that road and having seen him, he passed by on the opposite side. The word, συγκυρίαν is a compound word formed by συν (identified with) and κυρεὼ (to happen coincidentally (Green Sheldon, 1986:175-176). This refers to what happens in accordance to God's providential arrangement of circumstances. The point here is that the road was lonely and perhaps one could lie unattended to for a long time. This συγκυρίαν, is a uniquely Lukan terminology found only in Luke 10:31. As already explained, the verb κατέβαινεν (coming down), implies that the temple services conducted in Jerusalem were over and now the priest was on his way home. One would have least expected the priest to be without compassion. Instead, Jesus says he ἀντιπαρῆλθεν (passed by on the opposite side of the wounded man) showing no compassion for him.

28. ὁμοίως δὲ καὶ λευείτης κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. Likewise, a Levite also having come to the place and having seen, he passed by on the opposite side. Reiling (1971:420-421) suggests that the verb ἐλθὼν (having come) is an aorist participle active which suggests that the Levite too came but by divine providence after

the priest. The verb ἰδὼν (having seen) is an aorist participle active meaning that the Levite saw what the priest also saw, but sadly, he too passed on the opposite side of the wounded man.

In considering the word ὁμοίως (likewise) and the repetition of ἀντιπαρῆλθεν, Archibald (1930:153) observes that the term is significant especially in so far as the response of the Levite and the Priest towards the wounded victim was concerned. This could serve as a pictorial representation of the vice of the Jewish ceremonial cleanliness at the expense of moral principles and duty. The question this verse raises is, what could have been the possible reasons for this un-called for behaviour demonstrated by the two religious leaders? Bailey (1976:43) summarizes the reasons advanced by scholars concerning the action of the two religious leaders as follows; first, the two leaders were on their way to perform their religious duties hence by stopping to help the wounded victim they could have been delayed. However, this may not be true since the verb κατέβαινεν (going down) shows that they were travelling from Jerusalem down to Jericho. This means that the services were over and they were going back to their home in Jericho.

Secondly, they thought the man was dead, and since touching a dead human body rendered one unclean for seven days (Numbers 19:11), and was to undergo a cleansing ceremony on the third and seventh days lest he/she be cut off from the assembly (Num. 19:13, 20). This would have made them unclean hence prohibit them from conducting temple duties until cleansed. However, Marshall (1978:448) suggests that the passage is about giving help to someone who is still living hence the possibility of a dead person is not indicated in the passage.

Accordingly, Danker (1988:222) holds that Lev. 21:1-4 is relevant to the situation as far as the priest was concerned, since that provision arguably gave him a fairly good

reason not to come to the man's aid, greater is the need to first recognize that this could be only one of the possibilities. Thus, the issues that arise from Leviticus 19:18 and 21:1-4 as stated in the parable only arise if the wounded man was a Jew. If uncircumcised, Lev. 21:1-4, meaning a non-Jew, it was not binding on the priest, but if circumcised, the priest would still not have known if he was a Jew or a Samaritan. There were also other provisions that anyone who touched a corpse, either generally (Num. 19:11) or in the open country (Num. 19:16), was unclean for seven days, although these provisions do not actually prohibit touching a corpse (Marshall, 1978:448). Hence, one wonders why the two religious leaders did not come to the aid of the wounded victim.

However, Sanders (1992:217-219) argue that this law did not only apply to Jewish Corpses. A ritual, described in Numbers 19, existed for the removal of such corpse's impurity, and no doubt also covered any sustained in breach of Lev. 21:1-4.23. This ritual involved the admittedly expensive and cumbersome process of finding a red heifer reducing it to ashes, then mingling the ashes with water and sprinkling them on the offender and his property, a process that lasted for seven days. Since the priest was travelling away from Jerusalem (probably because his period of officiating at the temple was complete, to touch a corpse would probably have necessitated his return to Jerusalem to undertake this ritual and certainly he would have needed to undertake it before he could next take part in the temple service. Bauckham (1998:488) states that the red heifer ritual for removing corpse impurity was only a question of time and inconvenience, the priest would have still helped the wounded man, but as it was, the priest was concerned with the serious problem of breaching God's law, whether or not one could be ritually purified thereafter did not matter to them.

Similarly, a Levite also came to the place and when he saw the wounded man, he passed on the other side (10:32). To the lawyer, the Levite had conducted much the same calculation as the priest concerning the identity of the man, possibly without the extra issue of Lev. 21:14, 24 although with the risk of corpse impurity pursuant to Numbers 19, and has reached the same conclusion. If Levites were not hound by the law in Leviticus 21:14 (probably the more likely view), the Levite would have had less reason not to help the man. Indeed, it is a difference on this issue which introduces a novel dimension into the discussion as far as the Levite is concerned.

Thirdly the two may have feared for their own lives should they concentrate on the wounded man, calamity would befall them (Danker, 1988:222). This also falls on its face since, the robbers would attack them as they did to the wounded man any point on that road. Their coming to aid the wounded man was not to be the cause since the wounded man could have been at helping another during his attack. Further, Danker suggests that another reason advanced for not helping the wounded man is that it could have been tedious since finding a means of transport to carry the wounded man was not possible. Again, this argument may not hold water, since Priests at that time belonged to the upper class hence; it was unlikely for him not to be mounted. In all these, the Parable reveals that lack of love for God and fellow human beings precedes breaking of the Law, which the lawyer had quoted as a major requirement for inheriting eternal life.

33. σαμαρείτης δέ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη. But a Samaritan who was journeying came to him and having seen him was moved with compassion. Commenting on the phrase σαμαρείτης δέ τις (but a certain Samaritan), Danker (1988:223) says that Luke's chosen grammar elucidates the third traveller by the explosive σαμαρείτης. He further argues that to the Levite, it is written he came, he saw, and he passed by, to the priest also, he came, he saw, he passed by, but to the

Samaritan, Luke says he came, he saw and had compassion. The Samaritan contrasts with the two religious leaders who ought to have been better.

Verse 33 is introduced by a contrasting particle δέ (but) as if to signal a thought that is so contrary to what has been said from the start of the story. It is like saying get ready, for the unexpected. The noun σαμαρείτης (Samaritan) refers to one who comes from an ethnic group of people identified by both their geographical and religious affiliations, namely; Samaritans. This term refers to an ethnic group hated by the Jews and regarded as Godless. The parable does not identify the Samaritan just as much as it does not identify the wounded man. He is passing through the Jewish territory and is willing to do what none can do for him. He is not selfish, nor motivated by any gain.

Culpepper (1995:229) proposes that the conventions of storytelling during Jesus' day required a third character to break the order laid by the first two characters. While this parable conforms to the rule, Jesus turns this into completely different story when he chooses a Samaritan instead of a Jew as the one to break the pattern. Sproul (2015:1807) argues that Jesus' audience would have wished to hear that the Priest and Levite were followed by a lay Israelite in an anti-clerical story. Both the Samaritan as well as his compassionate service was completely un-expected. He further observes that on the Jewish lips, the term Samaritan was an insulting slur (John 8:48), and shocking for Jesus to point to him as one to be emulated. This perhaps explains the subversive use of the label Samaritan as a way of de-bunking the established ethnic stereotypes.

The statement ἦλθεν κατ' αὐτὸν καὶ ἰδὼν (he came to him and having seen) speaks of the Samaritan having seen the wounded person did not pass on the opposite direction like the religious leaders. Instead, the action of the Samaritan is introduced by a

contrasting particle *but* and is qualified by the verb ἐσπλαγχνίσθη (was moved with compassion) which is an aorist indicative passive speaking of an action of compassion weighing heavily upon him. The indicative mood speaks of the certainty, the reality of being moved by compassion and the resultant effect is the help given to the wounded man. This word in Greek literally means coming from intestines. To have compassion meant one's guts were turned over. Thus, the Samaritan was moved to the depths of his bowels with compassion. The Jews spoke of the seat of emotion as the bowels, just as we speak of it as the heart. Thus, he felt deeply for the wounded man and attended to him.

Verse 34. καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. (And having approached, he bound his wounds pouring oil and wine, then having put him on his beast, he brought him to an inn and he took care of him). Sproul, further observes that Wine and Oil were common medicinal remedies of the time and it embodies the compassion of the Samaritan. Using these remedies, the Samaritan did what is called today "First Aid". Thus, the Samaritan was not just compassionate towards the wounded man, rather, he helped him by dressing up his wounds and taking him to an inn.

Archibald (I980:153-154) states that the compassion shown by the Samaritan traveller is evident in the following actions; First, καὶ προσελθὼν κατέδησεν τὰ τραύματα (having come to him he bandaged up his wounds). Second, ἐπιχέων ἔλαιον καὶ οἶνον (he poured oil and wine to the wounds). Third, ἐπιβιβάσας (having placed him on his) κτῆνος (beast) he transported the wounded man to πανδοχεῖον (Inn). Archibald's analysis of the literary root of this word suggests that it means "all-are-welcome". This

could perhaps be a very comforting image of the church, a place where anyone and everyone comes to receive mercy and healing on the road of life.

35. καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσ δαπανήσῃς ἐγὼ ἐν τῷ ἐπαν έρχεσθαί με ἀποδώσω σοι. And on the next day having taken out, two denarii he gave to the inn keeper and said to him, take care of him and whatever more you spend, I will repay you on returning. The action of the Samaritan stands in stark contrast with the actions of the robbers. They robbed the man, left him to die, and abandoned him. The Samaritan bandaged him, rescued him took hint in an Inn and promised to return to check on him. Similarly, the Samaritan's act contrasts with the Priest and the Levite. They passed on the other side, but the Samaritan came to the scene where the wounded man was. They avoided responsibility; the Samaritan showed compassion.

35. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; which of these three seems to you was a neighbour of the one who fell among the robbers?

36. ὁ δὲ εἶπεν ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς πορεύου καὶ σὺ ποίει ὁμοίως. And he said, the one having shown compassion towards him. And Jesus said to him, go and do likewise.

Fitzmyer (1985:886) opines that the lawyer's question implies that the issue of neighbourhood was fluid and hence, the need to know where to draw a line. However, the reply of Jesus stretches beyond Leviticus 19. Philo (1941:215) observes that the legal issue posed is "whom are we Jews obligated to treat as neighbours and whom not?" It is a boundary question of an exclusionary type. This would then enable Jews to determine those who frill within the obligation of the law just cited from Lev. 19:18 and those who do not. Whom does God require us to Love as ourselves and whom are

we not? Or, more specifically, what is the outer limit of the people we must treat as neighbours? A common answer at this period was that neighbour' meant fellow Israelite. After all, Lev. 19:18 the source of the quoted statement "You must love your neighbour as yourself" at Luke 10:27, forms part of an address Yahweh directs Moses to give to the whole community of the sons of Israel (Lev. 19:1-2). Fichtner (1968:314-315) states that the terms used here, denote fellow-members of the covenant community who share in the election.

