

THE MULTICULTURAL PEDAGOGY IN THE PARABLE OF THE GOOD SAMARITAN AND ITS CONTRIBUTION TO SUNDERMEIER'S INTERCULTURAL HERMENEUTIC: A DIACOGNITIVE ANALYSIS

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ABSTRACT

This study was aimed to analyze the text of Luke 10:25-37 using the methods of diacognitive analysis, thus discovering the principles of Jesus' multicultural pedagogy that can be used as a tool to solve multicultural issues and complement Sundermeier's intercultural hermeneutics so as not to look brittle in its application. The result of the analysis of the Parable of the Good Samaritan suggests that there are five principles in Jesus' multicultural pedagogy and at once as a contribution to Sundermeier' intercultural hermeneutic, namely: (1). Multicultural issues can only be resolved through the creation of dialogue by the teacher; (2) The teacher's position is decisive in solving multicultural problems; (3) The teacher must know the actual cognition object; (4) The teacher must have multicultural competence; and (5) the primary goal of multicultural pedagogy is reconciliation. Among these five principles, the third principle has the most essential role in its application because it emphasizes compassion. The presence of compassion in teacher' self will make the teacher has a strong desire to help others without considering the differences of ethnicity and religiosity, eliminating assumptions, paying attention to the welfare of others without being selfish, having feel-in and respect, willing to sacrifice both psychic and material to manifest life together (convivencia).

Keywords: *Multicultural Pedagogy; Parable of the Good Samaritan; Sundermeier's Intercultural Hermeneutic; Diacognitive Analysis*

INTRODUCTION

"Who is my neighbour?" This question has become a reflection-critical question for everyone from different cultural and religious backgrounds. This question is also a reference for multicultural pedagogy guider that discusses the relationship between educators and learners. Undeniable, the different background of an educator will impact his/her professional activities; Therefore, will also impact the results of education. The difference in this study is the difference between social and religiosity values. At this point, the concept of multicultural pedagogy must be understood well.

The concept of multiculturalism stands on two steps of self-concept, the concept of self-independent and interdependent. The self-

description of people living in a self-independent culture is a stable, constant, consistent person with his or her personal views, and has a full orientation to himself, including his views, the purpose of his life, and etc. While the focus of people living in the self-interdependent culture is the "fundamental connectedness of human beings." Ideally, individuals have the ability to conform and maintain interpersonal relationships with other individuals. In self-interdependent cultures, people are required to conform to the environment, where he lives and performs activities (Kitayama & Mark, 1994, in Matsumoto, 1994).

People who have a self-independent type see themselves in the perspective of an

atomistic, autonomous, free, and are able to decide for themselves what is best for their lives. This is different from people who have a self-interdependent type, because, for them, life would be meaningful if placed in the context of social relationships with those around them. Thus people who have self-interdependent tend to understand other people's actions by connecting them continuously to the external context of the action, and not viewing them using the attribution framework internal (Ross, 1977).

The paradigm of self-independent and the interdependent concept is in line with what Sundermeier intended when it conveys its criticism to the classical hermeneutic approach that achieves its objectives in text interpretation, while applications of the text is a secondary action (Sundermeier, 1996).

Sundermeier refers to the hermeneutics of theology (classical) as "text-fixated". In this context, Sundermeier displays a different practice with the practice of modern Western hermeneutic from Schleiermacher to Gadamer, as the statement:

It is remarkable that in western hermeneutic, particularly in the existentialist interpretation, it is always an understanding of myself (self-independent). It is not the understanding of other persons (self-interdependent), of strange texts, but rather of my new self-understanding, produced by the encounter with the text. The other, the stranger, is already in Hegel a roundabout path to myself. ...The conversation that seeks understanding is, in the end, a conversation with oneself (Sundermeier, 1995: 90-91).

Sundermeier argues that Western hermeneutic tends to consider egocentric interpretation (rather than mentioning a logos-centric or centric text) that ignores others and pursues the elimination of differences. For Sundermeier, the problem in modern hermeneutic is that concrete practice is not seen as a staple to understand the action itself. The practice is restricted to the second step of "application", while the primary step of the interpretation is understandable as a process of absorbing or combining text with its perspective.

Sundermeier overturns the whole approach of classical or modern hermeneutic by making concrete encounters with the culture of other (stranger) as the primary place for interpretation. Based on this view, interpretation is a matter of learning how to live with others and learn how to understand others appropriately in their isolation.

Sundermeier then identifies his approach as "Hermeneutic of Difference", which teaches how to understand what is different without absorbing difference, and that offers practical relief in practice living together, while at the same time maintaining a proper distance by respecting both the identity of others and their dignity (Danz, 2005).

So, for Sundermeier, the vital thing that is emphasized is not how to understand what the text means, but how people living in a pluralistic society understand others culturally. Missiology should be a hermeneutic not in the sense of understanding the Bible better, but it helps in projecting a fair and peaceful form of community.

The opposition between independent self and interdependent is also evident in the parable of the Good Samaritan. Opposition occurred for the reason of ethnicity, in which the Jews considered the Samaritans not to bleed pure Israel because they were the result of mixed marriages between Jewish and non-Jewish people (Wahono, 1986). The Jews (Judea) treated the Samaritans as a low outgroup and treated them with negative prejudice. Even the Jews had a paradigm as written in 2 Kings 17:24-41, they argued that their brother who was from the North (Samaria) came from the Babylonians, Cutha, Avva, Hamanth, and Sepharvaim, whom the king of Assyria had put them in the cities of Samaria to replace the Israelites who had returned from exile. And then also, the Samaritans came to worship Yahweh, but they also continued to worship their gods (Esler, 2000; Voorwinde, 2001). Consequently, as Voorwinde declared: "Both Ezra and Nehemiah vehemently opposed intermarriage with the Samaritans. When the Samaritans offered to help

Nehemiah rebuild the walls of Jerusalem, they were met with a curt “no thank you.” The Jews who returned from the exile were to have no dealings with the Samaritans (Voorwinde, 2011: 30). In contrast, the Samaritans also saw the Jews negatively. The Samaritans regarded themselves as the true Israelites and separated themselves from the Israelites who had been corrupted by the Priest Eli during the time of Samuel (Nobet, 1997). On this basis, the Samaritans assert that they are the Kingdom of Israel, and they call themselves Israel (Anderson, 1922). In addition to the problem of ethnicity, there is also a problem of distinction in terms of religiosity between the two so that the Jews regarded the Samaritan worship unrighteous. This is indicated because the Samaritans believe the holiness of the temple in Mount Gerizim not in Jerusalem. This is the main point of the problem between Jews and Samaritans. The climax, Mor concludes that:

Historically, the Samaritans were rejected by the Jews solely for religious reasons. At the time of John Hyrcanus, political strife augmented the religious dispute. John's reign reflected the Hasmonean desire to destroy the Samaritan sect. These events convinced the Samaritans that there was no way for them to join Judaism. During this time, they began to legitimize their separate identity as a sect outside Judaism (Mor, 1989: 18).

