

## Biblical Response to Religio-Ethnic Crisis: Study of Kafanchan Crisis in Nigeria

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### Abstract

The concept of love taught, practices and recommended by Jesus Christ to His Followers as recorded in Matthew 5:43-46 helped the followers of Jesus in managing crisis in their time which brought peace in the society. There seem to be a misunderstanding or misapplication of this text by Christian farmers in Kafanchan which has led to uninterrupted communal killing and fighting with Fulani herdsmen. This study set out to interpret the text in context and discover if there is a misapplication or misinterpretation. Mixed method of research was employed, the study population consisted 278,202 person in Kafanchan Local Government using 2006 census. Purposive random sampling method was used to select 250 youths, adults, pastors, reverends, chiefs and women. Data collated through questionnaires, and analyzed using SPSS, interviews analyzed in themes. Test selected was analyzed using Historical Grammatical Method. The Study discovered that the “love” in context of selected text is “agape” meaning unconquerable benevolence. 75% of the respondents agree they understand the text, 25.5% do not. 93.8% agree an enemy is not from another religion while 43.3% said they are from another religion. 87.8% respondents agree that killing and enemy is sin, 8% disagree. 97.6% agree they can forgive while 4.3% disagree. 54.5% agree that applying Matthew 5:43-46, will not ameliorate attack, 39.8% disagree. 82.2% agreed they can be judged by killing an enemy, 17.2% disagree. 60.1% agreed to apply the text, while 36% disagree. The interviews revealed that loving an enemy is a command and must be kept. The Research revealed that Christian farmers in kafanchan have the head knowledge of the text but lack practical aspect of it. This study recommends that pastors and reverends should encourage Christian farmers in kafanchan to practice what they believe through bible studies, seminars and workshops in their various churches as the application of Matthew 5:43-46 is the panacea to Fulani attack of Christian farmers in kafanchan Local Government Area.

**Keywords:** Religion, Biblical, Kafanchan, Crisis, Islamic, Nigeria

### 1.0. Introduction

It's no longer news about the attacks of Islamic militant group in the world and Africa not exempted. It is on record among others that Al-Shabab has been involved in 987 of 1,827 attacks by militant Islamist groups in Africa.<sup>3</sup> In Nigeria, there has been Islamic attacks too though most attacks take place in Northern and North-East Nigeria. Target has public places, where crowds are gathered, places of worship, markets, football viewing centers, displace camps, transport terminals, government buildings.<sup>4</sup> In recent times, Fulani herdsmen have meted out series of agonizing attacks on many communities in the southern part of Kaduna State. According to Amadi and Amadi (2017), the Fulani herdsmen attack in Nigeria has assumed such an atrocious dimension that it is now interpreted as disguised religious war aimed at Islamizing the country or the 19th century unfinished jihad.<sup>5</sup> Put differently, Ochuabi says; it is an act to extend the frontiers of the caliphate where it feels it has not taken absolute control.<sup>6</sup>

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<sup>3</sup><https://www.usatoday.com/story/world/2017/10/25/a>. Retrieved 10/12/18.

<sup>4</sup><https://www.gov.uk/foreign-travel-advice/Nigeria/terrorism>. Retrieved 11/12/18.

<sup>5</sup> Amadi and Amadi (2017). The Fulani Herdsmen Attack on Aku Town and Environs: The Roadmap to the Challenges. (IOSR) Journal of Humanities and Social Science. Federal University of Technology, Owerri, Imo State, Nigeria.

<sup>6</sup> W. Ochuabi (2016). *The Perspective of Christians in Nigeria*. Preliminary Report to ADF International.

Because the government has failed to respond adequately by protecting lives and properties of the citizens in the region, the herdsmen have grown bolder, and their perceived attempt to wipe out the native ethnic groups has quietly morphed into low intensity warfare.<sup>7</sup>

This silence of the government has created much tension amongst Nigerian citizens living in Kaduna and especially Christians. Furthermore, Miyetti Allah Cattle Breeders Association of Nigeria, presidential aspirants assured the Fulani enough grazing land and stock path if elected. Any political party that ignores this agreement will attract voter revenge.<sup>8</sup> According to Amadi and Amadi, the clashes have intensified since the 2011 elections and again at the time of the election. It was reported that the Muslim Fulani seek dominance over the territories and ultimately aim to eliminate the presence of Christians in the area.<sup>9</sup> Ripken says: The severity, circumstances, and the results of persecution may vary according to particular situations. Suffering and persecution have several common elements; nevertheless, whereas suffering in general is not always cause-related, persecution is normally associated with Christian witness.<sup>10</sup>

Ronald Boyd-MacMillan, in his book 'Faith That Endures' observes that, Persecution is the default standard of the Christian life because the world hates Christ, and we bear in our own lives the marks of that enmity.<sup>11</sup> Valiquette further concludes that, Persecution and rejection are necessary steps in the process of the coming of God's Kingdom; they are not unfortunate and temporary setbacks.<sup>12</sup> In an extensive explanation of the Gospel of Matthew 5, in a paper presentation titled; Persecution and the Church: A Historical Overview. Ebenezer says:

Therefore, Jesus also prescribed the reaction to opposition when He told his hearers 'When someone strikes you on the right cheek give him the other also' (Matthew 5:39). Literal explanations of this text have resulted in pacifistic conclusions by Christians who refuse to take part in war, but such texts only highlight the need of self-control and non-violence in the face of extreme provocation.<sup>13</sup>

### 1.1. Statement of the Problem

Today, the frequent occurrences of ethnic crisis in Nigeria, has resulted to threat to peace, socio-economic growth, prosperity and the development of people. Previous scholars have suggested retaliation by guns, self-defense, getting more security personnel, using traditional rulers. Though much have also been said on effect of these attacks on economy, agriculture, culture, politics and ethnicity but little or nothing have been done to consider the biblical solution offered by Matthew 5:43-46. There appear to be negligence or refusal to the understanding and practice of Matthew 5:43-46. Hence, this paper seeks to examined the biblical solution to ethnic crisis as offered by Matthew 5: 43-46, investigating the extent of love a Christian can show to his enemy, explored the implication of Christian farmers' response in Kafanchan in regard to Matthew 5:43-46 and examined the understanding of Matthew 5:43-46 to Kafanchan Christian farmers. The research adopted both quantitative and qualitative method while the random sampling technique was used in the distribution of 250 questionnaires to the youth, old men, pastors, reverends, chiefs and women also supported with interview process.