The lawyer's answer ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ (the one who showed mercy to him) demonstrates the deeper lessons learnt from the parable of the Good Samaritan that had pinched the lawyer's conscience and now he can no longer live in denial. However, the residual effects of the long-held prejudice against the Samaritans could not afford him the opportunity to mention the name of the compassionate traveller hence the use of the phrase ὁ ποιήσας τὸελεος μετ' αὐτοῦ (Archibold 1930:155).

Perhaps, having failed to say "Samaritan" could be an indication that he was not ready to accept him as his neighbour. In this exchange, Jesus defines a neighbour, not in terms of boundaries, but in terms of relationships and human need. The limits of neighbourliness come, not from without, but from within. The person in need is the best candidate to be our neighbour, because the person in need is most likely to accept us.

There is irony here. While the Priest and Levite are prevented from helping the wounded man by their pre-occupation with religious purity, the Samaritan, considered by Jews to be unclean, fulfils the requirements of the law to "love your neighbour as yourself" (Leviticus 19:18). Jesus' answer to the lawyer "Go and do likewise" in this verse is likened to the first answer given to the lawyer in verse 28. Therefore, this

parable well understood will go a long way in removing the racial prejudices, national hatred and wars, and ethnic animosity.

4.6 Reading of Luke 10:25.37 in the Light of Social Scientific (SSC) Models.

According to Van Eck (2013:238) and Standen (1991:22), Social scientific reading of parables presupposes that, parables are closely related with their Socio-historical context. Hence, for any objective interpretation to be arrived at, a critical assessment of the social system from which the parable was taken is indispensable. As a methodology for biblical Interpretation, Social scientific criticism has tools that facilitates placement of a text in the social world it came from (Rohrbaugh, 1996:10).

Besides, the social systems of the form and content of the text, SSC also studies the conditioning factors and their consequences in the communication process. Therefore, SSC establishes the relationship between the text's linguistic, literary, ideological, and social dimensions, each of which contributes to a proper analysis and understanding of the texts of the New Testament (Elliot, 2011:2). Thus, the text is seen as both a reflection as well as response to a specific social and cultural situation (Elliott, 1993:7). When applied to the study of the Parable of the Good Samaritan, SSC endeavoured to establish the relationship between this passage and the social-historical environment in which it was birthed and the prevailing conditions of negative ethnicity in Kenya.

4.6.1 An Emic Reading of the Parable of the Good Samaritan

By Emic reading, reference is made to the perception of the situation from the Priest, the Levite and the Samaritan. All the three saw the wounded man and all the three had common knowledge of the place and regulations regarding the situation at hand. Their

perceptions resulted in different kinds of response to the situation. For instance, in this parable, Jesus told of a man going down from Jerusalem to Jericho. The road from Jerusalem to Jericho was believed to be treacherous and highly dangerous. The bleak, rocky-curved road provided robbers with safe hide outs. Mark Straus (2002:415) opines that the stark and desolate seventeen-mile road, drops from over 2,500 feet above sea level in Jerusalem to approximately 800 feet below sea level at Jericho, presented a great danger to unsuspecting travellers as robbers lay in wait for them. Robbers attacked him, took his possessions and clothes, beat him, and left him half dead.

A priest came down that the road, saw the injured man, and passed by him on the other side. A Levite passing by did the same. But a Samaritan, from a race hated by the Jews, saw the wounded man and had compassion on him. He poured oil and wine on his wounds, bound them up, put the man on his donkey and took him to an inn and cared for him. The next morning, the Samaritan gave two *denarii* to the innkeeper for the man's care and promised to repay him on his way back for any other expenses. Jesus asked the lawyer which of the three men was a neighbour to the wounded man. The lawyer answered that the man who showed mercy was a neighbour. Then Jesus told him, "…go and do likewise" (Luke 10:37). This perspective mirrors the Kenyan situation, where all the stakeholders namely, government, church, politicians and common people are involved. The study suggests that there is a need for a "Good Samaritan" to perceive the challenge of negative ethnicity and swing to action, compassionately.

4.6.2 An Etic Reading of the Parable of the Good Samaritan

An Etic reading refers to how the people perceived or understood the parable by Jesus. From an etic point of view, the parable of the Good Samaritan evokes several socio-cultural systems that were practiced during the first-century Mediterranean world. These include social status, landscape and spatiality, ethnicity, hospitality and purity otherwise referred to as "Social scientific models". This study therefor, holds that these models formed the lenses through which the parable was understood.

According to Malina Bruce (982:231), a model is "an abstract simplified representation of some real world object, event, or interaction constructed for the purpose of understanding, control, or prediction". World over, Social-scientists apply different ways of observing the typical and recurring patterns in behaviour of individual or group of people. From these observations, they come up with theories that articulately explain the observed patterns. Consequently, the following is an analysis of each of the models of this social phenomenon that aids in interpreting the parable of the Good Samaritan.

4.6.2.1 Social Status

According to Oakman (2008:94), the contextual setting in which Jesus told the parable of the Good Samaritan was agriculture-based under the rule of Rome. Accordingly, the society was made up of the rich and the poor, the rulers and the peasantry. He further states that the 65 percent of the total wealth was in the hands of the rulers, while 35 percent was held by 98 percent of the remaining population. Scott (1989:86) says that in Judea, the priests were to maintain order and collect the tax from the people on behalf of Rome. The relationship between the rulers and the ruled was based on fear

and exploitation creating ferment in the social world of the time (Scott, 1989:86; Borg, 2006:227). This may partially explain why the concept of neighbour is so weighty a matter given in the parable of the Good Samaritan as a lesson for inclusivity and not exclusivity.

This context had a negative impact on cultural values of the people leveraging itself on the family relationship where members were hard pressed to fend for their needs (Herzog, 1994:207). It is reported by Horsley & Silberman (1997:55) that the concept of hospitality towards neighbours was disrupted since, much efforts went in to basic survival after taking care of the rulers and Rome. In summary, Runciman W. (1968:25-61) says that social stratification in the 1st century Palestine can be categorized into three main areas; first, the economic status which speaks of one's ability to access wealth and means of production. This classification differentiates between the haves and the have-nots. Second, social status referring to prestige that comes from access to power and birth nobilities. This classification differentiates between ethnic groupings like the Jews, Samaritans and even Gentiles. Third, political power that distinguishes those in power from their subjects.

Therefore, by the time Jesus was born, social stratification was firmly entrenched in Jewish society, creating bias toward or against groups of people based on social class as evidenced by one's economic, religious, or ethnic standing. At this time Samaritans were looked down upon because of nationality. Greg Forbes (2000:63-64) opines that Jesus' audience, who were Jews, hated Samaritans to such a degree that they could not spare the Samaritans' temple that stood on Mount Gerizim. Perhaps this hatred as some think, may have informed the lawyers answer "the one who had mercy on him" (Luke 10:37) as opposed to naming the Samaritan. Vermes Geza (2004:152-154), ethnic tensions were high in the early periods of the first century Palestine, because

Samaritans had desecrated the Jewish Temple during the Passover feast with human bones.

Many readers unaware of the oppression of the Samaritans and the hatred that existed between them and the Jews, while re-thinking the parable in modern setting where people are in equivalent social groups not known to interact comfortably, are likely to misconstrue the meaning. But armed with the social setting of the parable, the message of the parable to modern listeners is regained, namely; an individual of a disapproved social group can exhibit moral behaviour that is superior to individuals of the approved group. This according to Charles ware (2001:16) is the reason why Christians have used the parable of the Good Samaritan as an example of their opposition to racial, ethnic, and sectarian prejudice. Incidentally, the Samaritan is not depicted as a model simply because he is a Samaritan, but also because he is an individual who exhibits virtues worthy of emulation.

Consequently, Luther King Jnr (1968), in his famous speech "I have been to the Mountain top" described the Samaritan as "a man of another race" or more specifically as an example of "a mixed race" person, calling all people regardless of their racial affiliations to adhere to the teaching of the Good Samaritan and learn to treat each other in a dignified and non-violent manner. Klyne Snodgrass (2008:361) corroborates this idea by saying, "On the basis of this parable we must deal with our own racism but must also seek justice for, and offer assistance to, those in need regardless of the group to which they belong".

Therefore, the social status of this parable helps us to understand that the world of Jesus was unequally stratified and those considered outsiders were never held with high regard. This idea is explicated by the lawyer's answer as to who was the neighbour to the man who fell among robbers. The fleet that he could not mention the word

"Samaritan" for by doing so, he would have highly regarded an outsider. This social status is mirrored in the Kenyan challenge of negative ethnicity, where Koigi Wa Wamwere (2015:1) defines the challenge as "an ideology of defining ourselves with stereotypes that claim more humanity, superiority, brain, beauty, and entitlement for us".

4.6.2.2 Hospitality

The concept of hospitality is etymologically complex and one that begs a lot of attention. The word is curved from two Latin words *hostis* meaning a foreigner who has the potential of being one's enemy and *hospes* referring to the host who welcomes the guest. The two words *hostis* and *hospes* come from the Latin word hostile, meaning to treat equal, to compensate, to pay back (Marie Grassi, 2004:35). Thus, hospitality implies a relationship between the guest and the host, the insider and the outsider in which both are equal and compensate one another. In this case then, the guest changes from being a potential enemy to be feared to one who is to be protected in the home of the host. Commenting about the relationship between the guest and the host Jacques Derrida (2000:149) says that when the host welcomes the guest, he not only shares his house but also shares his power with the guest. Thus, in the words of Grassi (2004:23), "Hospitality is a right that warrants the transgression of limits without entailing violence." Why this very basic expression towards the injured person in the Parable is missing begs for answers.

In relation to the limits of hospitably, Malina (1996:232-233) says that there were many ways in which a guest would go against the rules of hospitality, namely; refusing to take whatever is offered, abusing or showing some form of hostility towards the host and sometimes, even usurping the role of the host by making oneself comfortable in a

home before one is welcome. Similarly, he says that the host would also infringe on the rules of hospitality by insulting or showing some form of hostility to the guest, failure to protect the guest and neglecting to attend to the guest. Looking at the rules that apply to the guest and the host, the implication is that hospitality was necessary and not based on reciprocity.