This empirical evidence suggests that the Jews had considered the Samaritans to be low because the construction of their thinking was still tied to self-independent. Consequently, there was no recognition, reverence, and acceptance of Jews to the culture of the Samaritans, so that they did not live parallel in harmony and tolerance.

This research has become unique and distinct from previous research conducted by Rule (2017), who examined this parable as an episode of pedagogy that includes learning and teaching, knowing and doing. In its uniqueness, this research emphasizes the multicultural aspects of pedagogy.

Based on the issue, the goal to be achieved in this article is to analyze the text of Luke 10: 25-37 using the methods of diacognitive

analysis, thus discovering the principles of Jesus' multicultural pedagogy that can be used as a tool to solve multicultural issues and complement Sundermeier's intercultural hermeneutics so as not to look brittle in its application.

In this study, the authors intentionally selected the Gospel of Luke because it was more focused on women, children, and socially neglected people, whose explanation was not found in the other gospels. Jesus explains this parable on his way to Jerusalem. Esler proves that Jesus challenged the entire social structure of society that made the group's distinction by incorporating the story of this parable as a depiction of a foreign/outer being hated (Cornelius, 2013).

LITERATURE REVIEW

Jesus as Teacher

The expert in the law called Jesus ‘Teacher’ at the beginning of the Good Samaritan parable. Borg saw Jesus as Teacher, not as a bearer of information or knowledge, nor as a moral teacher who provided true or false information, but more than that Jesus was seen as a wise teacher (a teacher of wisdom), who understands teaching style with specific forms of teaching (short words/stories) and unique teaching content (what is real/precious and how the disciples will live).

Borg further explains that a wise teacher teaches his disciples how to live based on reality (Borg, 2011). Wisdom contains two things, first, the ability to see the culture as it is, without involving pre-existing prejudice, second, wisdom as the ability to behave according to the circumstances. This means people can use the knowledge that he/she has in accordance with their needs. He knows when to be silent when to speak, or to act. Here, wisdom is the ability to consider appropriately. Borg distinguishes two types of wise teachers. Some teachers teach with conventional wisdom or the wisdom of a culture, a framework of instruction and guidance based on the experience of previous generations (first wisdom) and there are teachers who teach by counter wisdom (the second wisdom). In

connection with counter wisdom, Spear viewed Jesus teaching with counter wisdom directed to transform the enculturation consciousness of his listeners (Spear, 2005), and this expression was explicitly found in the story of his parable.

The Expert in the Law

The expert in the law was a person who understands and is able to explain the Torah to the Jewish religion (Browning, 2009). The expert in the law was tasked with drafting the rules and provisions for every Jewish religious life situation. The expert in the law was scattered in Judea and Galilee as teachers who were teaching children and adults about the Torah. The expert in the law was also commonly referred to as Jewish scholars who were trained to develop the Torah teaching, teaching the disciples both orally and in writing and applying the Torah in the Jewish environment. Besides, the expert in the law also studied and interpreted the Torah thoroughly. The expert in the law also had a very high position and became a member of the Sanhedrin (religious court) beside the high priest and the elders of the Jews (Thia, 2005).

Multicultural Pedagogy

From a pedagogical standpoint, cultural sensitivity provides a road map to multicultural education and equality (Ozturgut, 2011). Banks defines multicultural as a philosophical movement and position considering the distinct gender, ethnicity, race, and culture of a pluralist society that should be reflected in educational institutions, including Staff, norms, values, curriculum and the Student Body (Banks, 1989).

Parekh simplified the concept of multicultural philosophic into three things, (1) multicultural relations; (2) references to the prevailing differences; (3) relationships with specific actions in responding to differences (Suyahman, 2016). This philosophical concept is the basis of the idea of multicultural education/pedagogy, with the aim that all children should have the same opportunity for education, regardless of social

class, race, gender, and language. Nieto explains that multicultural education/pedagogy is a process of pedagogy that is antiracist, egalitarian, and inclusive. Furthermore, it also seeps into the curriculum and learning strategies used in schools, as well as interactions between teachers, students, and parents and a right way for schools in conceptualizing the nature of learning and teaching (Nieto, 2000). The combination of the multicultural education definitions of Banks and Nieto has come to an understanding that multicultural education/pedagogy is based both on interpersonal relationships and attempting to be action-oriented.

Today, the purpose of multicultural education/pedagogy is to build relationships, improve understanding, support self-concept, develop a multicultural climate of the school, and a whole curriculum that encourages multicultural consciousness (Banks, 2001; Banks, 2004). This objective can be achieved when cultural differences are seen as a source in the school business that can, in turn, help teachers to understand and accept the difference, create a safe and unifying environment in school (Wham & Cook, 1996).

Banks (2004) conceptualized five dimensions of multicultural education/pedagogy. *First*, content integration, referring to and the extent to which teachers use examples, data, and information from different cultures to explain concepts, principles, and theories within the area of their subjects. *Secondly*, understanding how prejudice, bias, and cultural assumptions affect the creation and discovery of knowledge known as the knowledge construction process. *Third*, prejudice reduction illustrates the characteristics of one racial stance and proposes a strategy for cultivating more inclusive, egalitarian, positive racial attitudes. *Fourth*, equity pedagogy, refers to the use of decent cultural techniques that facilitate the academic achievement of all students. *Fifth*, empowering school culture, explains the process of reforming school and organizational cultures so that students can grow academically and feel the culture empowered.