### 2.0. Literature Review

Many scholars have suggested ways of ameliorating this attack by Fulani herdsmen on Christian, Anyantayo proposes security alertness.<sup>14</sup> Olugbenga opines that laws should be made to criminalize support for parties in conflict without an option of fine if found guilty.

<sup>7</sup> N. Ibekwe (2015). *How Nigerian Government is Fuelling Conflict between Nigeria's Fulani Herdsmen Host Communities*. Premium Times.

<sup>8</sup> www.gamji.com/fulani8.htm. Retrieved 27/11/2017.

<sup>9</sup> Amadi & Amadi, op cit.

<sup>10</sup> N. Ripken (2006). *A Missiology of Suffering: Witness and Church Planting in the Midst of Persecution*. (Paper presented during MIS 9451 Doctoral Studies Class at Columbia International University, Columbia, SC, January 2006).

<sup>11</sup> Boyd-MacMillan R. (2006). *Faith that Endures: The Essential Guide to the Persecuted Church*. (Grand Rapids: Fleming H. Revell Publishers), 109.

<sup>12</sup> H. Valiquette (1998). Handed Over to the Gentiles: The Centrality of Persecution for Missiology. *Missiology: An International Review* 26, No. 4, (431-443).

<sup>13</sup> Ebenezer (2016). *Persecution and the Church: An Historical Overview*. (A Paper delivered at the Reformed Presbyterian Fellowship (RPF). 7<sup>th</sup> South Asia Conference, 5-8 January. Secunderabad, Andhra Pradesh, India.

<sup>14</sup> Ayantayo, Jacob Kehinde (2015). *Religion and Security Issues of 2013*. Biennial Internal Religious Studies Conference, The Archers Press by John ARCHERS LTD, GPO Box 339, Dugbe, Ibadan.

A policy is to be made to counter the problem within the context of the constitution and knowledge of local condition before disagreement escalates into conflict.<sup>15</sup> Nwoko and Ogba agrees to Olugbengas opinion arguing that the response to the security challenges by the government has been suppressive force, by operation fire-for-fire of which has not quenched the attacks by Islamic sect.<sup>16</sup> Abass supports that policy has potential of solving problems; there must be persistent and fearless agitation by committed policy, entrepreneurs who must possess both legitimacy and connection to pull policy through.<sup>17</sup> Bagu and Smith adds that there should be incorporation of traditional leaders, powers and authority over members of their tribes.<sup>18</sup>

On the other hand, Akinyemi suggest that retaliation is the only solution for now because the government fails to address insurgency caused by the terrorists. This group should be disarmed or de-weaponized, create informal institution where Fulani will be trained to obtain skills pertinent to the occupation to be in tandem with what is obtainable in advance societies. There should be re-creation of state police, formulae policies and laws that frown at free roaming of animals for the general safety of Nigerians.<sup>19</sup> Gambari, Jega, Ibrahim, others suggested solution for farmer-herders conflict is to establish grazing reserve. But the grazing reserve is not the solution because there are vast kind in other, states why the attack is only on Plateau, Kaduna, Niger, Nasarawa, Benue, Taraba and Adamawa.<sup>20</sup> Dimelu, Salifu, Clem add that pastoralist routes should be created.<sup>21</sup> Eje, Angai, Abdullahi, Bazza, Odee, Wudaba, Emmanuel, Ishaku, and Nuhu argued that the conflicts are caused by a combination of factors such as crop damage by cattle, land encroachment, inadequate grazing reserves, lack of access to water pond and production of water ponds, killing of stray cattle, cattle rustling, and indiscriminate bush burning disregard of laws. Therefore, the government should enact a law to provide for the establishment of ranches (restricted grazing). Government should intensify effort in arresting trial and persecution of perpetrators of violence in the state. The law enforcement agencies should be trained and equipped to combat the rising and continues spate of herders-farmers' clashes. The employment of intelligence gathering should be encouraged to nip possible conflicts in the bud. The traditional rulers who are the custodians of culture of the people should be adequately engaged in conflict resolution, conflict between herders-farmers. They should be engaged in educating the people about the importance of peaceful co-existence and the effects of violence on the people with a view to preventing the eruption of conflict. Enlightenment should focus on the propagating the dangers of violence and the gains of peaceful co-existence within the communities.<sup>22</sup>

Other scholars argue on the effect of the attacks. They opined that herdsman attack is mostly in the Middle Belt which is now called North-Central zone, namely: Kogi, Plateau, Nasarawa, Niger and Kwara. It's characterised by religion diversity. Christianity, Islam and African Traditional Religion, but Christianity appears to be predominant. The danger of these herdsman attack is a threat to peace, socio-economic growth, prosperity and the development of people within the conflict zones in the North-East. It affected educational drive of youth in the area.

<sup>15</sup> Olugbenga, E. O. (Ebenezer Olaniyi) (2018). "Peace by Pieces". The Politics of Herdsmen's Attacks, Grazing Policy and the Ekiti State Grazing Regulation Law, 2016. *Advance in Social Sciences Research Journal*, Vol. 4, No. 5. (March 25, 2017).

<sup>16</sup> Contemporary Challenges in Nigeria, Africa and the World. Edited by Chibuzor N. Nwoke and Ogaba (2014). *The Nigeria Institute of International Affairs*, 13-75, Kofo Abayomi Street, Victoria Island, Lagos.

<sup>17</sup> Abass, I. M. (2012). "No Retreat, No Surrender: Conflict for Survival between Fulani Pastoralists and Farmers in Northern Nigeria". *European Scientific Journal*, vol. 8, No. 1, pp. 331-346. Retrieved 16/06/2018).

<sup>18</sup> Chom Bagu, Katie Smith. Criminality and Reprisal Attacks in Nigeria. Middle Beet. [wscfg.org/wp/.content/uploads/2017/04/criminality-attacks-dr-2pdf](http://wscfg.org/wp/.content/uploads/2017/04/criminality-attacks-dr-2pdf). Retrieved 14/6/2018.

<sup>19</sup> Akinyemi, Tope Shola. *Asian Journal of Multidisciplinary Studies*. Staff to Gun: Fulani to Gun: Fulani Herdmen in Nigeria. ISSN: 2321-8819, vol. 4, Issue 8, 2016.

<sup>20</sup> <https://agrarian.com.ng/Gambari-Jega-Ibrahim-others-suggest-solution-farmers-herders-conflict>. Jan. 9, 2018. Retrieved on 17/5/2018.