In the Mediterranean world, the obligation to offer hospitality to strangers was both cultural and religious. These obligations according to (Malina, 1993:104-107) extended to all, irrespective of status or ethnic origins. These social and cultural obligations were reinforced by religious strictures and in both Greek and Roman as directed by their gods and later, this was later taken up by Christians. Interestingly, Bruce Louden (2011:31-32) says that in the parables Jesus often assumed or disguised as a poor traveller, so as to test the hospitality offered to strangers. Therefore, the Priest and the Levite were not just ethnically but also religiously informed of this basic obligation towards strangers. Meaning that even if for whatever reason their ethnic taboos could not allow them to assist, their religious obligations would still have bothered them.

Hospitality played an important role in human relationships, even though there may be differences in our modern set up where this social norm has been relegated to commercial enterprise. However, Malina & Pilch (2008:213-215) argue that hospitality in the 1st century Mediterranean world involved the receiving of outsiders and changing them from strangers to guests. Many scholars agree that hospitality was also extended to friends as a normal extension of friendship (Schottroff, 2006:189); Bailey, 1976:122; Buttrick, 2000:185-187; Kreuzer & Schottrotl, 2009:169-170; Scott, 1989:87; Snodgrass, 2008:44; Waetjen, 2001:7). Consequently, hospitality was

considered a sacred duty throughout the Mediterranean world of antiquity, even when the visitor was a stranger (Hultgren, 2000:229).

Matthews V. (1991:14) states that hospitality in itself was a means of turning an enemy in to a friend. Human nature has a tendency to treat outsiders as simply non-human, a premise that informs mass torture, and ethnic cleansing (genocide). Thus, hospitality is crucial in that strangers are received instead of being physically or socially excluded. This was informed by the fact any outsider is a potential enemy who might try to gain access to the inside through subterfuge. Therefore, the good that was extended to them resulted in their being turned into friends.

Whenever a stranger arrived in a village, the challenge of hosting rested upon the entire village. The host had to not only protect the honour of his guest but also attend to the needs of his guest. The guest, in turn, was embedded in the honour of his host, as well as in the honour of the host's village (Malina, Joubert & Van Der Watt, 1996:34). Even in the ease of unexpected guest, he/she was considered a guest of the entire village, and everyone in the village was hound to help the host to serve his guest well (Bailey, 1983:123). Because of this, a host could call on others in the village to help him. When treated in an honourable way, the guest would afterwards spread the praises of the host and the community with which he stayed (Malina, 1993:106). It is the view of this paper that Kenyan was not an exception to this except for the ethnic politicization that has over time eroded this moral virtue.

In the third gospel, Luke is writing to the Christians with a view to appeal to them to consider this virtuous custom of hospitality as the most important means of filling in the gap that existed between the Jews and the Gentiles. In respect to the Parable of the Good Samaritan, the wounded stranger was passing through a land that had people who knew they were to show hospitality towards strangers. Why would the priest and

the Levite pass by when this stranger really needed their help? Could it be that they were ignorant of this obligation? Could there have been something more urgent than the life of this wounded man? In this parable though, there are two acts of hospitality demonstrated. First, is the one by the inn keeper but for monetary value, and the one by the despised Samaritan who exercised his religious tenets well when he attended to the stranger in strict accordance with the Pentateuch which was supremely regarded by both Jews and Samaritans (Exodus 22:21). This contrasts with the Levite and the Priest who were the keepers of the oracles of God, yet did nothing for the wounded stranger.

4.6.2.3 Landscape and Spatiality

The Gospel of Luke gives more attention to geography than any of the synoptic Gospels. The outline in Luke consists of three parts, namely; the preaching of the gospel which begins with Jesus' rejection at Nazareth and then goes on to include all of Galilee (3:1-9, 50). The second section consists of a Samaritan mission, which begins again with a rejection (9:51-19:27). The third part is the Jerusalem ministry. This section begins with a triumphant reception but with sad forebodings of disaster, and ends with the great rejection and crucifixion of Jesus, which prepared for the triumphant spread of the gospel from Jerusalem to Rome. Not only is Luke marked by this clear and definite geographical scheme, but the author shows great fondness for geographical background, topographical allusions, and local colour (Adolf Harnach, 1909:46-116).

For instance, geographical location of the meeting between Jesus and the Canaanite woman was the area around the frontiers of Judea and the region of Tyre and Sidon mentioned in Mt 15:21 (Rukundwa & van Aarde, 2005:943), and are theologically

significant places. These places were not significant just because they were Gentile territory, but also because the people of Tyre and Sidon were enemies of Israel primarily because of their foreign gods and serve as the victims of God's wrath on many occasions (Isa 23; Ezek 26-28). Front the Jewish perspectives, Tyre and Sidon were impure places. Jesus entered these places, an indication of a movement from the clean people and land to an unclean land (Shin, 2014:5).

Expounding the significance of these, Jacob Neusner (1975:16) says that from the ancient Israel, purity and impurity were both religious obligations and served as metaphors for moral and religious behaviour. Thus, the land they lived in was holy and was to be kept holy at all times at whatever cost. In Matthew's account of the Canaanite woman's request to Jesus, it is surprising the way Jesus affirmed a strong faith coming from the land of Tyre and Sidon.

Matthew records Jesus saying "I was sent only to the lost sheep of the house of Israel" in which case the Canaanite woman challenged the understanding of purity in retrospect to holiness (Presler, 2010:201). Jesus went away from there and ἀνεχώρησεν (withdrew) to the district of Tyre and Sidon. In this passage, Jesus intentionally withdraws, crossing boarders and boundaries to enter regions once considered impure (Good, 1990:4). The description of the place where the parable was told reflects what this research is all about-negative ethnicity. Jesus found himself grossly entangled in an enemy territory (himself being a Jew) and how he handled the ensuing issue of ethnic prejudice, shows that every ethnicity is as important in the eyes of God. That God loves every person and place is clear from the spatial analysis of the Parable of the Good Samaritan.

Additionally, guided by the social and cultural textual reading, the social and cultural location of characters becomes an important factor. In a system controlled by purity, the physical body manifests concern of the social body (Love, 2002:97). In fact, all the characters in the parable (Luke 10:30-35) are introduced according to their social roles, except for the wounded man. The other characters are; robbers, a priest, a Levite, a Samaritan, an innkeeper. The priest and Levite are both representatives of the temple cult in Jerusalem. Thus, geocentrically, they are representative of that which is "holy".

Further, it is also possible that the priest would have avoided contact with the half-dead man because of the risk of breaking the law relating to the impurity of corpses. It is understandable that the priest did not want to run the risk of uncleanness as specified in Leviticus 21:1-4. The Levite, while not bound by the law in Leviticus 21:1-4, may have been acting in accordance with Numbers 19:11 (Esler, 2002:193). As part of a hierarchical religious system, the social world of these two individuals includes an "ideological geography" (Love, 2002:97) which extends from the temple cult in Jerusalem. Thus, it stands to reason why the priest and Levite would act according to the expectations of the socio-religious domains. This would be reflective of and in line with the expectations of others (Robbins, 1996:77).

However, in the light of their socio-religious domain, it was also expected of the priest and Levite to adhere to the law pertaining to love for neighbour (Lev 19:18). But as the study will argue later, love for neighbour was interpreted as "love for fellow Israelite". Since the identity of the half-dead man could not be established, perhaps they were justified in "passing by on the other side" lest they risk being defiled by the blood from the wounded man or by touching a corpse.

Accordingly, the picture of the Priest and Levite who saw the injured man, yet passed by on the other side (Luke 10:30-32), is congruent with the lawyer's frame of reference.

He may have been considering that the priest's and Levite's association with the temple accorded them a higher legal status, and justified them for not treating the wounded man as a neighbour (Baler, 2002:193). Therefore, the lawyer's mind set concerning the law of God suggests that his interest was to confirm from Jesus (a fellow Jew) about who did not constitute a neighbour. This is first explained in the statement that he wanted to justify himself, to show that he understood the conventional definition attached to the concept of neighbourliness. As already stated in chapter three, looking at the leadership opportunities both at the state and religious organizations, the ethnic affiliation largely determines who should get what. This is as a result of our skewed understanding of a neighbour, who in most cases is one from our own communities.

Furthermore, the question paused by the Lawyer, who wanted to justify himself, elucidates the concept of spatiality in the sense that neighbourhood to him implied nearness, and perhaps he wanted to know how far off is included in the command to love. Therefore, to the lawyer, like many Kenyans obligation is a matter of geography and that love like force is determined by the distance. The far one is the lesser obligations to such a one.

4.6.2.4 Ethnicity

Ethnicity is such a complex issue at the centre of global affairs. Glazer and Moynihan (1974:39) are of the opinion that ethnicity has two faces, new and old. While the new face describes the strife and tension that existed among the first tribes on earth, the new face describes the inter-ethnic tensions taking place around the earth. Glazer, further observes that some scholars hold that the intensity of the inter-ethnic tension has tremendously increased in the recent past. Furthermore, the manifestations of ethnic tension in the contemporary world ranging from politics to economics in which

countless property and human life is lost, ethnicity has not only presented itself as a complex public issue, but as a social problem that needs fixing as well.

In Luke's gospel, small ethnic groups experienced ethnic dilemma on account of ethnic discrimination, just as it is in the contemporary world. This was evidenced by ascriptions of stereotypically stigmatizing attributes to persons of another group. This was the ease in Luke's gospel. In retrospect, Esler (2002:193) argues that when the name Samaritan (the hated out group) was mentioned by Jesus, he was challenging the structure of group differentiation, which was maintained by the law. His work is essential in proper understanding of how stereotypical perceptions work in the in-group and out-group framework.

From the parable of the Good Samaritan, one can conclude that the social identity of the Jews had become so pronounced to the extent that they perceived themselves stereotypically as the in-group while the Samaritans were considered as the out-group. Esler (:194) has further observed that Luke describes the Samaritans stereotypically from the perceptions that were rooted in the socio-cultural milieu of the Mediterranean world. As Parsons (2006:12) has argued, since many studies link the moral behaviour of an ethnic group to the place they come from, social scientific studies of ethnicity show that certain Physical manifestations relate to particular ethnic groups.

Josephus (Ant. 20.6.1.118; JW, 2.12.3, 232-233; 2.4.4.125) states that in the Jewish literature, Samaritans are presented as those who do not deserve living, but death. Quoting from the sources below, Josephus says that Samaritans were described as foolish, idolaters, apostate, unclean and existed only to go to hell (Sir. 50:25-26: Levi 7:2; Gen. Rab. 81:3 on Gen.35:4; Job. 30:5-6, 23). In fact, the stigma was so bad that the Mishna (m seb 8:10), has the following to say concerning them, "He that eats the bread of the Samaritans is like one that eats the flesh of swine". From this, one can see

that the Jews considered Samaritans as a very dangerous species of human beings to be avoided in the same way the Jews avoided swine. In return, the Samaritans too hated the Jews to the extent that they would attack any Jew passing through their territory. Perhaps, this explains why the Jews travelling to Jerusalem would use a longer route to avoid being attacked.