Parable

The Hebrew word *marshal* not only means 'parable' in the modern sense, but also a line of wisdom style, from proverbs to puzzles and stories told in fairy tales (Vermes, 2003). In English the word parable comes from the Greek word *parabole*, consisting of the first-word *para*, alongside of, and word *ballein*, cast, place or throw (Donahue, 1988). This gives the impression that the centre of the conversation in the parable is to make comparisons. In the Bible, the literature of the parable not only includes a comparison in the narrative, but also in proverbs, words of wisdom, and allegorical. Dodd defines the parable as follows:

At its simplest the parable is a metaphor or simile drawn from nature or common life, arresting the hearers by its vividness or strangeness, and leaving the mind in sufficient doubt about its precise application to tease it into active thought (Dodd, 1961: 16).

Dodd has explained the purpose of pedagogy in parables, namely to tempt listeners' minds into active thinking. This goal states that parables stimulate activity, but a serious activity because it involves interpretation and openness to various possible meanings, more than stating a single clue. There are four traits of Jesus' parable: (1). An oral form (which draws the listener's heart). The parable is told by the speaker to listeners in a particular context with oral interactions. The parable is an oral story (Funk, Scott, & Butts, 1988); (2). A picture of a word or short story taken from comparison and a character known to the listener, or in other words, the parable is taken from nature, daily life, and the typical situation of what everyone knew and accepted with confidence. Hoyer & McDaniel have concluded in their article that Jesus did not only relate the story, but he also spoke about reality (Hoyer & McDaniel, 1990). In line with it, Marshall even argues that this story may be a real story (Marshall, 1988); (3). It has two meanings, namely literal and metaphorical or metaphor, which operate implicitly and explicitly to transmit cues (Zimmermann, 2015); (4) — attracting

listeners and readers to interpret the parable or look for the meaning of the idea (active thinking). The parable has no conclusions. The parable is essentially open-ended and invites listeners' involvement. In addition to these four traits, Miller also added other traits of parables, namely: frankness to listeners; simplicity, symmetrical, focus on the human character, not expecting the behaviour or end, and the parable also moves the imagination and stimulates personal involvement and quest (in James, Martinex, & Herbers, 2015). The parable discussed in this article is the parable of the Good Samaritan (Luke 10: 25-37), as shown by table 1:

Theo Sundermeier's Intercultural Hermeneutic

Intercultural hermeneutic is part of all intercultural discourse, including among others, intercultural philosophy, and intercultural theology. Pioneers in the intercultural philosophy were Franz Martin Wimmer and Ram Adhar Mall, the pioneers in intercultural theology were Hans Jochen Margull and Walter Hollenweger, while the pioneer in the intercultural hermeneutic was Theo Sundermeier.

Sundermeier has developed what is referred to as the intercultural hermeneutic encounter or intercultural understanding. To him, the need will be hermeneutic in the intercultural understanding of rooted not in the investigation of the mere knowledge of what is "exotic" and "other", but more than that in the experience of living together (Sundermeier, 1995). Based on this reason, the purpose of the hermeneutic is not the interpretation of the text but "successful life together" (Sundermeier, 1996).

Sundermeier has introduced four different models relating to understanding others, namely the "model of equality", the model of alterity, the model of complementarity, and a "dialectical" or "homeostatic" model. The first model is called the "model of equality". This model approaches others from the position that everyone is the same — they share as humans together.

Table 1. The Parable of the Good Samaritan

²⁵ On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”
²⁶ “What is written in the Law?” he replied. “How do you read it?”
²⁷ He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’ ^[a] ; and, ‘Love your neighbor as yourself.’ ^[b] ”
²⁸ “You have answered correctly,” Jesus replied. “Do this and you will live.”
²⁹ But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”
³⁰ In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. ³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³² So too, a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. ³⁵ The next day he took out two silver coins ^[c] and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’
³⁶ “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”
³⁷ The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”

The alienation, in this case, is ignored – the exclusion of differences between the groups – the same. This first model has become the basis for the development of social welfare and has also been the basis for the massive destruction of the entire history of colonization and Western imperialism.

The second model is the model of alterity. Other people (stranger) is wholly other. Other people (stranger) brings fear and anxiety but is sometimes captivating and interesting. The other person on one side of the enemy is frightening, on the other side of an extraordinary stranger, which causes them to eliminate their culture so that they become members of other people’s cultures (stranger). In other words, the model of alterity leads to complement the distinction or complement of identity, and also there is no real understanding of others (stranger).

The third model is the model of complementarity. This model looks at others (stranger) as a complement to himself. The complement function can take three different forms, namely: (1). Another person (stranger) expressed a deficiency in himself and also after being justified and combined, another person complements himself; (2). Another person (stranger) is a detour for himself, a temporary shelter on the road to strengthening himself; and

(3). Oneself and others are common bonds in permanent togetherness, as in the I-Thou dialogue of Martin Buber and the ethical responsibilities of Emmanuel Levinas. Responsibility should be able to be realized in concrete actions and patterned being-for so that it becomes I-for-You (asymmetrical) (Dami, et.al., 2019).

The fourth model is a “dialectical” or “homeostatic” model. Sundermeier mentions this model as a balancing act, between one side, letting other (stranger) stand in its own, and on the other side quite close to other (stranger) so that there is a relationship that possible, which does not belong or dissolution and is able to unite distances with proximity (Sundermeier, 2005). What is needed here is a critical distance that can see others as others and an intercultural openness that can see themselves as a bond to others.

Sundermeier’s hermeneutics difference consists of four stages of the process. Each stage or level includes subjective attitudes, objective assessments, and actions. Sundermeier explains these three sections as a tripartite movement: get out of yourself, go back to yourself, and actively participate in tying them together (Sundermeier, 2005). The following table shows Sundermeier’s hermeneutics program and should be read from top to bottom and from left to right (Sundermeier, 1996).

The first step of understanding others is the level of phenomenon. The first subjective attitude is *epoché*. *Epoché* is an ancient Greek term to remove the assessment that Sundermeier took from the transcendental phenomenology of Husserl, which means setting aside previous assumptions so that others may encounter me. The first meeting should be value-neutral. Having self-openness to others, an objective assessment includes a descriptive analysis. The purpose of this level is to explain the phenomenon of others without subjective involvement or evaluation. This requires a real delay in interpretation. Hermeneutic was preceded by a rejection of the desire to understand the other immediately. Someone, in fact, should “only register what someone saw but not interpret what is being seen”. Accordingly, action at this level is a perception at a distance.