<sup>21</sup> Dimelu M. U., Salifu, E.D., Clem, J. M. (2017). Livelihood Issues in Herdsmen-Farmers Conflict among Farming in Kogi State. *African Journal of Agricultural Research*, Vol. 12 (24). Article No. OCBABBB64745. Published 15 June, 2017. Retrieved 18/03/2018.

<sup>22</sup> Eje, Thankgod Ibe; Angai, Ibrahim Ayo; Abdullahi, Yusuf Bazza; Eje, Patience Odee; Wudaba, Lucky Emmanuel and Ishaku, Nuhu (2017). "Pattern and Impact of Conflict between Farmers and Herders in Riyom Local Government Area, Plateau State, Nigeria. *The International Journal of Humanities and Social Studies (ISSN 2321-9203)*, Vol. 5 Issue 10. [www.theijhss.com](http://www.theijhss.com). Retrieved 7/4/2017 by 1.42p.m.

It will take away a land area of 1,682km<sup>2</sup> of Boko. Looking at the attacks in the Middle Belt in a holistic view, they posit that it cannot be coincidental that they have decided to assault the North Central region of the nation, citing reasons. According to these proponents the attack are planned to destabilize the religion for either religious or political reasons. This is done by kidnapping, armed robbery, youth militancy and vandalism. There is now persistent increase in prices of other staple products such as fish, meat, bread, cereals, yam, onions, and vegetable oil. More than 65 percent of the Nigerian population is food insecure (Osagie, 2013). In recent times, more than 1,000 people have been killed by Fulani herdsmen in Benue, Kaduna, Nasarawa, Bauchi, Plateau, Katsina, Gombe and Kogi. In response, many have called for citizen self-defense measures owing to the failure of Government. Also, communities should be enabled to defend themselves by forming armed vigilante group in affected villages and border communities. The government should also get at the sponsors of the insurgent group. Those involve should be persecuted. There is also need to designate grazing reserve in the affected areas.<sup>23</sup>

Poor availability of resources is the main driver for dry season migration. It is easy to see how the poor pasture and dwindling water supplies caused by the long harsh dry season force herders to move their cattle to areas where dry season is shorter and its effect less severe, where dry season is shorter. This information gives us an improved understanding of factor affecting pastoral livelihood, strategies and lifestyle, choices, which is useful for targeting improvements and interventions and providing a solution to the current volatile situation. The target is clearly not poverty or livestock disease. The target should be to increase productivity and sustainability and reduce vulnerability. The primary approach to achieving this is to settle the issues surrounding security, natural resources use and sustainable nutrition for cattle.<sup>25</sup>

These conflicts are mostly responsible for the unsustainable utilization of land and water resources as the trampling by the houses of herds of cattle compact the soil of farmland, destroy farm crops by the herdsmen, places restraint on effective utilization of arable farmland among other destruction of available resources. It is understood that these conflicts have their roots in the land tenure system. Therefore, food supply is affected in both quantity and price. The pollution of available safe drinking water has serious implication for healthy living. If these conflicts are not resolved in good time sustainability of both economy and environment would become problems to tackle. Therefore, identification of flash points of possible conflict, demarcation of grazing reserves for Fulani herdsmen on their various grazing tracts, provision of water through boreholes or wells along the tracks. Government should be firm and fair in its resolution and implementation of decisions.<sup>26</sup>

## 2.1. The People of Kafanchan and Fulani: An Historical Interaction

Kafanchan Fantswan is a town is located in the Southern part of Kaduna and its geographical position in the map of Nigeria is on Latitude 9° north of the equator and Longitude 8° East of the Green, which Meridian. It is located at an elevation of 740 meters above sea level. The emirate was divided into the provinces in the 1930s. The emirate was divided into the following chiefdoms, Jaba, Moro'a, and Kogoro. Kafanchan town is on a plain area with very few isolated islands which are located in almost all the four points of the town. Generally, the eastern section of the town seems to be much higher in the gradient as compared to the western section. The first drops of rain are normally experience between months of March and April. The town experiences mostly the relief rainfall due to a chain of highlands to East, such as Kogoro hills and the Jos Plateau.

According to the oral tradition of the Fantwan people, the first Fantswan people to arrive the present day of Kafanchan town did so in 1700AD, under the leadership of one Fantswan which became a name that identified the local people as well as the town.

<sup>23</sup> Adamu, Ladi Sandra (2016). "Public Perception of the Media Coverage: 2016 Herdsmen and Farmers' Conflict in Boko, Plateau State. *Plasu-Mass-Comm-Journal-Formatted-5(1)*. Retrieved 7/4/2018 by 11.55a.m.

<sup>24</sup> Eme Okechukwu Innocent; Ugwu Christian & Richard A. Onuigbo (2017). "Economic Effect of Fulani Herdsmen Farmers Clashes in Nigeria. *Science Arena Publications. Specialty Journal of Politics and Law*. Available online at [www.sciarena.com](http://www.sciarena.com), Vol. 2(1) 1.11. <https://www.researchgate.net/publication/373277549.science-Arena>. Retrieved 9/7/2018 by 1.31p.m.

<sup>25</sup> Ayodele, O. Majekodunmi (Sept. 2014). "Pastoralism Research Policy and Practice (2014). <https://doi.org/10.1186/s/3570-014-0020-7>. Published: 29 November 2014. Retrieved 07/05/2018 by 1.2p.m.

<sup>26</sup> Tenuche, Menetu S & Ifatimehin, Olarewaju O<sup>2</sup> (2015). "Resource Conflict among Farmers and Fulani Herdsmen: Implication for Resource Sustainability. *African Journal of Political Science and International Relations, Vol. 3(9)*, pp. 360-364. ISSN.1996-0632. <http://www.academicjournals.org/airpair>. Retrieved 7/5/2018 by 11.25a.m.

The second version of the origin of the word 'Fantswan' was polluted name of Tswon-Tswon which means "wild banana". This is so because the settlement of Fantswan people is close to it, hence their neighbors began to call them after the wild plants. While they called themselves 'Fantswan the Kogoro and Katab people call them "O Fantswan" and the Kaje (Baju) people called them "B Koat-Swan".

The widely disputed result of the 2006 national population census put the population of Jema'a Local Government Area at 278,202, with 140,724 males and 137,478 females. Jema'a has 194 towns and villages.<sup>27</sup> It has an average temperature of 32 degree centigrade. The area has an average of humidity level of 30 percent while the average wind speed in the area is 11km/hr.