Ford (1984:80-82) observes that further animosity between Jews and Samaritans was flickered when the latter courted the favour of Alexander the Great who the Samaritans were allowed by him to build their own temple on Mount Gerizim. Contrary to Jewish law, which prohibited a temple outside of Jerusalem, the Samaritan temple was constructed on the model of the one in Jerusalem. This augmented the resentment and contention between the Jews and the Samaritans. In the second century BCE, the Jewish leader, Hyrcanus apprehended the city of Samaria and completely demolished the city and their temple. In the first century BCE Samaria was reconstructed under the Roman rule of Pompey.

According to Esler (2002:187) and Ford (1984:83) some Samaritans secretly entered Jerusalem by night and scattered bones around the temple, thereby grossly defiling it. The second incident regards some Judeans travelling to Jerusalem for a festival when one of them, a Galilean, was murdered in the Samaritan village of Gema. Enraged by this incident, a crowd of Judeans abandoned the festival and rushed to Samaria, where they indiscriminately killed the inhabitants of Gema and burnt down their village.

Thus, the notion that the Samaritans were unclean (as swine) was believed and spoken openly by the Jews. These observations are supported by Linnemann (1966:54) who states that Jews prayed to God that "they would not believe the testimony of a Samaritan nor accept a service from one". Incidentally, these views are reflected in the gospels, for example in Matthew 10:5, Jesus tells the crowd, "Do not go into the way

of Gentiles nor enter a Samaritan town". Equally, in John 4:9 the Samaritan woman asks Jesus, "…how is it that you, a Jew, ask me a Samaritan woman, to give you water, for Jews have no connections with Samaritans?" But Luke 10:25-37 illustrates vividly how a Samaritan responds according to God's law of love toward a being in need of a neighbour. The good neighbour is ethnologically categorized as the Samaritan, a term that ethnologically and religiously debars him as an example of virtue in a Judean context.

Consequently, during the first century, the Samaritan community as a people or a tribe no longer existed but the term was used to denote disgraceful individuals (Rukundwa & van Aarde, 2005:942). The Canaanite woman was Israel's enemy, according to the traditional biblical identification, Thus, Matthew has intentionally labelled the woman a Canaanite in the narrative to show that she was an enemy of Israel and a gentile (Shin 2014:5).

Similarly, Carter (2000:321-322) shows that Canaanites were enemies to the Jews and more often than not, there were ethnic and religious clashes among them. There were also economic and political interests which united and divided them from time to time. Freyne (1980:118-121) opines that the social and political relationship between Galilee and Tyre-Sidon was decidedly lukewarm, based on the interests of that moment. He further adds that the Canaanite woman was caught in the middle of these lukewarm political and diplomatic relations. In most cases innocent people who live in border regions frequently fall victims to such inconsistent diplomatic ties. This woman was a descendant from the sinful Canaanites.

The Canaanites in the Old Testament are presented as a stereotypically depraved ethnic group. Cornelius (2011:36) suggests that the term Canaanite was a synonym for the

opponent and therefore the Canaanites were allowed no entry to the Jewish community nor allowed to intermarry with them. Matthew's characterization is not only ethnical and nationally prejudiced, but the term "Canaanite" in Israelite history induced religious hatred and national hostility as recorded in Matthew 15:21-28 (Presler, 2010:201). Therefore, the change of her ethnicity to Canaanite from Syro-Phoenician in Mark's account, emphasizes the conflict that was focused on Israel.

Canaanites are in the land that Israel claims for herself, perhaps in the context of contention within the land of Northern Israel over who has the right to the blessings of the awaited Davidic king's rule (Nanos, 2007:20). Canaanite is not just a mere *ethnicizing* by Matthew in order to evoke images of Israel's enemies. More likely, Matthew could be said to be changing the woman's identity to reveal concern for the status of non-Israelite subjects within the restored kingdom of Israel (Willits, 2009:5). This infers that she was unclean and pagan evoking an adversarial relationship, dating from the divinely sanctioned conquest of the Canaanites land by the Israelites. The Canaanite woman was treated just like the Samaritans because all were from the outside.

According to Mc Onyango (1995:1), ethnic animosity is an outcome of numerous factors that include social, economic and political. Evidently, the Good Samaritan of Jesus reversed this trajectory of hate and animosity at least from his ethnic angle. According to Culpepper (1995:230), "Jesus kills two proverbial birds of prejudice with one stone". Through the action of the Samaritan, he simply means that one's neighbour transcends all racial and cultural partitions. Similarly, Jesus rebukes the Jewish stereotyped negative reference to the Jews. This paper submits that the situation then is a replica of the Kenyan context, where there are stereotypical references attached to

every tribe in Kenya by others, and also the tribal exclusion of fellow Kenyans in economic affairs.

4.6.2.5 Purity

In Jewish culture, coming into contact with a dead body was understood to be defiling (Vermes, 2004:152-154). Priests were supposed to avoid especially adulteration from a corpse: Pharisees thought one would contract this uncleanness in many ways including when one's shadow touched the corpse. Like the man who had been robbed, the priest was "going down" (verse 31) hence he was heading from Jerusalem probably going to Jericho and did not have to worry about being unable to perform duties in the temple. Undoubtedly, Green (1997:430) argues that the portrayal of this downhill travel may indicate that their temple duties had already been completed, making this exploitation less likely.

According to Caird (1968:1.48), the Mishnah (m Seh 8:10) had specified exceptions under which neglected corpses could be touched. Therefore, the priest and the Levite could have used the law to justify the touching of the body that lay by the road. In any case, passing by on the other side avoided checking whether he was dead or alive. Indeed, it weighed more with them that he might be dead and tainting to the touch of those whose business was with holy things than that he might be alive and in need of urgent care.

The one question that begs for an answer is, "what did the law say regarding the dead bodies?" Harris (2008:65-70), postulates that the Pharisees accepted not only the written Law contained in the Mosaic Torah but also a parallel oral law. Harris explains this oral law was intended to extend the laws of Temple purity to virtually every aspect of life. So this parable not only suggests that Jesus viewed those considered as enemies,

to be real neighbours but also shows his affinity with the Pharisee's reverence for both the written and oral Law. The oral law which was accepted by the Pharisees, prioritized the conservation of life over ritual cleanliness. Therefore, if there had been a Pharisee in this parable, we can guess what, given his view of Jewish law, he would have done in this circumstance what the Samaritan did.

About purity, Van Standen (1991:157) argues that the ideological differences can for the most part be related to the question of boundaries of inclusion and exclusion, of acceptability or unacceptability, of wholeness and holiness in terms of some grading system. Purity codes in the words of De Silva (2004:243) are a way of talking about what is proper for a certain place and a certain time. Purity, in the words of Pilch and Malina (1993:151) is specifically about the general cultural map of social time and space, about arrangements within the space thus defined, and especially about the boundaries separating the inside from the outside, the pure from the impure that would overrun the marked boundaries (Malina, 1993:35).

Ferguson (1987:427) while addressing ethnic purity, he states that the Jews were God's possession out of all nations of the earth and because of religion, the Jews became the enemies of all other nations (Cornelius, 2011:36). In fact, the Jewish leaders did not want to go to gentile territory because it was considered unclean. However, Jesus went to Samaria, a land inhabited by the Samaritans. Moreover, the Juxtaposition of Jesus and the Good Samaritan with the dialogue between Jesus and the lawyer and its explanation suggests a thematic continuity, an antithetical continuity (Patte, 1987:221).

In general purity and holiness codes have a propensity to be reinforced when the identity of the community is endangered. Boundaries are there to remind the members of the community who they are. For the same reason the purity and Holiness code

broke Christian links with Judaism. However, when the external identifying mark of Judaism was no longer vital for membership in the community, Judaism was left behind.

From the aforementioned, it is clear that Jesus, particularly in his healing ministry, challenged purity rules which results in withholding care from those in need. It is obvious that the priest and Levite in Luke 10:31-32 followed purity rules that would ensure their holiness and righteousness. These lines of purity can only be sustained if the profane is avoided, namely: unclean bodies and unclean nations. However, in Luke's gospel the contrast between the pure and the impure, the Jews and non-Jews is meant to help create a pattern of stigma that Jesus sought to destroy. Luke presents Jesus as one opposed to such kind of stigma based on purity codes as demonstrated by his kinsmen, the Jews. First, he travels to Jerusalem to fulfil the act of salvation for all and intentionally goes through the land of the "impure Samaritans".

Secondly, In Luke 10:25-37 both the wounded man and the Samaritans were also exhibits of stigma. Both cases were sustained by the Jewish purity code. However, what if the wounded body belonged to a Jew? Would it not desecrate the Samaritan who shared the same view of purity code? The fact that the Samaritan touched the wounded man and helped him out of danger shows that the problem was not the code *parse* but hiding in purity code to avoid responsibility. Clearly, these unclean persons are the same ones touched by the Lukan Jesus. Luke intentionally presents these long held stigmatizing perceptions and practices contrary to what Jesus actually is. That Jesus was more concerned with alleviating suffering and pain compared to maintaining purity Laws. Therefore Luke 10:25-37, invites readers to know that failure to love God and ones' neighbour generates laws that stigmatize them. And for the Kenyan case the religious bigotry.

4.6.2.6 Reciprocity and Patron-Client Relationships

The first century Mediterranean world experienced the exchange of goods and services on condition of reciprocity. For instance, Malina (1986:98-106) states that three kinds of reciprocity namely the generalized, balanced and negative reciprocity characterized this exchange. He further postulates that, generalized reciprocity refers to giving of goods and services without expecting, anything in return. This kind of exchange of goods took place among the family circles. The parable of the Good Samaritan displays this attitude when he offers himself and his goods for the benefit of the wounded victim not expecting anything in return.

The balanced reciprocity refers to the exchange of goods between persons of both equal and unequal status. In case of the equal status, friends and neighbours, this exchange of goods served mutual interests and was manifested largely in hospitality and barter trade. The story of the Inn keeper illustrates this kind of relationship when he accepted to host the victim at a fee and a promissory note of further payment should the cost go up. For the un-equals, this exchange of goods and services was characteristic of Client-Patron relationships. In which ease, those of lower status depend on those of the higher status in hope of getting privileges of the higher status. (Matins & Rohrbaugh, 2003:388).