The second step is the “mark” level. This step understands others in his socio-cultural context. The task in this step is to observe and interpret the signs of the cultural differences of other (stranger), so as not to fall into the trap of the schematic and falsification. At this stage, it is necessary to learn to read the signs of others. Sundermeier carries this concept from a semiotic field that teaches to give attention to the presence of signs of proper culture, such as language, gestures, clothing, and rules to behave which are the limits of these signs. These signs simultaneously state the identity of a group and restrict it from other groups, but the differences and identities belong together. Further Sundermeier explains:

The signs must first be read in their own context and must not be hastily translated into our own and incorporated with our logos. Whoever wants to understand the stranger must get involved in the other culture and religion, in order to learn what their signs mean for them and what they want to say to outsiders. . . In order to understand [the stranger], one must enter into the other culture (Sundermeier, 2005: 162).

The subjective attitude that goes into the culture of others is sympathy, which means coming alongside others as a feel-with (*sun-pathos*). Sympathy encompasses the willingness to learn, understand others in their context, keep their identity signs in their context, and not hurry to interpret them according to one's habits and make the experiences of one being universal. An objective assessment is contextualized – dealing with actions – bringing together subjective and objective elements – is the observation of participation. The goal is to acknowledge, assert, and understand others in their differences.

The third step is the “symbol” level. The movement from signs to symbols indicates a deeper level of engagement and participation with others (stranger), which also brings greater complexity. The goal is feel-in for others so that someone can get to know the situation of others like his or her situation. However, the introduction does not have to be absorption or foundries. Empathy means that others are to be borne as foreigners. Although it has become empathetic, there will always be a wall between yourself and others, which cannot and should be eliminated. The task of comparative interpretation involves

Table 2. Sundermeier Hermeneutic Program

	Subjective Attitude	Objective Assessment	Level of Action
Level of phenomenon	<i>Epoché</i>	Descriptive analysis	perception at a distance
Level of sign	Sympathy	Contextualization	Participatory observation
Level of symbol	Empathy	Comparative Interpretation	(partial) identification
Level of relevance	Respect	translation / transfer to another place	<i>Convivencia</i>

the adjustment step-by-step between oneself and others by carefully taking into account the differences and agreements, in addition to the rush of trying to connect with people that can lead to profound misunderstanding. This is why the action at this stage is referred to as (partial) identification, preventing the insistence on finalizing one's understanding of others. The process of understanding hermeneutic about others involves persistent dialectics that are in relation to approval and distinction, unity and separation, convergence and divergence. The fourth step is the target of the hermeneutic process; Sundermeier calls it "relevance" and is a pure level of action. Here there are no more elements related to observation and theory; every aspect of the four phases is directly relevant to the task of interaction with others – respect and *convivencia* (*Konvivenz*).

Sundermeier defines the concept of respect, which he was aligning with Hegelian's idea of confession. Confession puts someone in relation to others on the basis of the same equation and treatment. However, confession alone is not enough, and it will remain on the first hermeneutics model that has been discussed earlier, namely the model of equality. For this reason, confession must be paired with respect. Where recognition focuses on the objective aspects of legal-moral in relationships with others – and also forms the basic structure of a pluralistic society – respect is a subjective category that discusses how to see others in his or her life every day. Respect is not merely seen as legal equal, but rather to stimulate admiration for others, who have the distinction that brings respect to a person. Sundermeier confirms:

Respect still knows astonishment [*Erstaunen*] about the other and the stranger...Wonder [*Staunen*] is the mother of philosophy, say the Greeks. Astonishment, however, is the ground of hermeneutics. In astonishment, I am open to the low, the unsightly, and discover otherness, beauty, diversity. The one who is astonished can calmly endure dissonances and does not rashly seek after harmony, for this dissonance belongs to the full sound of life (Sundermeier, 2005: 184–185).

With regards to the subjective attitude of respect is the task of an objective translation. The act of translation is central to the intercultural understanding, which understands means being able to name. Only what can exist and be produced in the language of a person is inherent in his mind and can be communicated. The act of translation, of course, is not a friendly neutral deed, besides the translation is always an interpretation in a particular context, and then the reproductive process is always also the recreation and reforming. Interpretation – whether an object or one's culture – never accesses the think-in-itself, but only the object or reality as it appears to a person, as it becomes meaningful to a person through a personal encounter. The goal of translation in hermeneutics practice is not to understand the meaning of the text but understand how to live with others. Translations form a shared field of communication between others culturally.

The final goal of the hermeneutic distinction of Sundermeier is the *convivencia* (*Konvivenz*). Sundermeier took the *convivencia* concept of Latin American liberation theology on the basis of the community. This concept etymologically gives a sense of the idea of living with others, especially with people who are culturally and religiously different. Sundermeier introduces three forms of living together as the goal of the intercultural Hermeneutic: *first*, a community that helps. Here *Konvivenz* is understood as everyday life and each other as a neighbour (*Gotong-royong*); *second*, a community that learns. The characteristics that are written more pointed to the definition of *Konvivenz*, namely the process of learning together with one another. In a joint process like this, there are no subjects and objects that teach. They do not have teachers and pastors who lead them. A strong feature that arises is a common readiness (*Bereitschaft*) as a person who learns to hear and understand one another. The only subject in the learning process here is the community itself; and *third*, a community related to the celebration. *Convivialidad* feelings are strongly reflected in the communal celebrations, namely when there are exposure and spontaneous cooperation. One

characteristic of each celebration is the smile (Wibowo, 2008). *Convivencia* later became a process of understanding which continued to evolve in a spiral – moving from encounters with *Convivencia*, and from *Convivencia* to a new encounter. Intercultural only becomes possible if everyone is practicing *Convivência*, “Live Together” (Bosch, 1991). *Convivencia* became “the hermeneutical place in which mission occurs as the understanding of the stranger” (Wrogemann, 1997). Thus, the purpose of the intercultural hermeneutic is a success in living together, which everyone remains on themselves, and does not co-opt (neutralize or win through assimilation into an established group), but there is still an exchange that respects and strengthens the dignity of others (Sundermeier, 2005). Interpretation reaches its target when people learn to understand and pay attention to everyone.