## 2.2. Farming in Kafanchan

Trailing behind Kajarko, Kachia, and Jaba Local Government Areas of Kaduna State in ginger production, Kafanchan, arguably, is the largest commercial city of cleaned ginger in Nigeria. Buyers from across the country and abroad, mostly, from India, Pakistan, the US, Sudan, Chad, among others, visit Kafanchan to settle with their suppliers, in whom in turn, rallied the three Local Government Areas mentioned above, to buy, sort, trash, clean, and transport to the various states mainly Lagos, Kano, Borno and Taraba. The Board of Trustees chairman of Kaduna State Ginger and Tumeric Marketers Association, Alhaji Muhammadu Kabir Qasim, noted in the past two and half decades, ginger was sold at ₦4, 000 per ton but it is now sold for between ₦600, 000 by 26tons per trailer, it will give you about ₦15, 600,000.<sup>28</sup>

### 2.2.1. History of Fulani

The origin of Fulani seems to be somewhat obscure. Some writers have endeavor to assign to them as Egyptians origin while others trace them to Fezzan M. Delafosse, who studied in West Africa language give special weight to his opinion, holds the view that the Fulani may have owed their origin to the downfall of the Hyksos, or shepherd kings, who were driven from Egypt about the year 1630BC. He likened the Fulani to be gypsies of Europe tongues. Lady Lugard speaks of the great similarity observed by her husband to exist between the Wuhuma of Eastern Africa and the Fulani of the Western Sudan. Both were pastoral nomads who, in the endeavor to secure fresh grazing ground became invaders and conquerors. The one point upon which all scientific investigations is agreed is that the language of the Fulani is not African, and that this people, which has maintained by the Jews in Europe, was originally wholly foreign to the environment in which we now find it.<sup>29</sup>

### 2.2.2. Fulani Herdsmen Farmers Clashes in Nigeria

The quest for protection and preservation of secured sources of livelihood appears to be the bane for continued conflict between herdsmen and farmers in different places. Studies have shown that herdsmen farmers' conflict is prevalent in Nigeria. It also shows that some of the factors they usually led to clashes were limited or unavailability of sufficient resources like grazing field, farm lands, destruction or grazing crops, longstanding disagreement, lack of access to farm or grazing field and scarcity of fresh water.<sup>30</sup>

### 2.2.3. Fulani Herdsmen Relationship with Christian Farmers in Kafanchan

According to interview conducted with Ninkyop of Amore, Musa Barde "There have been a peaceful co-existence between the Fulani herdsmen and the Kafanchan people".

But today, there are factors to be considered for understanding the conflict, for instance, many perspectives lay emphasis on environment, ethnicity, political contention, population and/or economic competition as being the basis for the violent conflict.

<sup>27</sup><http://nigeriazipcodes.com//5918/list-of-towns-and-villages-in-Jema'a>.

<sup>28</sup><https://www.agrobusinessngr.com/kafanchan-ginger-hub-feeds-thousands/>. Retrieved 25/2/2019.

<sup>29</sup> Mustafa M. Ibrahim (1966). "The Fulani: A Nomadic Tribe in Northern Nigeria". *African Affairs, Volume 65, Issue 25*, pg. 170-176. Retrieved at <https://doi.org/10.1093/oxfordjournal.afraf.aa095498> on 16/11/18.

<sup>30</sup> Oli, Nneka Perpetua; Ibekwe, Christopher Chimaobi and Nwankwo, Ignatius Uche (2018). "Prevalence of Herdsmen and Farmers Conflict in Nigeria". *International Journal of Innovative Studies in Society and Humanities, Vol. 3. ISSN 2456-4931*. Retrieved 12/12/2018.

Some factors for instance, desertification of the northern ecological belt is linked to the population explosion (caused by the influx of migrant farmers/partilist) and so both factors help create a situation of land scarcity and hunger, indigenization of herding communities correlate with legalization of farming grazing right to endanger land tenure disputes.<sup>31</sup>

### 3.0. Exegesis of Matthew 5:43-48

Larger Context - Matthew 5:1 7:29

Immediate Context - Matthew 5:38 – 48

#### STRUCTURE:

- i. Matthew 5:1 – 11 (The Beatitudes)
- ii. Matthew 5:12 – 17 (The Salt and Light)
- iii. Matthew 5:18 – 26 (The Law and Anger)
- iv. Matthew 5:27 – 42 (Lust, Divorce, Vows and Revenge)
- v. Matthew 5:43 – 48 (Loving enemies)
  - (a) Matthew 5:43 (The meaning of the word ‘Enemy’)
  - (b) Matthew 5:43 (The meaning of the word ‘Love’)
  - (c) Matthew 5:44 (The meaning of the word ‘Persecute’)
- vi. Matthew 6:1 – 18 (Spiritual activities)
- vii. Matthew 6:19 – 34 (Worries of Life)
- viii. Matthew 7:1 – 6 (Judging others)
- ix. Matthew 7:7 – 12 (Request and Golden Rule)
- x. Matthew 7:13 – 29 (People’s lives and false teachers)

### 3.1. The World in the Time of Jesus

Jesus Christ was born during the rule of the Roman Empire. There was political instability which led to pockets of civil unrest uprising, revolts, and rebellion that required military intervention. Also, there was heavy taxation; the Jews were exploited by the tax-collectors which led to heavy economic burden to the Jewish society. Slavery was rampant. As a result of poverty, people were ravaged by diseases and sicknesses. There was spiritual decay among the Jewish people at the time of Jesus. There were several religious movements that were going on. This perhaps explains why Jesus identified as one of the leaders of such religious society tension filled the air and apprehension was rife everywhere. It was during such a time and under such circumstances described above that John the Baptist emerged. People were desperately in need of deliverance from the oppression. A closer look at the world (Nigeria) reveals that the conditions of time favorably compare with those of the time when Jesus taught His hearers on the mount of blessing.<sup>32</sup>

Therefore, the Israelites were made underdogs without any inheritance, though, having houses yet still working for the Romans. Their farms were indirectly taken away and were struggling to worship their God. With the description above yet Jesus asked the Jews in Matt. 5:43-48 to love their enemy and pray for those who persecute them. This chapter will do an exegetical study of the text and get the understanding of the text clearer.

The Jews taught themselves authorized to kill any Jew who apostatized, and though they could not do injury to the Gentiles, in whose country they sojourned, yet they were bound to suffer them to perish if they sent them in danger of death. Hear their own worlds, “A Jew sees a Gentile fall into the sea, let him by no means leave him out; for it is written, thou shalt not rise up against the blood of thy neighbor”. This shows that by neighbor, they understand a Jew; one who was of the same blood and religion with themselves.