Negative reciprocity refers to serving self-interest at the expense of the others. Thus, any exchange of goods and services by those in power or so would only take place based on the benefit that would accrue from the patron-client relationship. Therefore, the patrons being the “haves” and the clients being the “have-nots” referred to those in power and the ruled respectively. In this way formal and mutual obligations are reduced into petty favour seeking and manipulation. Clients compete for patrons, just

as patrons compete for Clients, in an often desperate struggle to gain economic or political advantage (Malian & Rohrbaugh, 2003:389). In the parable of the Good Samaritan, the wounded stranger received goods and services without a hope of receiving it back. In the parable, the Good Samaritan represents the patron and the one who receives help becomes the client. This model operates in Kenya whenever, politicians go hunting for votes to enable them get to power. They dish out some goodies only to win their support but later, the patrons dump them for their own tribes-men.

4.6.2.7 Limited Good

Foster (1967:304) opines that limited good in first-century Palestine was reinforced by the Peasants view. This view held that the best desired things of life namely; land, wealth, health, friendship etc., only exist in limited amounts and their supply is always limited. Those who were wealthy were therefore seen by the peasantry as thieves and greedy while being poor meant powerless and vulnerable to the rich. Therefore, according to Malina and Pilch (2008:218), for one to be rich or poor, it is a description of social condition related to one's neighbour. This probably could explain one aspect of the reasons why the Priest and the Levite refused to come to the aid of the wounded man. That the majority did not stand with the wounded stranger because goodness as a social phenomenon is limited.

4.7 Social Identity Theory and the Parable of the Good Samaritan

From the context of social identity theory, Esler (1998:82-86) holds that the lawyer's question poses a challenge in terms of determining or otherwise who constitutes the in-group membership? Thus, who deserves to be treated with the warmth and regard

owed to in-group members, as well as who belongs to the out-group, and thus susceptible of the stereotypical and negative attitudes and behaviour appropriate in relation to such a person.

The lawyer's answer was only intended to demonstrate the Jewish prejudice in terms of who did or did not belong to the group designated as neighbour. Therefore, what the lawyer wanted was to engage Jesus in matters of group differentiation and stereotyping. Moreover, this question informs the entirety of the Israelite law, explicated in the statement concerning the law.

The two religious leaders representing the in-group failed to keep the Law by non-responsive action towards the wounded man who as per the findings of chapter four, may have been or not a member of the in-group. The story however runs different with the introduction of the Samaritan, a member of an out-group in relation to the Jews. That a representative of one of the hated out-groups is brought along that road challenges the whole structure or group differentiation which the law functioned to maintain (Thiessen, 1990:388-89). The reaction of the Samaritan only serves to compound this challenge to group-oriented ways of dealing with other humans. As the member of a group which also acknowledged the Law of Moses as Torah within the general setting of group differentiation and stereotyping.

Rothgerber Hank (1997:1206-12) points out that it is not by coincidence that Luke placed the parable of the Good Samaritan in a context of heightened social conflict evidenced in boundary crossing by Jesus in Luke chapter 9, to reveal the magnitude of in-group identification in his day. For instance, in this intergroup conflict, the Samaritans perceived an external threat directed toward them thereby intensifying their in-group in some way. The Samaritans developed a sense of identity with their own

group, and by so doing, created a sense of differentness from non-Samaritans. This also cultivated a stronger sense of the "we and them" syndrome.

4.8 Conclusion

This chapter delved in to the exegetical analysis of the parable of the Good Samaritan through the social scientific models and demonstrated how the same applies to the Kenyan situation. The next chapter of the study, filters the exegetical results of the SSC of the parable of the Good Samaritan through the social Identity theory to demonstrate how the same can be applied to fight negative ethnicity in Kenya.

CHAPTER 5: THE IMPACT OF THE SSC OF THE PARABLE OF THE GOOD SAMARITAN ON KENYAN CONTEXT

5.0 Introduction

The Previous chapter dealt with the Social scientific exegesis of Luke 10:25-37 and examined how reading of the parable of the Good Samaritan through Social Scientific models help in painting vivid imagery of the Kenyan situation. This chapter first delves into interpretative approaches given to the parable, then filters the exegetical results of the parable of the Good Samaritan through Social Identity Theory approaches of crossed categorization, re-categorization and de-categorization with a view of explicating concrete steps that will augment the efforts of reducing ethnic conflict thus suggesting the relevance of the parable to contemporary efforts in the elimination of negative ethnicity in Kenya. The chapter argues that the employment of ethnic nuances demonstrate that Luke was aware of the ethnic tension, and employed these terms strategically in a bid to challenge the status quo as well as creating a new identity of the early Christian Church. Since the new Identity portrayed by Luke's use of ethnic nuances was the cure for ethnic violence in the 1st century Palestine, by extension, the same could be a cure for the Kenyan situation.

5.1 Interpretations of the Parable of the Good Samaritan

Various approaches have been used to interpret the parable of the Good Samaritan, and in every age, the results have been evident. Whenever the Bible is read from the perspectives of ethnocentric understanding, the results have been tragic. Gabriel Rochelle in a newspaper article entitled the Sun News of 18th November, 2018 amplifies this thought that since World War II Christians ought to admit that many

Bible texts including the parable of the Good Samaritan have been read to justify anti-others. He further argues that this is evident from the ugly resurgence of the anti-Semitism that finally resulted into the holocaust in which millions of the Jews were killed. He concluding with a clarion call that the interpretation of Luke 10:25-37 needs an urgent revision, for it contains nuances that can be stretched like it has been.

This is evident in that the title the Good Samaritan begs for answers. For example; Are there so many bad Samaritans that this very one could be referred to as good? While the Good Samaritan was used as invective against the Jews, the unexpected compassion of the Samaritan could be used against the expected compassion of the Priest and the Levite.

It is said by Hitler and Mein Kampf (1925:1-10), that the stereotypes developed out of the parable of the Good Samaritan were used against the Jews and this resulted in the holocaust. Some of the stereotypes included;

> That patristic nation which particularly at the present time preys upon the honest portion of mankind; I mean the Jews. The Jew is a real leech who clings to the body of his unfortunate victim and cannot be removed.

Such are the words used against the Jews, and this resulted in the unfortunate massacre of millions of the Jews. As already indicated Rwandan Genocide was partly due to such sentiments. This is not different from what happens in Kenya. The stereotypes mentioned are also applied to different ethnic groups in Kenya and facilitate a very toxic environment that could result in anything anytime. The case of the post-election violence of 2007-8 is an evidence of the same.

5.2. Summary of the Exegetical Results from SIT Perspective

The section of the chapter gives an in depth understanding of exegetical results seen through the lenses of SIT perspective of the parable of the Good Samaritan.

5.2.1 "Neighbour" in the Context of Kenya

The parable is a response to the second question paused by the lawyer, aimed at challenging Jesus' honour, since he wanted to justify himself. According to Bailey, he may have probably thought to himself that whichever answer Jesus gives will fit into the conventional understanding of who a neighbour was. But Fitzmyer (1985:885-886) observation that perhaps the lawyer wanted Jesus to support the boundary lines that the Jewish people had made, thus the question begs for demarcation of boundary. It is like the lawyer is asking, "where is the boundary that shows those who belong and those who do not belong according to Lev 19:18?" Fichter (1968:314-315) observes that, conventionally the lawyer and his Jewish contemporaries understood the term neighbour to mean a fellow Israelite. In the context of the Kenyan setting, where there are so many ethnic groups, religious affiliations and ethnic political formations, the question of boundary is do crucial.

This understood from the concepts of Social Identity Theory, the question paused by the lawyer was profound in the sense that it sought to determine who to exclude and who to include in the concept of neighbour. Those who belong must then be treated humanely well, with dignity, while those who do not belong were to be subjected to prejudiced treatment, stereotypes and all negative things that go along with such persons. According to this study, this is the exact position that is experienced in Kenya. Where each tribe holds itself highly compared to the other. This study opines that while the lawyer was stuck in his stereotypical treatment of others, the lawyer's question

innocently beckons readers to consider the subject of group differentiation and reduction of inter-ethnic conflict arising from stereotypes and prejudices. This study holds that one key thing in curbing negative ethnicity in Kenya is to intentionally outlaw the conventional stereotypical prejudices that exist amongst all ethnic groups.

5.2.2. The Wounded Man in the Parable

As he listened to Jesus' parable of the Good Samaritan, the lawyer's one fundamental question that kept ringing in his mind was whether or not the wounded man was a Jew. Jesus does not give the identity of the man perhaps to be in sync with what the story says next. In fact, no one could recognize him since he had been stripped of his clothes. Bailey (1980:40-43) observes that the Jewish and non- Jewish way of dressing was distinct. The lack of identity of this man, is crucial. Because at the end, it makes no difference. The stereotyped and prejudiced will have behaved the same way anyhow.

This case reverberates well with the Kenyan situation. People are interested to know the language, the skin colour, the shape of the head, the county one comes from, the church one goes to etc. but after knowing all these, one's ethnic affiliation is what is considered most. The great question Kenyans must answer is, must one's ethnic affiliation be known before receiving services or assistance of some sort?

5.2.3. Neighbour to the Man who fell Among Robbers

In answering the question, Jesus shifted the ground by way of another question. "Which of these three seems to you to have been a neighbour to the man who fell among robbers?" According to Creed (1930:151), Jesus considers a neighbour not from conventional ways. Instead of a neighbour being one to receive love, he changes to one that gives love. Thus, one can say that Jesus does not allow himself to be caged

in group differentiation and stereotyping as a conventional way of forming group identity, rather turns the tables upside down. By so doing he implied that the identity markers were so inferior in the face of a serious need like the one of the wounded travellers. Initially, the concept of a neighbour stood for passivity rather that activity of a group categorization process. But the parable gives a totally new meaning to the concept that facilitates a new norm to characterize attitude towards others not meant to differentiate people. This calls for serious reflection among the Kenyan people. Is the concept of neighbour determined by those who offer help or to those help is offered? Whenever a neighbour is defined by those who offer help, those particular ones become things to be used, and stop being important.

5.2.4. "Go, and Do Likewise" (Luke 10:37)

To demonstrate how deeply divided the Samaritans and Jews were, the lawyer, from Jewish ethnic group found it hard even to mention the word Samaritan. After stating that the Samaritan did not just show sympathy, rather he got involved personally. It took the whole of him to help the wounded man. Not just money and other gifts. Therefore, a neighbour is one who crosses the boundaries of group differentiation, thus a clarion call to step out of group oriented ethic to a national ethic, where all are loved and needed.