RESEARCH METHOD

The research methods used in this study are qualitative with the approach of diacognitive analysis. Diacognitive is a conceptual framework for understanding and analyzing the events of learning and teaching (Rule, 2015). This concept is derived from the sense of Paulo Freire, that learning and teaching is an event in the process of knowing the wider (Freire, 2004). The framework consists of three lens layers that provide differences but has a complementary perspective on the learning and teaching events that connect learners with the process of knowing. The three layers of the lens are meant, among others, the dialogue, cognition, and position. All three can be illustrated as part of a triangle that is explaining the concept of multicultural pedagogy (Figure 1).

The dialogue can be understood both as an ontological trait of human existence and as a facet that includes human communication (Buber, 1937; Freire, 2000; Bakhtin, 1984; Rule 2006, 2011; Hermans, 2013; Hermans & Hermans-Kanopka, 2010). The ontological perspective looks at the dialogue as a human centre. Being human means being inside a dialogue – with oneself, others and

the world. As Bakhtin stated, “The very meaning of man (both internal and external) is the deepest communion” (Bakhtin, 1984).

Cognition focuses on the process relating to coming-to-know, more than a knowledge as a material or object. Freire (2004) states that a teacher, who has known something (an object of cognition), tries to bring his student to an understanding of the object through the process of learning and teaching. The learning and teaching process is an intercognition event, which teachers and disciples share the understanding of an object or the aspects of the object. The learning and teaching process is also counted as a metacognition event, which teachers and students reflect on their teaching, learning and knowledge processes. Even the learning and teaching process is categorized as decognition. Decognition is a realization that you do not know from what you think you know, such as Socrates’ conversation in the dialogue with Plato (I think I know, but now I am really missing). The object of cognition may be something known – a skill, a concept, a procedure, a group of relationships, perspectives, stories or parables. Cognition always involves a subject (knower) that focuses on a known object and is therefore intentional. Cognition is always placed in a particular context that frames and informs the process of making meaning.

The position is one of the most powerful analytical tools because it is a line of clues and meanings related to metaphors. The position includes a person’s feeling space ‘being in’ or ‘seeing from’ a specific place (the desk at the corner), a social feeling placed within the community (race, gender, profession, and age), attitude (disappointing and optimistic), and feelings ideological (Marxist, Liberal, and Anarchistic). In addition, the position can also refer to ‘place holders’ in the participants in the conversation: a teacher in a conversation room can take a position on a student like ‘I-as-questioner’, proposer, facilitator, but not lawfully as a fan, a legal or propagandist body – which may be legalized in another conversation. Learning and teaching as a knowledge involving participants took ‘self-position’ (Harre, 2002; Hermans and

Hermans-Kanopka 2010). Participants involve themselves by conducting actions externally or internally in a unique scenario (I-as-listener, questioner, and proposer), and also in feelings and attitudes (I-as-people who want to know, hesitate or enthusiastic). This is a self-position that may constantly change as the participants reposition in the learning and teaching events or maybe relatively steady. Positioning can be understood as a turn-list in the learning and teaching events that discuss both oneself and others.

The diacognitive framework states that the dialogue, cognition, and position components are mutualism. Interactions between dialogue, cognition, and position are always placed in the context of conversation and power.

RESULTS AND DISCUSSION

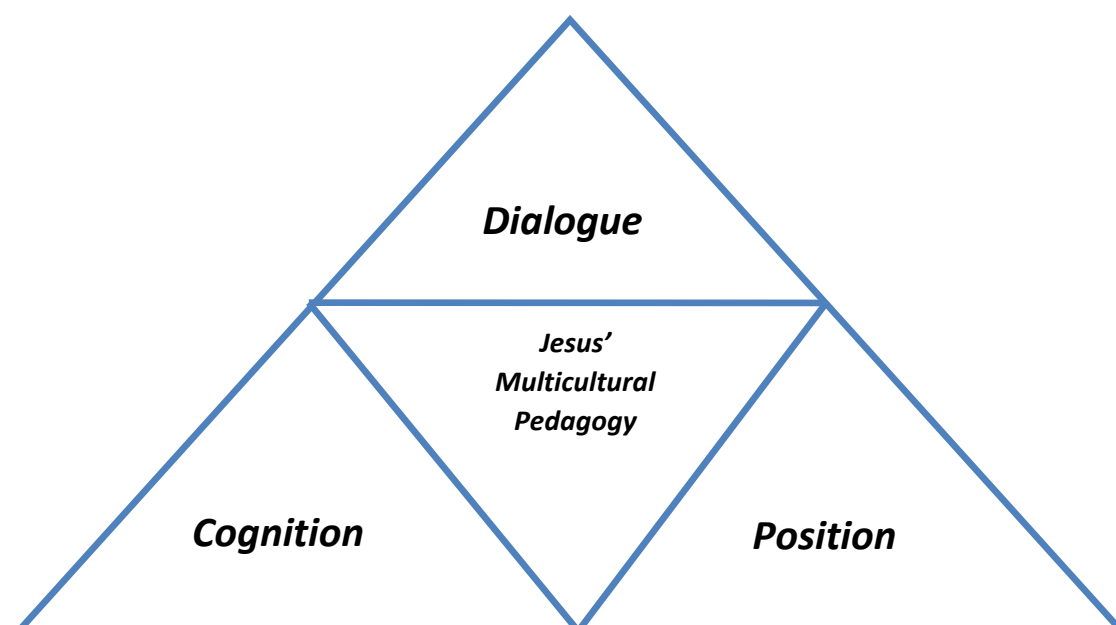
The Parable of Good Samaritan: A Diacognitive Analysis

Dialogue

The parable comes from and is placed in the dialogue between Jesus (Teacher)

and the expert of the Law (EL). The parable consists of some questions and answers used interchangeably. EL asked his first question, 'What shall I do to inherit eternal life?' The Teacher answered with a question, 'what is written in the law?'. EL answered the question: loving God and loving your neighbour. The Teacher grants the answer EL. The dialogue seems to cease suddenly, and end up in a clear agreement – Nikulin (2010: 78) mentions the agreement as to the termination of dialogue – here, but the Teacher suggests that the EL question is not an authentic investigation to know something pertaining to the inheriting of eternal life, but rather to test the Teacher. EL then asks the second question, 'and who is my neighbour?' The Teacher tells a parable as a response. The Teacher then asks EL a question about the parable that connects it with the second question of EL: 'Which of these three men have you thought of as a neighbour?' EL replied, 'the one who had compassion on him'. The Teacher concludes with an instruction, 'Go and do likewise'.