### 3.2. The Third Word is Father

In the gospel the usual verb for “to love” is *agapao*, it occurs sixty-three times, *Phileo* occurs twenty-one times. The noun *agape* is found nine times.

<sup>31</sup>[www.researchgate.net/profile/Atta-Barkindo/publication/32275962](http://www.researchgate.net/profile/Atta-Barkindo/publication/32275962). Retrieved 18/2/2019.

<sup>32</sup> Michael Onyedikachi Akpa (2013). *Going Beyond Borders, Living According to the Sermon on the Mount*. (Ibadan: Positive Press), 4-12.

Philia not at all; the adjectives *agapetos* fifteen times.<sup>33</sup> Love of enemies is a law surely of the highest and most difficult which Jesus has given to us. He himself perfectly and beautifully fulfilled it in his own triumphant life. The measure in which we carry it out in our daily life depends on the degree in which we possess his spirit. The follower of Jesus who can attain to this high ideal of loving his enemies will discover as his reward that he is approximately to the character of God, since one of the most glorious features in his character is his impartial kindness.<sup>34</sup> In Matthew 5:44-47, the real direction indicated by the law is love, rich and costly; and extended even to enemies. Many take the verb “love” (*Agapao*) and the noun (*agape*) as always signifying self-giving regardless of emotion. To love one’s enemies than it must result in doing them good (Luke 6:32-33) and praying for them (Matt. 5:44) cannot justly be restricted to activities devoid of any concern, sentiment or emotion. If Matthew first readers were being persecuted for their faith, that was doubtless one application they made, it is unlikely that Matthew himself intends to be quite so restrictive and anachronistic. The word “those who persecute you” introduce one important kind of enemy”, but do not exclude other kinds, Jesus himself repeatedly warns his disciples of impending persecution (e.g. VV 10-12, 10:16-23; 24:9-13). So there is little need to doubt the authenticity of the warning.<sup>35</sup>

**Matthew 5:43-48 (Loving Your Enemies):** In Leviticus 19:16-18, which is quoted here, speaks of neighbor in the sense of “fellow Israelite”; the second is an influence from the distinction drawn in the Old Testament between conduct towards Israelites and conduct towards Gentiles. Christ here swept away all casuistically distinction between neighbours and enemies, Jews and Gentiles. The neighbor of the Old Testament is to include the enemy. Let us examine two words in these verses of this law and life.

**One Word is Neighbor:** Leviticus had enjoined love for a neighbor. The Old Testament nowhere expressly enjoins hatred of enemies. In times of Christ, enemies were usually hated. Instead of “Phiiion” neighbor the codex Graevii, a MS of the eleventh century reads “Philovi” friend. Thou shall love thy friend as thyself. Jesus quietly insist that the man who curses us for our religion and the man who hates or despitefully uses us is our neighbor or friend.

**Another Word is Love:** In the New Testament times, there were three words which we translate “love” one indicated physical and aesthetic love, another was used of the love that binds family and friends, and the third used here betokened the glow and persistence of goodwill in Christ (Agape). Love your enemy is the most piece of morality ever given to man. Has it appeared unreasonable and absurd to some? And why? Because it is natural to man to avenge himself and plague those who plague him. Men are naturally hostile to each other.<sup>36</sup>

Another for these verses is “Love”. There were four Greek words for love. The word *storge* referred to family love. *Eros* referred to the passionate nature of human love and *philia* referred to the feelings between close friends. The word used in this verse was *agape* which means unconquerable, benevolence and invisible goodwill. A person can only have agape love through Jesus Christ who enables us to conquer our natural tendency to anger and bitterness.<sup>37</sup>

**Qualification of Love for Enemies:** It should now be determined who the enemies are to whom Jesus refers. Although, the word *εχθος* is used in personal sense in the New Testament (Rom. 12:20). It is rather more acceptable to think of Him as referring to the Old Testament usage of the word conveying the antithesis between Jew and non-Jew. The concept enemy in Matt. 5:43-44 to the adversaries of God and His people are parallel to the persecutor of Matt. 5:44 and therefore, considers the concept as an antithesis to neighbor. To begin with, one should supply after *ερχοση* in Matt. 5:43 *τοις αρχαιτοις* analogous to Matt. 5:21, which mark the beginning of the *τιος αρχαιτοις* formulation scheme or antithetic parallelism of Jesus: “But I say unto you...” This formulation is maintained in 5:21, 27, 33 from vs. 35, however, these words are omitted most probably due to the fact the formulation has now been stereotyped. The dative *τιος αρχαιτοις* can be translated as follows: as davitus commode (to the ancients). The difference dative of agent. *υχο* (by the ancients). The difference in meaning is apparent. Jesus is citing various laws and interpreting them in the sense of Jewish *halach*, and not putting a new law contrary to the Old Testament law.

<sup>33</sup> Frederick Carl Eiselen (1929). *The Abingen Bible Commentary*, ed. Edwin Lewis Dvaid G. Downey. (New York: Abindon Press), 964.

<sup>34</sup>

<sup>35</sup> Frank E. GaeBelein & J. D. Douglas (1984). “The Expositor’s Bible Commentary”, *e.d.* Walter C. Kaiser Jr., Bruce K. Waltke, James Montgomery Boice, Merrill C. Jenney, Vol. 8. (Michigan: Zondervan Publishing House), 154-156.

<sup>36</sup> Frank E. GaeBelein & J. D. Douglas (1984). “The Expositor’s Bible Commentary”.

<sup>37</sup> Barky Williams (1953). *The Gospel of Matthew: The Daily Bible Study*. Philadelphia: The Westminster Press, 172-173.

It is clear to whom Jesus refers, viz, everyone with whom we are confronted as determined by God. This adds to the religious ethnological dimension a personal one. As such neighbor and enemy are to be distinguished formally, but materially they represent the basic object of radical love i.e. every human being without qualification.<sup>38</sup> Although this injunction may sound stupid, ridiculous, and unnatural and whatever else you may think, it carries a lot of spiritual weight, think of it. If you love your enemies, you will not plan evil for them, even though they are constantly planning for your downfall and devising to hurt you (see Prov. 25:21-22; Rom. 12:20-21). If you choose your enemies, God makes Himself personally responsible for your wellbeing and protection. Thus loving one's enemies is a demonstration of uncommon and super-natural maturity; a type of that which God demonstrates as the father of all (Matt. 5:45).