5.3. Crossed Categorization

Echebarria Echabe, A. & Fernandez Guede, E (2006:1) an online source holds that categorizations among different people groups influences the cognitive processes especially perception and judgment. Whenever, categories are activated, perceptions are normally dominated by the stereotypes attached to those categories. This study

focused on the effects of crossed categorization on the cognitive aspects as an approach to the reduction of ethnic conflict. The central argument of this approach was that in any social set up there is more than one categorization that may be applied to the people of the time. For instance, a group of people may be classifiable on the basis of politics, ethnicity, age, class, gender or any other available criteria, including those relating to the particular situation in which they find themselves. In the case of crossed categorisation, people sharing different category of membership in one respect, but not in another.

For instance, Doise (1976:10-40) discovered among a subject group of boys and girls that an initial tendency for children of the same gender to rate their performance more highly than those of the other gender could be counteracted by allocating half the boys and half the girls to a blue colour group and half to a red colour group. Thereafter, being a blue or a red radically altered the children's estimation of themselves and the previous tendency to assess performance on the basis of gender disappeared. Nor was it simply the case that one criterion for evaluation just replaced the other, since children sharing the same gender and colour rated those of the opposite gender and in another colour just as themselves.

Several research data available has confirmed that in some cases bias against those who share more than one category of membership is virtually eliminated. For instance, Eiser (1986:306) observed that "Interpersonal evaluations generally showed greater bias in favour of subjects' own sex, or own group, when subjects had to consider only one criterion of classification than when they had to consider the two independent criteria simultaneously".

This result has the potential to inform the public policy makers aimed at reducing intergroup bias and strife, for example in Kenya, since it suggests that persistent prejudice between groups will be reduced if situations are created so that two or more ethnic groups cut across one another. Crossed categorisation should be borne in mind by all those seeking to reconcile warring groups. The KHRC (2011) report has an excellent observation in its preamble where four areas were identified that needed immediate attention in order to achieve ethnic unity. These are Justice for all, socio-economic and cultural rights, equal opportunities for all, anti-responsive use of Media.

In these four areas, the people groups will share many other identifiers to the extent that negative ethnicity losses its hold. In retrospect, the parable of the Good Samaritan may be interpreted within this perspective of crossed categorization. Two relevant categories may be distinguished which apply to all of the four main actors in the parable. The first category is ethnicity with the first character being the man attacked from unknown ethnicity, the next two characters, the priest and the Levite, being Jews while the fourth is a Samaritan. The second category is their status; as a person travelling alone on a dangerous road which covers all the four. As for the Samaritan, his membership of a particular ethnic category would have naturally looked with hostility and prejudice toward the wounded victim. Perhaps the Knowledge that he was the member of an out-group is arguably cancelled out by the category he shares with him-both are individual travellers on a dangerous road. This study calls on policy makers to ensure that both Status of all Kenyans is improved, and no single ethnic group should be favoured over another.

Although analysing the parable in this perspective had an advantage of highlighting the shared status of the characters as solitary travellers on this particular road, there is another reason against making too much of it. After all the text tells us that the

Samaritan had compassion (Luke 10:33). In other words, it is possible that the Samaritan sensed he could face the same dangers as the wounded victim. However, the author chooses to characterize it as motivated by compassion, something that lacked in both the Priest and the Levite, even though they too were in the category of solitary travellers. The study therefore proposes that under crossed categorization, what the stakeholders need is to give equal opportunities to all the categorized ethnic groups. Their sharing of the equal opportunities will reduce ethnic animosity that characterizes the Kenyan context.

5.4. Re-Categorization

Re-categorization refers to the redefinition of the groups involved in a conflict so that those who are considered as out-group can be included in a new category that is equally perceived as in-group (Brown, 1996:173). In crossed categorization, there are two categories in operation that cancels out each other, re-categorization deals with how one can belong to a third neutral group where all other competing groups are seen as in-group. For instance, when Jesus elevates the Samaritans to a level of being accepted by God, the ground of being accepted has been redrawn to include even those that were conceived as outsiders. Accordingly, Brown (174-75) argues that whenever two opposing groups are accepted members of the super-ordinate group, the challenge lies with members' attitude. In which case then, both groups consider themselves outsiders, and have a duty to strive to be part of. This is the method Jesus used to quell the ethnic animosity in the elevation of the Samaritan to be a member of the superordinate group, in which the Priest and the Levite are outsiders, but can become members if they too embrace the new love ethic of Jesus.

Consequently, re-categorization is a tool that Luke employs in the context of the Parable of the Good Samaritan, especially, where people are approved before God not based on their ethnic categories but on the basis of Love for their fellow human beings. Categorization shared by all the actors in the parable is that of neighbourliness which in this case refers to the attitude one has to have towards fellow human beings in need. It would also constitute a direct response to the lawyer, even if one with which he would strongly disagree. Yet this is not the route Jesus actually takes.

First of all, the point of the story is not that the Samaritan, alone of the three passers-by, recognized the injured man as the member of some super-ordinate category and treats him accordingly. Rather, the Samaritan simply disregards the whole issue of which of the three possible categories (Gentile, Jew and Samaritan) encompasses the injured man. Secondly, Jesus transforms the whole concept of "neighbour" from the recipient of compassion to the agent of such compassion. Perhaps the parable facilitates the consciousness that what is lacking is the common status as human beings that fit us to receive acts of kindness and mercy. Thirdly, the Samaritan crosses the spatial or geographical boundaries to minister to someone in need.

For the case of our story, the re-categorization of the Samaritan as one to emulate, over and above the existing prejudices, speaks volumes that Love ethic does not know boundaries. And if Kenyan people would allow a transformative power of the Holy Spirit, each ethnic community will see another one as God sent. For policy makers this parable is a clarion call to ensure that the status of people is elevated not downtrodden by way marginalization. Ensure that the geographical landscape of Kenya is reorganized through equal opportunities to all existing ethnic groups.

5.5. De-Categorization

According to Brown (1996:175-176), De-categorization refers to the reduction of the emphasis laid on category boundaries. In presenting a Samaritan as one to be emulated, Jesus was taking away the pride and prejudice that was meted on the Samaritans by the Jews. The emphasis was transferred from group related stereotypical attitudes and character of individuals in both group boundaries (Brown, 1996:175-176).

For in the parable, people from different groups converge, and in the long run their interaction leads to reduction of the prejudice that existed between the two groups. Thus, through interaction of the Jews and the Samaritan, positive things are learned about the Samaritan (out-group) that finally undermines the prejudicial attitudes that exist against them. In the long run this may lead to a permanent change of those attitudinal perspectives. In reference to the parable of the Good Samaritan, Luke is concerned with presentation of how through de-categorization, a single event of interacting between a Jew and a Samaritan.

This redefinition of an 'insider or outsider' away from the group-oriented consideration of whether someone fits, or does not fit, within a certain social category to the active need to offer help to whoever needs it, plainly promotes a vision of human agency which extends beyond the boundaries of this narrative. But even more significant is the exchange which follows Jesus' question to the lawyer of who proved a neighbour to the man, but he said, "The one who showed mercy to him. Jesus replied, "Go and do likewise" (Luke 10:37).

Gerd Theissen and Annette Merz (1998:339) summarizes the role played by de-categorization of the parable in four main points; a) that the Parable of the Good Samaritan is authentic and meaningful because it shows a Jewish perspective of the

Samaritans and highly supports interaction as well as contact between the two groups (b) whenever contact between two groups is frequent and within reasonable closeness of time, meaningful relationships develop between groups that were once erstwhile enemies (c) that the said contact should take place between participants of equal status, and (d) the contact should involve co-operation over mutually agreed goals (Brown, 1996:181).

Whereas Jesus could have broken off the conversation with the lawyer's answer, the fact that he continues with this injunction suggests a concern with doing more to generalize the behaviour of the Samaritan beyond the facts of that particular story. As already noted, Jesus utilizes the story of the Samaritan's compassion to generate a new principle of moral behaviour, Love that transcends all boundaries to form a new social identity.

Consequently, the formation of a universal ethnic identity is by participation in the Jesus movement by both the out-group and the in–group members. Boyarin (1994:233) states that for this to happen, the following are to be done; first, every individual ethnic identity must be submitted to Jesus. Secondly, one's ethnic identity does not have to be renounced. Thirdly, every ethnic identity is capable of loving those outside. Fourth, the new ethnic identity should be open to others regardless of where they come from. Fifth, this ethnic identity is subversive to ethnic uniformity.

Further, because Luke reveals great interest in the Samaritans, in his Gospel (9:51-56; 17:11-19), it is hard to avoid the conclusion that he is using the parable to address serious social-cultural issues, and as already stated, Luke is interested in the dissolution of social categories evident in the behaviour of the Samaritan towards the wounded man, in contrast with the priest and the Levite (Esler, 1987:71-109).

Certainly, there is no denying that in Kenya, negative ethnicity is on the increase. The solutions offered by the parable of the Good Samaritan are the very ones that Luke's gospel proposed to march the same problem in the ancient Mediterranean world. Having understood the message of Jesus as it is revealed itself most particularly in his undoubtedly historical practice of breaking down other forms of social categorization, the parable of the Good Samaritan still speaks with the same force. When Jesus dinned with sinners and tax collectors, it facilitated the breakdown of several social categories erected in form of ethnic grouping. Therefore, Cross Categorization, De-categorization and Re-categorization as applied to the parable offers a solution to the problem of negative ethnicity. More especially in the area of naming given to places and people. Furthermore, formation of political parties that are ethnically driven ought to be revised and policies that govern employment should facilitate de-ethnicization as opposed to facilitating negative ethnicity.

5.6. The Role of the Church

Von Robbins (1991:202-221) argues that in Luke's wider ethnic scheme, he curves out a space for the new emerging Christian community not by removing differences that existed among ethnic groups of his time, but by embracing the ambiguities of a hybrid posture. Thus, he does not envision a new ethnicity of Christian, but projects a unique ethnic space between the competing and overlapping ethnic claims of Jews and Gentiles. Having considered the above mentioned authors, and considering the ethnic schemes employed in the Gospel of Luke, namely; authorship issues, identity of ethnic groups by name and their relationships, need to be addressed in relation to the concept of negative ethnicity in Kenya.

Whenever ethnicity results in favouritism, animosity, disdain and violence it is to be labelled anti-God as evident in the enlightenment God gave to an ethnically inclined Peter "I now realize how true it is that God does not show favouritism, but accepts men from every nation who fear him and do what is right." Acts 10:34-35 (NIV). Peter was not made a gentile, nor Cornelius a Jew as a condition of acceptance. Ethnic unity in the Church does not mean that one cannot mention the other's ethnic group. In fact conversion does not neuter one's ethnic grouping. As a matter of fact, Heaven from the Perspective of John is "ethnic" After this I looked and there before me was a great multitude that no one could count from every nation, tribe, people, and language standing before the throne and in front of the lamb." (Rev.7:9).