Figure 1
Diacognitive



The Teacher did not give an answer, but more than that called EL to answer his question: *first*, withdraw his knowledge of the law, and *second*, interpret the parable and use it to answer the question previous (second). The teacher uses a dialogue form to provoke EL to think and challenge him to come to a conclusion. Matusov (2011) saw a strategy for the pedagogy dialogue developed by the Teacher as a 'dialogic provocation'. As a trigger, ontologically dialogue will involve students with something that excites and/or draws their hearts. Therefore, the Teacher uses the echo of this parable (Zimmermann, 2008).

This parable implicitly and declarative takes the form of an interrogative dialogue to create a real story, and provoke the reader or listener to interpret. Also, the parable as a form of the story semantically opens and works through a metaphor that requires someone to interpret: 'Which of these three men do you think is a neighbour?' This question requires readers or listeners to be active participants in the process of making meaning, and not just being the recipient of passive learning.

Finally, this is a dialogue between knowing and doing, understanding something and putting it into practice. The EL question, 'What shall I do to inherit eternal life?', indicating what he wants to know and what he or she will do. The answer from the Teacher indicates the relationship between the two: 'What is written in the Torah? How did you read it? Knowing the Torah is derived from or consisting of practice, reading or interpreting it?'. EL's answer indicates that he knows what the Torah wills. Interestingly, the Teacher does not stop with his confirmation of the answer: 'You have answered correctly' – in other words, you know the answers. This is not enough: 'Do this, and you will live'. This proves that dialogue about knowing or doing appears in and around the parable told by the Teacher.

Position

The position of participants centrally informs their position in and around the parable. Figure

2 illustrates the position of the Teacher and EL in the story parable. Here, EL takes the position as his questioner and the position of the Teacher as a person who knows and has authority in pronouncing this topic. Implicitly in the question is a proposal given to an interlocutor: You are a Teacher who can answer. The teacher chooses not to accept this imposed position. More than that, the Teacher repositioned himself through the answer to a question. EL accepted this position and expressed a proposal: love God and your neighbour. The Teacher positions itself as a person who assesses the validity of the proposal, then effectively reverse the position of assessing to be assessed: 'You have answered correctly. Do this, and you will live'.

EL then repositioned himself as a questioner: 'And who is my neighbour brother?' – again positioning the Teacher as someone who has authority. The teacher accepted this position, but indirectly, and answered with a parable. The Teacher moved from the formal language of the Torah and went into the language of the story. In conclusion of this parable, the Teacher took a position as a questioner while the EL took a position as answerer. EL accepted this position and stated that 'the man who has shown compassion to him'. Implicitly ratified EL's proposal, the Teacher taught EL to do likewise, and again positioned EL as a man who knew and became a representative/intermediary. The description is shown in the following figure 2.

Cognition

The first object of cognition has been introduced through the EL question, 'What to do to inherit eternal life'. EL acknowledges this in his response to the teacher – the Teacher realizes what EL has known: Love God and love your neighbor. The Teacher's response shows that the Teacher has also known this answer. In conclusion, the answer has been known by Teacher and EL, meaning here there is no new object from cognition. Is there a cognition that appears in this dialogue?. Teacher knows EL's motivation, which is to test him. EL is aware of

it; He knew that the Teacher knew it too: this is an intercognition among them from what is EL's motivation. This also led EL to acknowledge his motivation from the teacher's point of view; apparently, EL was experiencing a 'temporary self-position' because of displeasure and perhaps embarrassment. Then, EL developed a strategy to 'justify himself' and maintain self-esteem by presenting an authentic question. Here a new object from cognition was introduced: who is my neighbour man? The Teacher realizes that this is the real question, and does not ask EL to answer. In fact, the teacher tells a parable. However, after telling the parable, the Teacher changed the object of cognition from 'who is my neighbour man?' becomes 'Who among these three men, in your opinion is a neighbour of the person who fell into the hand of the robbers?' The Teacher shifts the attention of the robbed/victim, to someone who has helped the victim (the agent), or in other words of cognition object that is hoped whom you should love like my neighbour becomes who loves like a neighbour.

This parable states a shocking reversal because EL and the listener (Jews) are expected not to occur. They wanted the Teacher to answer with the general answer at that time that 'neighbour' meant the Israelites (Esler, 2000). The Listener (the Jews) considers the outside (the Samaritans) lightly. Samaritans identified have a deplorable character in 1st century Palestine (Reinstorf, 2013), but has been an example of love, not a priest or a Levite. Furthermore, it becomes unpleasant, even an attack for the listeners (the Jews): not 'loving your enemies', but 'my enemies love me', I should have been so too'. This parable questioned their assumptions (Jews) about their status and position, indicating that not who you are but your willingness to be touched on the inside, literally in the entrails, by the sufferings of others and how you act in response that is crucial in loving your neighbour (Zimmerman, 2008).

This parable establishes a specific relationship between knowing and doing, cognition and acting. It is not enough for EL and the listeners (Jews) to solve the puzzle of the parable. EL and

the listeners not only realize and understand 'one who loves his brother' but 'go and do likewise'. The term 'likewise' states the metaphorical intent of this parable. That is to say, understand and enforce the learning of this parable in everyday life that is so complex (multicultural).