Looking at background setting of Jesus teaching, the Israelites were facing almost same problem that the Kafanchan people are facing. Their land is under threat, their religion is being destroyed and they are made a second class citizen though being called with the name of God. Amidst these, Jesus brought a strange message which is kingdom based for them to love their perpetrators (Romans) and even pray for them. In other words, Jesus is saying, the solution to your problem is not revenge but love them and pray for them, then allow the power of God to take its place.

#### 4.0. Analysis, Result and Discussion of Findings

##### Demographical data

**Table 4.1.1: Participants Gender**

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	122	61.3	61.3	61.3
Female	78	38.7	38.7	100.0
<b>Total</b>	<b>200</b>	<b>100.0</b>	<b>100.0</b>	

Table 4.1.1 revealed that majority 122(61.3%) of the participants were male while few 78(38.7%) were female. This showed that there were more male participant than female.

**Table 4.1.2: Participants Age**

	Frequency	Percent	Valid Percent	Cumulative Percent
21-31yrs	81	40.5	40.5	40.5
31-41yrs	67	33.7	33.7	74.2
41-51yrs	30	15.3	15.3	89.6
Others	22	10.4	10.4	100.0
<b>Total</b>	<b>200</b>	<b>100.0</b>	<b>100.0</b>	

Table 4.1.2 revealed the ages of the participants. It showed that majority 81(40.5%) of the participants were between the ages of 21-31years, followed by age 31-41years 62(33.7%), and few 30(15.3%) were between 41-51years of age while the least 32(10.4%) were dependent age below 20years and above 51years. Therefore, most of the participants were at their active years between ages 21-31years.

**Table 4.1.3: Participants Religion**

	Frequency	Percent	Valid Percent	Cumulative Percent
Christianity	200	100	100	100
Muslim	-	-	-	-
<b>Total</b>	<b>200</b>	<b>100.0</b>	<b>100.0</b>	

Table 4.1.3 revealed the participants religion, all 200(100%) of the participants were Christians. Therefore, most of the responses were from Christian minds.

<sup>38</sup> P. J. Du Pleiss (1967). "Love and Perfection in Matt. 5:43-48". *Neotestamentica* Vol. 1, *The Sermon on the Mount*. (New Testament Society of Southern Africa), 28-30. <http://jstor.org/stable/43048832>. Accessed 4/2/19.



#### 4.2 Answers to research objectives:

Research question one: what is the meaning of Mathew 5:43-46?

**Table 4.2.1: Meaning of Mathew 5:43-46**

	Statement	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1	Many people don't know the meaning of love your enemy as yourself	51(25.2%)	101(50.3%)	6(3.15)	35(12.9%)	17(8.6%)
2	An enemy is somebody from another different religion	8(3.7%)	5(2.5%)	16(8%)	74(37.4%)	97(48.5%)
3	I cannot love the one that kill my relation	9(4.3%)	22(11%)	14(7.4%)	117(58.9%)	38(18.4%)
4	We should not associate with non-Christians	4(1.8%)	8(4.3%)	4(1.8%)	101(50.3%)	83(41.7%)

Table 4.2.1 revealed the meaning of Mathew 5:43-46. It showed that most 150(75.5%) of the participants agreed that many people don't know the meaning of love your enemy as yourself but majority 187(93.8%) agreed that an enemy is not somebody from another religion. Also, 187(93.8%) of the participants believed that, we should associate with non-Christians and love everyone even the person that killed our relations 150(75%). Hence, this study revealed that enemies are not from other religion and love should be extended to everyone especially to those that did evil to us. According to Mathew 5:43-46.

**Research question two: *What is the extent of love a Christian should show to his enemy?***

**Table 4.2.2: The extent of love expected from a Christian to his enemy**

	Statement	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1	Killing my enemy is not a sin	6(2.5%)	11(5.5%)	9(4.3%)	68(34.4%)	106(53.4%)
2	I cannot preach to my enemy	6(2.5%)	4(1.8%)	6(2.5%)	76(39.3%)	108(54%)
3	I cannot forgive my enemy	2(1.2%)	2(1.2%)	2(1.2%)	89(44.8%)	105(51.5%)
4	Fulani cattle rearers don't need salvation	11(5.5%)	15(7.4%)	6(2.5%)	65(33.1%)	103(51.5%)

Table 4.2.2 revealed the extent of love from Christian to his enemy. Majority 184(92%) of the participants agreed that killing of enemies is a sin and 191(95.8%) concurred that they can preach to their enemies. However, 195(97.6%) of the participants agreed that they forgive their enemy and more than half 174(87.1%) of the Christians farmers in Kafanchan local government believed that Fulani cattle rearers need salvation. Therefore, this study showed that Christian should love his enemy, forgive his enemy, preach to his enemy and pray for his or her salvation.

**Research question three: *What is the meaning of Mathew 5:43-46 to Christian farmers in Kafanchan?***

**Table 4.2.3: The meaning of Mathew 5:43-46 to Christian farmers in Kafanchan**

	Statement	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1	Love your enemy does not refer to cattle rearers	15(7.4%)	57(28.8%)	9(3.7%)	52(33.7%)	42(26.4%)
2	The Fulani cattle rearers are approachable	24(12.3%)	81(40.5%)	19(9.2%)	43(21.5%)	33(16.6%)
3	Paying evil for evil is acceptable in Christian life	11(5.5%)	11(5.5%)	5(1.8%)	51(25.8%)	122(61.3%)
4	Religious leaders should foster peace in the prayer houses	60(30.1%)	94(47.2%)	10(4.3%)	25(12.9%)	11(5.5%)
5	All Fulani cattle rearers are wicked	15(6.7%)	28(14.1%)	17(8.6%)	79(39.9%)	61(30.7%)

Table 4.2.3 showed the meaning of Mathew 5:43-46 to Christian farmers in Kafanchan. Majority 127(63.8%) of the farmers in Kafanchan agreed that love your enemy is referring to the love they need to have to the cattle rearers since they were approachable 105(52.8%). Most 1178(88.9%) agreed that paying evil for evil is not acceptable in Christianity and 1546(77.3%) of the farmers believed that religious leaders should foster peace in their various prayer houses because all Fulani cattle rearers are not wicked 158(79.2%).

Therefore, this study established that Christian farmers understand Mathew 5:43-46 to the extent of loving the cattle rearers because they believe paying evil for evil is not part of Christianity and advice the religious leaders to foster peace in their various prayer houses.