The above statement demonstrates that diversity will still hold out even in heaven but our ethnicity will not count. By using ethnic undertones in Luke, Jesus was emphasizing that ethnicity should not be denied but affirmed, and that, it ought not to be a reason for animosity or hatred. What a privilege for the Church to have foretaste of what heaven will really look like. In his answer to the lawyer, "go and do likewise" Jesus was demonstrating that Love as a supreme ethic, recognizes and accommodates all ethnicities. This is better captured in the Mc Gavran's (2007) "homogeneous unit principle" (Internet source) designed for creating Churches meant for certain ethnic groupings that increased the growth of the church.

The Kenyan Church is at the crossroads in terms of appealing to the gospel values in general and the parable of the Good Samaritan specifically, in a bid to create a new trans ethnic believers who relate with each other differently. Because the Church has appeared or been seen as part and parcel of the problem of negative ethnicity, it has failed miserably to stand to be counted affirming the statement that universally describes this attitude "the blood of ethnicity is thicker than the water of baptism".

Aquiline Tarimo (2000:6) in support of this statement advances several reasons why the above mentioned attitude is true. That the Church has appropriated the ethnic structures for evangelism, while reluctant to combat the ethnic hatred openly. He further argues that the people's consciences are far from getting transformed by both the bishops and the pastoral letters owing to lack of integrated vision, involvement and participation of Christians right from grassroots. Additionally, he cites ethnic bias held by some church leaders and the failure of the Church to commit and be self-critical in social affairs of the nation. Finally, he states that there has not been an ecumenical collaboration in handling social problems bedevilling the society.

Arguably so, the church has done a lot in establishing and defending values systems as the conscience of the masses. Perhaps, much needs to be done in linking mission to the social issues affecting the people. It is evident that the Church has done so much especially the mission churches in terms of education and health care, but focal concentration on the theological issues rather than social justice and common good, has robbed the Church of the theological glory of practical life.

5.7. Role of Government

David Lamb (1984:9) posits that ethnicity is an elusive concept that many African Leaders abhor. Kenya's former President Daniel Moi referred to it as a cancer that eats out the national fabric, yet many African Presidents practice the politics of ethnicity. In Kenya, most of the politicians are more ethnic chiefs than national leaders. Though it is said that politics is local (Lamb, 10), ethnicization of politics in Kenya is driven by selfishness and hunger for power not service delivery. It is this ethnic politics that determines who is to be employed and even promoted. The implication of this is that opportunities are first shared among members of the extended family, not caring about

others who do not belong. Thus nepotism - considering a member of one's ethnic group to give a job to a fellow ethnic member is not nepotism, it is an obligation. For a politician or military leader to choose his closest advisers and bodyguards from the ranks of his own ethnic group is not patronage, it is a good common sense. It ensures security, continuity, and authority.

Therefore, the study acknowledges that the real question is not how to eradicate ethnicity, but how to integrate it into social relationships. We cannot afford throwing out the baby with the bathing water. Even the efforts of introducing democratic ideals in Africa will not succeed without taking into account the issue of ethnicity. This study proposes that any project, be it political, economic, or religious, which involves the mobilization of people must first take into account the cultural contexts in which individuals live rather than those in which someone may think they ought to be living. The point is that the process of building democratic institutions will succeed if and only if we start with what people are and from where they are.

5.8 The Impact of SS Reading of Luke 10:25-37 to the Kenyan Context

The social scientific (SS) reading of this parable has reversal impact to Kenya's negative ethnicity today. For example, The Good Samaritan crossed the ethnic boundary. He used his courage, time, resources, the urgency of the need, and his wisdom to transform barriers of ethnicity into inclusiveness. Hutchson and Smith (1996:24-25) weigh in on this view by saying that every group will always strive to put a boundary around them and ensure that the boundary is maintained by the members of the group in order to keep outsiders out of the set boundary. Intentional and conscious efforts should be made to cross either fluid or fixed boundaries that separate ethnic groups in the same way the Samaritan did. Perhaps this would be a

clarion call for all institutions involved in the fight against negative ethnicity to consider creating an enabling atmosphere that allows people of different ethnic groups to coexist as a way of curbing the challenge of negative ethnicity.

Kenyan citizens can cross the boundaries of landscape and spatiality, represented by our policies on education, employment, settlement, leadership and governance etc, to build a trans-ethnic state where people of all ethnicities are accorded equal opportunities by the State. Since the thongs of negative ethnicity are eating in to the lives of many people, Kenyan government could consider a settlement policy that settles people anywhere without risk or fear of losing their property as was demonstrated in the post-election violence of 2007-2008 in Kenya. Similarly, the Samaritan crossed a purity boundary. He took the initiative to approach the half-dead Jew, who had bled profusely. Malina and Rohrbaugh (2003:270 suggests that this Samaritan may have been a business person, an occupation that was then despised since many of such got rich quickly at the expense of others.

Therefore, from the peasant audience of Jesus, both the injured person and the Samaritan would have elicited less sympathy. Perhaps the sympathy would have gone to the robbers says Malina and Rohrbaugh (:271) since they were victims of land loss to the peasants who robbed them. The Samaritan however, must have been rich, evident in the fact that he possessed oil, wine and some money. He cleansed the wounds and poured his oil on the wounds of the victim. According to Oxfam International (2020) the gap between the rich and the poor in Kenya seems to be increasing. The study indicates that less than 0.1 percent of the total Kenyan population have more wealth than the 99.9 percent of the people combined together. According to this publication, the number of the rich is the fastest growing in the world, and in ten years, perhaps the number of millionaires will have grown by 80 percent, and not

so with the poor. Therefore, the parable is already mirrored in the Kenyan situation where we have had more poor people and few rich people. Any trigger is likely to result in tragic destruction of property and loss of lives as evidenced in the "robbers and the injured victim.

Borrowing from the Good Samaritan example, the Kenyan government should make and implement economic policies meant to reduce this inequality sustainably by increasing funds to finance free and quality education and healthcare a means of closing the growing gap of economic inequality. By doing so, it could help to lift millions out of poverty and ensure a more equal and prosperous future for all Kenyans.

He crossed a social status boundary. The knowledge of the Samaritan concerning their state was not an issue here. The urgency of the need superseded the status and he gladly accepted the role of a neighbour for himself. This is a leaf to be borrowed by Kenyans, where one's need goes before his or her ethnic group membership. Much as the Country is still struggling with the issues of negative ethnicity, Proper policy framework that oversees equal distribution of resources as well as leadership positions regardless of one's ethnicity will mitigate the issues of negative ethnicity.

5.9 Conclusion

This chapter explicated the interpretative challenge of the parable of the Good Samaritan showing how it has been interpreted in history. The chapter has also highlighted how the social scientific ideals can form an analytical tool that facilitates a much deeper understanding of the parable of the Good Samaritan. Besides, the chapter has demonstrated that the social world of Jesus in terms of ethnic relations was one that is replicated in our day and that when the social scientific ideals are applied

to the parable, reading scenarios emerge that opens a whole world of perspectives of dealing with negative ethnicity.

CHAPTER 6: FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.0 Introduction

The previous chapter delved into interpretative matters of the parable of the Good Samaritan and its implication on Negative ethnicity. This chapter gives the summary of findings, conclusions, and recommendations. Besides, a brief summary of each of the four objectives and an explanation of the function and purpose of each in relation to ethnic schemes in the parable of the Good Samaritan and Luke's gospel in general is given. In so doing, the study demonstrated how the parable illuminated the ethnic schemes in Luke.

Therefore, employing Social scientific criticism, the study considered Luke's use of ethnic nuances to argue that negative ethnicity has no place in the Kingdom of God. Furthermore, the usage of the ethnic schemes in Luke appeared against the background of an upward trend in so far as the culture of negative ethnicity is concerned in Kenya. Thus, the question this study sought to answer was, how can the ever-increasing challenge of negative ethnicity in Kenya be addressed through the Social scientific criticism of the parable of the Good Samaritan. To do this, this study used the Social scientific framework to argue that Luke was partly influenced by the social climate of the first century Mediterranean world in which various ethnic groups considered themselves superior to others, thus painting the picture of the same through ethnic schemes forecasted in his gospel.

Thus, the focus of chapter six is to offer not only a summary of findings, conclusions and recommendations, but most importantly, it proposes ways in which negative ethnicity can be eradicated in Kenya through the critical eye of Luke 10:25-37.

Accordingly, the study proposes that Bible interpretation in general and Parable interpretation in Kenya and world over, is critical, and forms part of the resources that are needed in fighting against negative ethnicity.

6.1 Summary of Findings

Within the confines of objective one, the study sought to expose the ethnic schemes found in the parable of the Good Samaritan of Luke 10:25-37. The study found out that Luke's use of ethnic schemes in the third gospel is not to be misconstrued to mean support for ethnocentrism. Rather, they should be juxtaposed along Luke's wider ethnic scheme of mimicking the ethnic relationship between the Jews and the Samaritan of the first Century Palestine in which the Jews saw the Samaritans as "outsiders" who deserved nothing but death.

Other ethnic schemes as already stated are found in the genealogy of Jesus where even those from outside the common wealth of Israel are included in it, suggesting that in Jesus, people of all ethnicities are equal and included. For instance, Bathsheba's ethnicity is not disclosed, but she got married to Uriah the Hittite. Keener Craig (1999:79-80) suggests that the mention of the foreign woman in the genealogy of Jesus speaks of the responsibility of the readers to cross both cultural and ethnic boundaries to reach out to other people.

Similarly, the social classes of Luke's time based on gender, class, ethnicity etc., are all welcome to be partakers of the Kingdom. Concerning, the authorship and the recipients of the gospel, Luke tries to paint ethnic inclusion as seen in showing that he himself a Gentile was allowed by God to be the author of this very book, that was addressed to Theophilus also believed to be a Gentile. Thus, the gospel of Luke was written in a multi-ethnic environment and it contains the critiques of the then existing

social frame work. The parable of the Good Samaritan demonstrates that Jesus was not agreeable to the existing categories, but as a representative of the rule of God, he saw all people as important and equally loved by God.

The study found out that the "Journey section" is critical in the understanding of the parable. This sets the tempo of what this study is all about, the journey towards ethnic unity. He sets out to Jerusalem but goes through an enemy territory, Samaria, a land whose inhabitants did not have any dealings with the Jews. What he did there and the story he gives of the Good Samaritan only facilitates ethnic inclusivity.

Guided by Social scientific framework, and viewed through the second and third objective, the study revealed that readership of Luke's gospel in general and the parable of the Good Samaritan in particular has partly contributed to the culture of negative ethnicity in Kenya. From these objectives, the study established that negative ethnicity is the epicentre of many other vices like corruption, economic inequality, political ethnicization and sycophancy, misappropriation and misallocation of public funds, un-equal economic opportunities and under representation in governance of the state.