Principles of Multicultural Pedagogy

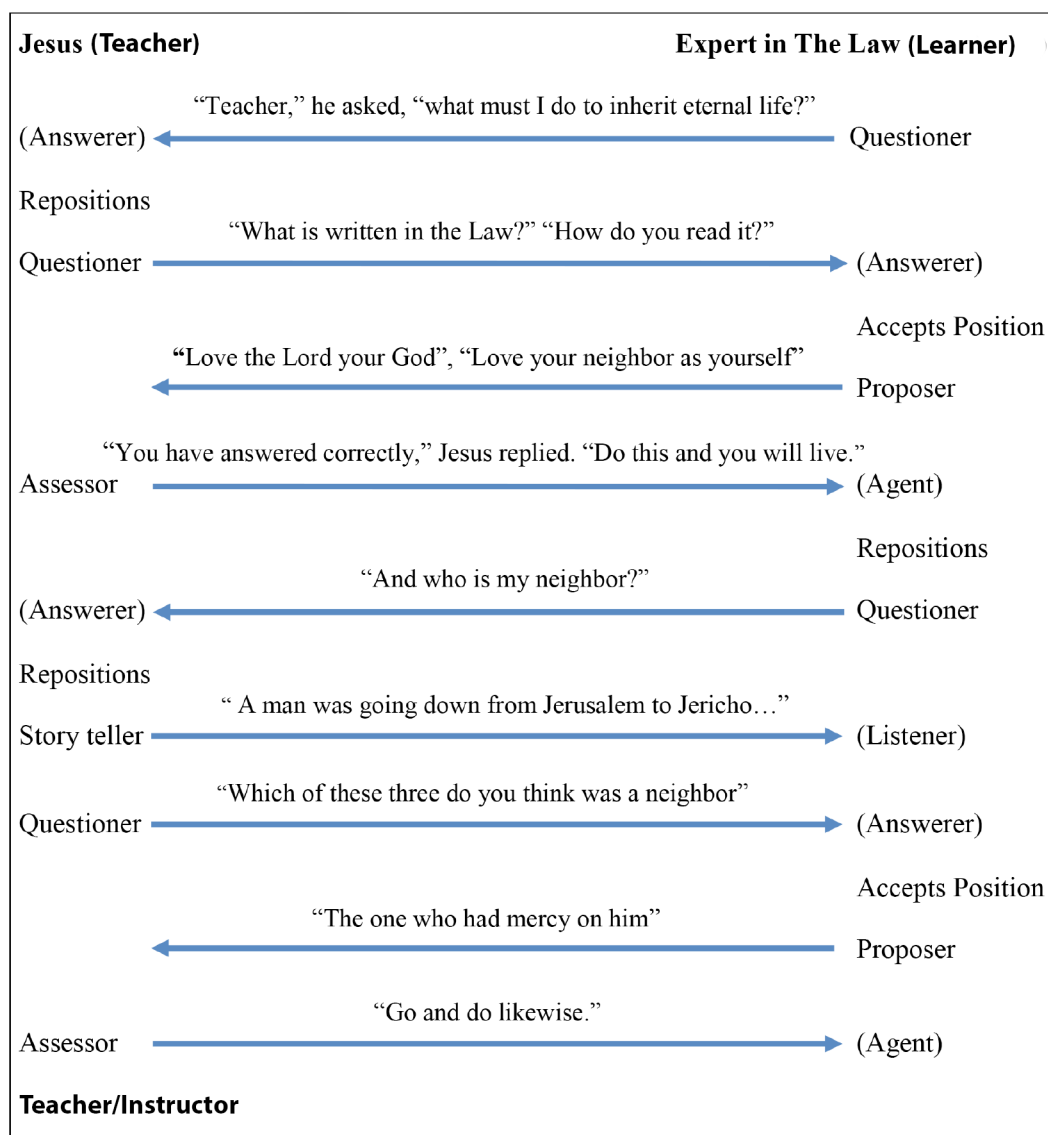
This parable has provided a comprehensive and holistic multicultural understanding of the recognition, acceptance, and appreciation of different cultures, thus making a life together that is harmonistic and tolerant. The story in this parable has articulated the concept of quality multicultural pedagogy. Jesus had presented a multicultural pedagogy that was able to answer the problem multicultural between the Jews and the Samaritans. Jesus' multicultural pedagogy can be applied in any educational context because it teaches the universal truth.

Multicultural pedagogy teaches essential principles in their application. *First*, multicultural issues can only be resolved if there is a dialogue. The dialogue that is meant here is a dialogue formulated in a real story (parable) so that it becomes something that excites and attracts the heart of the listener. The teacher uses dialogue to stimulate and trigger the listener to answer their question by requiring the active involvement of the listener in conducting interpretations in order to obtain the real meaning and ultimately achieving a conclusion. The conclusion emphasized in Jesus' multicultural pedagogy is the application. Dialogue is not merely interpreting or knowing it, but rather it is doing what has been interpreted and known.

Second, the position of teachers in solving multicultural problems. A teacher must understand the exact time when he or she repositions himself when acting as a questioner, storyteller, assessor, and teacher. A good teacher should be able to position his listeners as a knower and can act to realize his knowledge in practice (agent).

Figure 2

The Position in The Parable of the Good Samaritan



Third, a teacher must know the actual cognition object. In this aspect, teachers must have an awareness that multicultural issues often occur because they do not understand the questions, “Who is my neighbour?” The neighbour is always understood as people who have the same culture and religion, and even the neighbour is considered people who are not enemy. Jesus’ multicultural pedagogy teaches a valuable concept of understanding others. Understanding others is not seen from whom to be loved, but who loves. Multicultural pedagogy has taught not only “loving my enemy”, but “my enemy loves me”. Here, love does not start from the object, but it starts from a subject. The presence of love

transcends the existence of objects, and love contains an element of compassion. With regards to “compassion”, Osborne explained:

Compassion is not a form of pity that is satisfied only by the expression of sorrow. The feeling of sorrow does not transcend to a feeling of compassion until there is a strong desire to help correct the cause of distress or suffering of another... our compassion can only be measured by the action it prompts. Basically, it translates our feeling into unselfish and sometimes sacrificial good deeds. To the extent we learn to put ourselves in another being’s shoes, paws, hooves or daws, we will be able to demonstrate compassion (Orborne, 2003: 56).

Based on compassion, the Samaritan has a strong desire to help other (Jew) without considering the difference of ethnicity and religiosity, act appropriately, unselfish, and willingly sacrifice for the Jew is not for himself, his ethnicity, his religion or by the order, influence, or policy of others. So not only does it eliminate assumptions, but more than it pays attention to the welfare of others without being selfish to be able to encounter with others (altruism), not just feel-with, but also feel-in and respect, and more than that it has a strong desire to help improve the tribulations or sufferings of others and there are willing acts of sacrifice, both psychic and material to manifest life together.