**Research question four: *What is the implication of Mathew 5:43-46 among Christian farmers and Fulani Cattle rearers in Kafanchan Local Government?***

**Table 4.2.4: Implications of Mathew 5:43-46 among Christian's famers in Kafanchan L.G**

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
The implication of Christian's response may cause another attack	29(14.7%)	61(30.7%)	29(14.7%)	58(28.8%)	22(11%)
Prayers alone can solve the problem of attack	61(30.7%)	54(27%)	19(9.2%)	42(21.5%)	24(11.7%)
If I kill my enemy I will not be judged by God	9(4.9%)	25(12.3%)	8(3.7%)	67(33.7%)	91(45.4%)
Killing the Fulani will make us come closer to God	8(3.7%)	7(3.1%)	9(4.9%)	72(36.2%)	104(52.1%)
Love is not the absence of attacking my enemy back	17(8%)	45(23.3%)	26(12.3%)	76(38%)	36(13.4%)
There is no more unspiritual activities in our churches	12(4.9%)	45(22.7%)	19(9.8%)	79(39.9%)	45(22.7%)
We are more united than before the attack of the Fulani	36(18.4%)	51(25.8%)	36(18.4%)	50(25.2%)	27(12.3%)

Table 4.2.4 revealed the implications of Mathew 5:43-46 among Christian farmers in Kafanchan. It showed that 109 (54.5%) of the farmers believed that if Christians farmers responded with Mathew 5:43-46 it will not lead or cause another attack and 115(57.7%) agreed that only prayers can solve this problem of attack in Kafanchan. Also, 165(82.8%) of the participants agreed that if they kill their enemy they will be judged by God and killing the Fulani's' will not keep them closer to God 186(93.1%). Even-though, 112 (55.8%) of the participants agreed that Fulani attack had brought disunity to the church and more unspiritual activities into the churches 144(72.4%) yet more than half 127(63.7%) of the Christian farmers agreed that love is the absence of attacking the enemies. Therefore, this study shows the implication of Mathew 5:43-46 to cattle rearers, it showed that prayer and keep loving them according Mathew 5:43-46 is the only key to solve this problem of attack in Kafanchan even-though their attack had done a lot of havoc to the church and church administration.

**Research question five: *What are the provided solution in promoting peace between Fulani cattle rearers and Christian farmers?***

**Table 4.2.5: Solution in promoting peace between Christian farmers and Fulani cattle rearers in Kafanchan L.G**

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
The problem of Fulani cattle rearers can be solved if the government keeps to its policies	57(28.2%)	83(41.7%)	12(6.1%)	23(11.7%)	25(12.3%)
Christian farmers should always go to farms with guns	23(11%)	36(18.4%)	11(5.5%)	81(40.5%)	49(24.5%)
Fulani cattle rearers attacks can stop if both religion preach love	91(45.4%)	70(35%)	4(1.8%)	17(8.6%)	18(9.2%)
Killing the Fulani cattle rearers will not solve the problem of this attack	76(37.4%)	71(35.6%)	9(4.9%)	26(12.9%)	185(9.2%)
Government should provide security to both parties	58(28.2%)	104(52.1%)	9(4.9%)	18(9.2%)	119(5.5%)
Religions leaders should not be biased in their messages	79(39.9%)	77(38.7%)	7(3.1%)	21(10.4%)	16(8%)

Table 4.2.5 espouses the solution in promoting peace among Christian farmers and cattle rearers in Kafanchan. Majority 151(76%) of the participants agreed that if government can keep to its policies, problem of Fulani cattle rearers will be solve. Also, going to farm with guns is not an option to solution as a Christian 141(70.5%) because, 161(80.4%) of the Christian farmers concurred that if both religion preach love definitely attacks may stop. More so, 161(80.3%) agreed that government should provide security to both parties, 157(78.6%) of the participants believed that religions leaders should not be biased in their messages and killing the Fulani cattle rearers will not solve the problem of this attack. Hence, this study revealed that government should keep to its policies, movement with gun should not be an option, more security from government and religions leaders should not be biased in their messages but strive in preaching love to promote peace in the territory and among the two religions.

### Interviews

Also, in an interview conducted with the District head of Goska District, Amere. He said there are two types of Fulani's – the Bororo and Fulani Settlers. The Fulani gida are the settled Fulani who have been in the surrounding for decades. They are peaceful; they associate with them in markets, weddings, naming ceremonies, burials and any social gatherings. But the other type – Bororo, are the migrants who come to attack the community through the Fulani gida. When peace is abridge with the settled Fulani they now invite the migrant to come and attack the community but as long as there is peace with settled Fulani attacks are not meted. In fact, the settled Fulani also expose the evil plan of the migrant Fulani. The plan of the Fulani is not only religious but also to take over the lands that Kafanchan people have been farming and the mineral resources that have been discovered (nickel). Though he attributed this attack to political tussle between the Hausa-Fulani and Southern Kaduna people which have been there for long.<sup>39</sup>

His understanding of Matthew 5:43-48 is to love our enemies (Fulani). Though with the reality on ground, no one will be losing his people and keep trusting God, will do something but he believed when you do obey God's word then God will stand and fight for you as his obedient child. But the government should play their role by protecting lives and properties.

In an interview with Kantiyok who is the Pastor of Gwoska ECWA Church disclosed to me he had pastored the area for the past 15years. Has understanding of Matthew 5:43-48 is, it is not an easy verse to go with but it is a command from God and Jesus taught it. He did teach his members to love their enemies but this attack made some people to lose faith in God and look for self-protection through other means that is not Godly. But he believed dead is inevitably whether there is attack or not, as long as man live in sin, man will surely meet with death. His stand in Matthew 5:43-48 is a command, let's obey Jesus instruction and wait for his own action. He said they have killed so many Pastors, Reverends but yet many are applying to do the work of the ministry.<sup>40</sup>

### Discussion of findings

According to this study, enemies are not from other religion and love should be extended to everyone especially to those that did evil to us. As inclined with the Holy Bible- Mathew 5:44 (Authorized King James Version);

*“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you”.*

Even-though, Amadi and Amadi showed in their contribution that, Fulani herdsmen attack in Nigeria has assumed such an atrocious dimension that it is now interpreted as disguised religious war aimed at Islamizing the country or the 19th century unfinished jihad.<sup>41</sup> And with this view it had not been easy for Christian farmers but God principles must be followed as this study revealed that instead of retaliating with guns Christian farmers should be admonish to extend more love to their enemy, forgive them, preach and pray for their salvation.