The vice of negative ethnicity has been natured and made into a state culture that is handed over from one regime to the other. For instance, the third objective focuses on the actions of the characters in the parable of the Good Samaritan. The study established that the parable challenges the readers in two ways. First, that the teachings of Jesus do not subvert the Torah rather reinforces it. In other words, if people were able to observe the Torah, meaning loving God and others, they would have had eternal life. Therefore, Lukan readers are challenged to look at the neighbour not through the traditionally held prejudices and biases that create boundaries between them, rather through the eyes of a loving God.

Similarly, the parable challenges readers who having heard that a Samaritan who was commonly viewed negatively by the Jews, came to the aid of the wounded victim, thus inviting the audience to reconsider their attitude towards other people irrespective of their ethnic affiliations. Further, in the parable of the Good Samaritan, the terms "neighbour" and "Samaritan" are key. In the analysis of the terms, this study came to a conclusion that Kenyans are to emulate the action of the Samaritan by showing compassion to those considered our enemies. Furthermore, employing the social scientific models like hospitality, purity code, and ethnicity, the study casted doubt as to why the Priest and the Levite (the moral eye of the society) acted the way they did in contrast to what the Samaritan did. This section concluded that, their action or inaction had nothing to do with the Law rather their unwillingness to demonstrate love for their fellow humanity and that this is explicated in the manner in which Kenyan ethnic groupings relate with each other.

Within the confines of the fourth objective with its assumption, the study found out that majority of Kenyans are Christians and subscribe to the teachings of the Bible, which is read to them all the times. Part of these readings include the exciting parables of Jesus. Furthermore, though parables are more exciting and relevant for preaching than any other part of the scripture, they are the most hermeneutically abused. Snodgrass (2004:177) puts it thus "In much of the Church's history, the parables of Jesus have been mistreated, rearranged, abused, and butchered. Often, they still are today. They are used more than they are heard and understood". Further, the study established that though socio-economic and political factors play a major role in perpetuating negative ethnicity, non-critical readership of the ethnic schemes in Luke in general and the parable of the Good Samaritan in particular play central role in facilitating negative ethnicity.

Negative ethnicity determines almost every relationship formed in Kenya ranging from Politics, economics, Church, naming, marriage, food eaten, and even the place one stays. Given that majority of Kenyans are Christians who read and are exposed to the ethnic undertones contained in the Bible in general and the Good Samaritan in particular, it is probable to conclude that there is much more of negative ethnicity in the Church than outside, because of the much ethnic consciousness they are exposed to. Hence, any efforts to curb the challenge of negative ethnicity should first target the Church. This is analogous to the parable of the Good Samaritan in which as already noted, Jews and Samaritans differed in the above mentioned areas.

The study found out that when the ethnic schemes found in Luke 10:25-37 are read through the lenses of non-critical methods, they appear to be supporting negative ethnicity. However, when the parable of the Good Samaritan is read through the lenses of SSC, it invites reversal of expectation. Thus, Jesus forced decision from his hearers to break down the walls of conventional way of life. Osborne (2006:299) puts it better by saying, "the normal way of seeing things was shattered by the parable's reversal of the norms, and the hearer was forced to consider the Kingdom reality behind the image, for the Kingdom truths also run counter to the world's ways". This position is corroborated by Martin Petzoldt (1984:24-30) who observes that the parables are antithetical in nature, in which Jesus' implied meaning clashed with his audience and challenged them to come out of their narrow religious framework.

In this case social scientific reading of the Bible in Kenya would be so rewarding and easy at least for its ability to construct, re-construct and even de-construct the historicity of the Biblical texts that are far placed from our time and culture. As already noted, the social scientific models namely; social status, hospitality, ethnicity, landscape and spatiality and purity, only act as agents of re-construction of the sociality

and historicity of a given text. The study found out that perhaps among the numerous hermeneutical methods, social scientific criticism is better placed to illustrate the importance of historical background of any given text through its reading scenarios.

6.2 Conclusions

Given the above findings, this study concludes that the parable of the Good Samaritan was meant to turn the tables of negative ethnicity that existed in the 1st century Mediterranean World of Jesus. Through this parable, Jesus does not only slam the face of those advocating ethnic exclusivity, but also creates a new ethnic identity of God's people, an identity that encompasses both the Jews and the Samaritans not based on ethnicity, gender, status, or nationality, rather the new group is based on the principle of love for God and fellow human beings. Luke 10:25-37 paints Jesus as one whose genealogy encompasses both the Jews and non-Jews, and one who stands against any form of ethnic exclusion, an effective tool that helps in the fight against negative ethnicity.

By Jesus redefining the concept of neighbourhood which was skewed at least from the lawyer's questions, the study concludes that Luke reduplicated the situation as it was then and sought to create a counter narrative to the culture of negative ethnicity. Thus, Luke's gospel replicated the ethnic animosity of the time and challenged the readers of the parable to emulate the Samaritan act, even though he was considered as an "outsider". Considering the ethnic schemes in Luke, the study concludes that all the texts that are loaded with ethnic nuances in Luke and elsewhere in the Bible are to be revisited with a critical eye, in order to do justice to Biblical interpretation.

Notwithstanding the limitations of Social scientific criticism, the study concludes that SSC of the Bible has the capacity to avail tools that can help fight negative ethnicity.

For instance, the immediate blessing that accrues from this perspective is the reading scenarios of the parable that leads to non-ethnocentric reading of the text which lessens ethnic tension. Moreover, from the parable, the interaction between the erstwhile ethnic groups is crucial in diffusing the tensions that could have been otherwise an uphill task. For instance, Jesus crosses the boundaries of spatiality, status, while the Samaritan crosses the boundaries of ethnicity and purity to do what is acceptable to God. This study supports a critical readership of the Bible and argues that the Bible is the best agent of dealing with negative ethnicity. Since majority of Kenyans have access to the Bible, only critical interpretative methodology is indispensable in achieving ethnic homogeneity in Kenya.

6.3 Recommendations

Bearing in mind that negative ethnicity has permeated the whole socio-economic sphere of the Kenyan society, this study recommends that the government of the day should rally all stakeholders in the fight against this monster of ethnic exclusion among Kenyan people. This calls for a multi-agency approach that involves religious leaders, political leaders and socio-economic policy drafters to radically check and re-draft policies that ensures compliance to ethnic inclusivity.

6.3.1 Religious Leaders

Putnam and Campbell (2010:137,287) opines that there is a correlation between ethnic identities that are strong and one's religious affiliation. From their study, people with stronger ethnic identity are not likely to abandon the religion of their parents, nor are they likely to marry someone from outside their religion. This correlation between ethnicity and religion is behind the prevalence of ethnic religions in Kenya, and it is at

the core of negative ethnicity. Since, majority of Kenyans have an attachment to either this or that Church, religious leaders are called upon to intentionally practice inclusivity in their programs, and even in leadership elections/appointments. The study recommends that leaders of various dioceses or regional offices should not be people from that very region to enrich the country's ethnic diversity. Those in the pastorate should be delocalized, so that they rise above local ethnic prejudices which are a recipe for negative ethnicity. Further the Church may consider programs that address the issues of ethnic inclusion, by intentionally involving members in mission and community service within and without their given communities.

6.3.2 Government

For Kenya to be a place where human spirit thrives and a home of economic prosperity where all ethnic groups feel included, the government must ensure that discrimination of any kind is done away with. Conscious efforts must be made to nurture a society where all people regardless of their social standing are given equal opportunities to live a life full of meaning. First and foremost, the government should conscientiously seek to reverse the concept of divide and rule, whose seed was planted by the Colonialists, and unite all citizens through equal opportunities. This follows the model of Jesus who did not allow the status quo to continue under his watch. He sought to address it in the small way possibly known. By crossing the enemy territory, he was just demonstrating how important it is to build bridges and not walls of separation among ethnic groups. The government should consider building bridges across the country among all ethnic groups in order to achieve inclusivity.

When Jesus mentioned the hated Samaritan to his Jewish audience, he was ensuring protection of others while at the same time demonstrating that both the Jews and

Samaritans are equally accepted before God, hence the government of the day should seek to accord equity in the way ethnic groups are handled by way of employment and appointments. Implementation of the "quota system" brought about by President Moi to reduce overemployment of persons from one ethnic grouping should be urgently revisited. This system will ensure that employment through public service is both nationally and county wise is accessible by all Kenyans, and is the panacea of devolved ethnicity in the public sector. Therefore, the government of the day should facilitate the growth and independence of government institutions like the National Cohesion & Integration and Ethics and Anticorruption Commission and the Judiciary to help in the fight against negative ethnicity.

The government should deconstruct the prejudicial attitudes among Kenyans through education system that ensures teachers are trained on inter-ethnic relations besides, having a comprehensive curricular that addresses the same. Similarly, the government should deconstruct ethnic identity through naming where surnames in case of Kenya is associated with a particular tribe. Interviews, or any information needed from citizens should avoid the question of family/surname names that is identical with a particular ethnic grouping. This is evident in the non-specification of the injured man, whose ethnicity was not given, yet was in dire need.

Finally, the government should rally all the agencies involved in the fight against negative ethnicity, in moving a notch higher from tolerance to acceptance. That is to say people of different ethnic affiliations should be trained to accept that others from different ethnic groups too, have their place and rights as well. This is demonstrated by Jesus' response to the Lawyer, "go and do likewise", meaning, people should accept that others from outside their own ethnicity could be better than their own.

Further that, non-critical readership of the Bible has widened the gap between the interpretative methods and the real challenges faced. That SSC of the Bible has the capacity to create an imaginative dialogue between the Bible and different situations faced. Therefore, this study recommends an integration of Social-scientific criticism in Biblical studies in Kenya, having seen its fruits in this particular study on negative ethnicity.

6.3.3 Kenyan People

The study further recommends that, there is an urgent need for the Kenyan people to develop a sense of belonging together, through a collective ideology that all people can subscribe to. In curving out this ideology, and for the case of the parable of the Good Samaritan-Love, it must be one whose implementation bears fruit. The study recommends that religious and social-cultural framework of Kenyan people need an urgent reorganization since they act as a fertile ground for negative ethnicity. In order to address negative ethnicity in Kenya, it will be important to bring all these to public debate as a socio-religious issue.

Finally, the study recommends the incorporation of Social-scientific criticism in analysing biblical texts in Bible schools and Seminaries to facilitate non-ethnocentric readership of passages that would otherwise seem to support negative ethnicity.

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APPENDICES