Fourth, "Compassion" is an essential keyword in Jesus' multicultural pedagogy because with "compassion" someone has cultural competency. Cultural competency is the highest level of cultural awareness. Cultural competencies have a important function that is to help a teacher in defining as well as making the right decision and cultural intelligence. Multicultural pedagogy leads to the multicultural consciousness (multicultural competence). Using cultural competency, a teacher will not run the risk of forcing the EL to make decisions or behave wrongly. Also, the teacher will not run the risk of making a value assessment of the EL. Moreover, the EL would not be assessed based on the moral or immoral standard. The teacher knows correctly that there are ethnicity and religiosity gaps, the teacher should not offend the essential issue in interpersonal dialogue, or intrapersonal, and transpersonal dialogue. The teacher has to receive a different cultural view, or in other words, the difference is not considered distorted by the teacher (Sue, Arredondo, & McDavis 1992). Instead, the teacher can require the EL to answer their question through a parable. Finally, the parable of Good Samaritan makes the EL have multicultural consciousness. Hegel (in Wattimena, 2010) called the phenomena as a dialectic in the concept of self-awareness. Wattimena states that self-awareness is always related to something outside the "self" as a condition that allows the

existence of such self-consciousness. This is a condition called a condition of interdependence, where the existence of others directly related to my existence as a human, and vice versa (Wattimena, 2010).

Fifth, the main goal of multicultural pedagogy is reconciliation. Reconciliation between the Jews and the Samaritans. Reconciliation can be understood as exchanging places with 'the other', meaning that when someone reconciled someone exchanged a place with 'the other' and is in solidarity rather than against 'the other' (Dami, 2019). Reconciliation is a process of overcoming struggle/alienation through the introduction of solidarity, creating peace, restoration of relationships, positive change, new frameworks, and the meaningful togetherness both spiritually or politically the midst of unharmonious existence, dehumanization, and polarization (Gruchy, 2002; DeYoung, 2012). Reconciliation is a spiritual discipline, which is the way one learns to surrender and obey God's will. This understanding led a person to an understanding that he had to attach reconciliation in his life because reconciliation became his mindset and way of life (DeYoung, 2012). In line with it, Gopin explains that reconciliation has become the norm in one's life, and his individual life has a high expectation of encouraging peace in society. The word reconciliation has a theological power that transforms the society and nation when used in the personal and social change process (Gopin, 2002).

Sundermeier's Intercultural Hermeneutic in Perspective of the Multicultural Pedagogy

Sundermeier's intercultural hermeneutic concept (hermeneutic of difference) has given enlightenment in relation to the understanding and behaviour of the Jew to the Samaritan. There are similarities and alignment between the modern hermeneutic and the hermeneutic of the expert of the law, who equally articulate that the actual practice is not seen as a staple to understand

the action itself. The expert of the law (Jew) was only smart to perform the interpretation of the text (Torah), while the application of the text was a secondary act. A further interpretation is always understood for oneself while not understanding others. Alternatively, in other words, self-understanding was produced by the encounter with the text (Torah), not the encounter with the Samaritan (Stranger). This was done by the Jew (the expert of the law) to the Samaritan. It should be a real encounter with the culture of other (stranger) as the main place for interpretation. Based on this view, interpretation became a matter of learning how the expert of the law (Jew) lived with the Samaritan and learned how to understand the Samaritan appropriately in his strangeness.

Here there is a parallel between the western hermeneutic thought framework and the expert of the Law (the Jew) because of the equally holding tightly self-independent and ignoring self-interdependent. In this problem, Sundermeier has indeed provided a solution through intercultural hermeneutics. The intercultural hermeneutic more prioritize self-interdependent (the understanding of other persons) than self-independent (an understanding of myself). However, Sundermeier does not explain clearly and firmly what methods can be applied so that one can understand and accept other people's culture differently from it, and what is fundamental principles in order to create a helping community, a learning community, and a celebration-related community. In these critical questions, Sundermeier's intercultural hermeneutic concept needs to be supplemented lest it looks brittle in its application. Moreover, in this aspect, Jesus' multicultural pedagogy contributes significantly to the concept of the Sundermeier's intercultural hermeneutics.

First, it relates to the multicultural competence that a person must have when they encounter other (stranger). This aspect is not discussed at all by Sundermeier. The multicultural competence aspect here is multicultural consciousness. Here one not only understands other people

with a different culture (ethnicity) and religion (religiosity) but more than that it should be aware of the cultural and religious differences that exist. Cultural awareness must start from oneself, not claims were given to other (stranger).

Second, it relates to strategies or methods used so that people with different cultures and religions can understand each other. Sundermeier does not pay full attention to this aspect. This aspect is evident in the parable of the Good Samaritan, in which the teacher applies a multicultural pedagogy to the technique of parables so that the expert of the law (Jew) have sympathy, empathy, and respect for the Samaritan (stranger). The parable can move imagination and stimulate involvement and activity, but a serious activity because it involves interpretation and openness to a variety of possible meanings, more than stating a single clue. Therefore, through the story of the parable, it can create *convivencia* between the Jew and the Samaritan. The story of this parable has touched not only the cognitive of the expert of the law (Jew) but also affective and psychomotor to create a helping community, a learning community, and a celebration-related community, as The Samaritans to the dying Jew.

Third, compassion. Sundermeier has formulated the stages of subjective action consisting of *epoché*, sympathy, empathy, and respect, which spawned a *convivencia* act. *Convivencia* needs to be based and driven by "compassion", not just *epoché*, sympathy, empathy, and respect. "Compassion" has a broader and deeper meaning, and "compassion" as an umbrella for *epoché*, sympathy, empathy, and respect.

CONCLUSION

This article presented diacognition, including its components such as dialogue, position, and cognition as an analytical framework for understanding Jesus' multicultural pedagogy. The Parable of the Good Samaritan is an episode of Jesus' multicultural pedagogy that articulates four principles, namely: (1) multicultural issues can only be resolved through the creation of

dialogue by teacher; (2) The teacher's position is decisive in solving multicultural problems; (3) The teacher must know the actual cognition object; (4) The teacher must have multicultural competence; (5) and the main goal of multicultural pedagogy is reconciliation.

Jesus' multicultural pedagogy also contributed significantly to Sundermeier' intercultural hermeneutics in both the multicultural aspect, the method used (parable), and the aspect of compassion that became the basis for convivencia so that it can create epoché, sympathy, empathy, and respect.

Among all principles of Jesus' multicultural pedagogy, there is one principle that has the most important role than other principles, namely compassion. Compassion will make a person have a strong desire to help others without considering the differences of ethnicity and religiosity, eliminating assumptions, paying attention to the welfare of others without being selfish, having feel-in and respect, willing to sacrifice both psychic and material to manifest life together (*convivencia*).

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