Moreover, Ronald encourages Christian farmers to see this as their persecution era, known by God according to him in his book 'Faith That Endures' he observes that, Persecution is the default standard of the Christian life because the world hates Christ, and we bear in our own lives the marks of that enmity.<sup>42</sup>

<sup>39</sup> Eld. Musa Barde. District Head, Gwoska, Ninkyop Chiefdom. Interview by the author on 20<sup>th</sup> December, 2019.

<sup>40</sup> Rev. Kantiyok Barnabas. DCC Chairman, ECWA Church, Gwoska. 60yrs. Interviewed by the author on 21<sup>st</sup> December, 2019.

<sup>41</sup> Amadi and Amadi (2017). The Fulani Herdsmen Attack on Aku Town and Environs: The Roadmap to the Challenges. (IOSR) Journal of Humanities and Social Science. Federal University of Technology, Owerri, Imo State, Nigeria.

More so, Valiquette further concludes that, Persecution and rejection are necessary steps in the process of the coming of God's Kingdom; they are not unfortunate and temporary setbacks".<sup>43</sup>

With this knowledge Ebenezer contribution was accepted as he expatiated more on Christ voice in Mathew 5:39

*"When someone strikes you on the right cheek give him the other also"*

Literally, this text have resulted in pacifistic conclusions by Christians who refuse to take part in war, but such texts only highlight the need of self-control and non-violence in the face of extreme provocation.<sup>44</sup> Initially, government involvement is inevitable as this study request faithfulness from the government by keeping standard of its policies, more security from government as Ibekwe as said;

Because the government has failed to respond adequately by protecting lives and properties of the citizens in the region, the herdsmen have grown bolder, and their perceived attempt to wipe out the native ethnic groups has quietly morphed into low intensity warfare.<sup>45</sup>

And religious leaders should not be biased in their messages but strive in preaching love to promote peace in the territory and among the two religions.

In as much as most Christian farmers in Kafanchan Local government comprehend Mathew 5:43-46 which centered on love. Thus, lot of havoc had been recorded in Kafanchan among Christians still, implication of the text promotes lasting peace in the Kafanchan local government by praying and keep loving them according Mathew 5:43-46. This is similar to a research led by Dimelu title Challenges of Herdsmen-Farmers, he recommended in their study that all stakeholders (government, non-governmental organizations, extension agencies, rural constitution among others should intensify efforts to build cooperative and peaceful coexistence between farmers and pastoralists through public campaign in agrarian communities. Government and NGOs should promptly intervene with ads/compensation to reduce vulnerability. Also, the need to enforce policies that ensure strict compliance to grazing reserve and migration routes as an imperative for sustainable management of herdsmen-farmers' conflict in Agrarian communities.<sup>46</sup>

## 5.0. Summary, Conclusion, and Recommendation

### Summary

This study showed the understanding of Christian farmers on Mathew 5:43-46 and its implications toward Fulani attacks on Christian farmers in Kafanchan Local Government.

Participants from this study were Christian, mostly male between the spectrum ages of 21-51 years. This study revealed that enemies are not from other religion and love should be extended to everyone especially to those that did evil to us. Also, the study shows the implication of Mathew 5:43-46 to cattle rearers, it showed that prayer and keep loving them according Mathew 5:43-46 is the only key to solve this problem of attack in Kafanchan even-though their attack had done a lot of havoc to the church and church administration. Still, Christian should love his enemy, forgive his enemy, preach to his enemy, pray and work towards his enemy salvation because paying evil for evil is not part of Christianity but love our enemies as our self.

Love should be extended to the cattle rearers according to Mathew 5:43-46. Guns and other ammunition for self-protection should be avoided because God is the greatest protector but government should keep to its policies and foster enough security to promote peace in the land.

<sup>7</sup> Boyd-MacMillan R. (2006). *Faith that Endures: The Essential Guide to the Persecuted Church*. (Grand Rapids: Fleming H. Revell Publishers), 109.

<sup>8</sup>H. Valiquette (1998). Handed Over to the Gentiles: The Centrality of Persecution for Missiology. *Missiology: An International Review* 26, No. 4, (431-443).

<sup>44</sup> Ebenezer (2016). *Persecution and the Church: An Historical Overview*. (A Paper delivered at the Reformed Presbyterian Fellowship (RPF). 7<sup>th</sup> South Asia Conference, 5-8 January. Secunderabad, Andhra Pradesh, India.

<sup>45</sup> N. Ibekwe (2015). *How Nigerian Government is Fuelling Conflict between Nigeria's Fulani Herdsmen Host Communities*. Premium Times.

<sup>46</sup> Dimelu, M.U., Salifu, D.E., Enwelu, A.I. & Igbokwe, E.M. 92017). "Challenges of Herdsmen-Farmers' Conflict in Livestock Production in Nigeria: Experience of Pastoralists in Kogi State, Nigeria". *African Journal of Agriculture Research*, Vol. 12(8), pp. 642-50; 23 February, 2017. Article Number: 53B7E4562876, ISSN 191-637X. Retrieved 7/4/2017 by 1.01p.m at www.academicjournals.org

## Recommendations

Initially, love is paramount and need to be shown in both religions. Therefore, government should keep to its policies, more security from government and religious leaders should not be biased in their messages but strive in preaching love to promote peace in the territory and among the two religions. Therefore, we recommend that all stakeholders (government, non-governmental organizations, extension agencies, rural constitution among others should intensify efforts to build cooperative and peaceful coexistence between farmers and pastoralists through public campaign in agrarian communities. Government and NGOs should promptly intervene with ads/compensation to reduce vulnerability

They should be engaged in educating the people about the importance of peaceful co-existence and the effects of violence on the people with a view to preventing the eruption of conflict. Enlightenment should focus on the propagating the dangers of violence and the gains of peaceful co-existence within the communities.<sup>47</sup> Also, Pastors and Reverends should teach the understanding of Matt. 5:43-46 to their members which call for practical Christianity. A Christian farmer should know Christianity is vulnerable to attack as the Bible say you shall be persecuted. A Christian farmer should understand God, can defend them in His own way more than their own way.

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<sup>47</sup> Eje, Thankgod Ibe; Angai, Ibrahim Ayo; Abdullahi, Yusuf Bazza; Eje, Patience Odee; Wudaba, Lucky Emmanuel and ishaku, Nuhu (2017). "Pattern and Impact of Conflict between Farmers and Herders in Riyom Local Government Area, Plateau State, Nigeria. *The International Journal of Humanities and Social Studies (ISSN 2321-9203)*, Vol. 5 Issue 10. [www.theijhss.com](http://www.theijhss.com). Retrieved 7/4/2017 by 1.42p.m.a

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