

**PROJECT TOPIC: A DISCOURSE ANALYSIS OF JESUS CONVERSATION WITH THE SAMARITAN WOMAN IN RELATION TO THE CURRENT SOCIO/CULTURAL ISSUES IN NIGERIA**

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WOMAN IN RELATION TO THE CURRENT SOCIO/CULTURAL ISSUES IN NIGERIA**

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**A PROJECT SUBMITTED TO THE DEPARTMENT OF PHILOSOPHY AND  
RELIGION IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD  
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SCIENCES, MOUNTAIN TOP UNIVERSITY, PRAYER CITY, OGUN STATE, NIGERIA.**

**SEPTEMBER 2021**

## **CERTIFICATION**

I certify that this long essay was carried out by Walle, Adams Haruna under my supervision in the Department of Philosophy and Religion, Mountain Top University, Prayer City.

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Dr Chibuzo I. Nwanguma

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Date

## **APPROVAL**

This long essay by Walle, Adams Haruna has been read and approved as meeting part of the requirements for Degree of Bachelor of Arts (BA) in Religious Studies in the Department of Philosophy and Religion, College of Humanities, Management and Social Sciences, Mountain Top University, Ogun State.

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**Date**

## **DEDICATION**

This work is dedicated to the creator of Heaven and Earth God Almighty for His strength and wisdom in my life, my amazing parents and siblings for their unending prayers, counsel, love and support.

## ACKNOWLEDGEMENT

I thank God for His bountiful blessings upon me and for the gift of intellectual capacity for the completion of this research project.

My profound appreciation goes to my supervisor, Dr. Chibuzo I. Nwanguma, for his constant advice, help, patience and encouragement that helped to shape the success of this work. I really appreciate staff in the department, academic and non-academic including some of my fellow students, who continuously asked me 'how far about your project'. Among such are Dr. Job Okunoye, Ms Olufowobi-Olubanjo, O, Mrs. Grace Gbenle, Mr. Emmanuel, Dr. S Mepayida, Dr. M. Adetunmbi, Daniel, Bibiire, Adesewa and bro Adeola.

I heartily thank the Lord God Almighty for blessing me with His wonderful circle of healthy family and friends.

I thank my parents; my dad Mr Walee, for always disturbing and pestering me about my project and especially to my mum Mrs Oluwatosin Elizabeth Meshe for helping me out with ideas to do some pages of the project work. And to all my brothers and sister who always asked me about my project and also for assisting me. I say thank you all. To my friends who also helped, I say thank you.

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**Walle, Adams Haruna**

## ABSTRACT

Intercultural relation has been a very serious issue especially where nations would have had one kind of issue or the other. This was a major issue in the Asian nations before and during the time of Jesus. The subject matter of this project work was the discourse between Jesus of Nazareth and the woman of Samaria recorded in the fourth chapter of the Gospel of John in relation to some nagging socio/political cum religious issues in the Nigerian state. The conversation reflects the dichotomy between the Jews and the Samaritans which the woman expresses in her wonders and amazements as to why Jesus would demand something from her.

The analytical and liberational approaches were used in the course of the study. Analytically, the author took time to appraise the selected text vis-à-vis the text and the Nigerian people especially as it relates to the Fulani-non-Fulani issues in Nigeria in the recent times. Secondary and primary methods were equally used in sourcing materials for the work and the data gathered were used for elucidation of facts in the work.

The teachableness of the Samaritan as well as that of the teeming majority of Samaritans regarding their responses to the message of Jesus is commended in the work. The work recommends same to Nigerians especially our Fulani brothers or hardly will be peace in the nation.

**Key words:** Jesus, Samaritan woman, Nigeria, Fulani

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## **CHAPTER ONE: INTRODUCTION**

### **1.0 INTRODUCTION**

This project looks at the conversation between the Samaritan woman in relation to the current socio/cultural issues in Nigeria. As is known to all, we live in a pluralistic, divided and contentious world. Nations have been continually ravaged by wars. There is a broken national politics, people rarely agree on issues especially on the truth of our shared human existence. Looking at the Nigerian situation, the Northern Nigerian quagmire regarding socio/political realities, the need to research what is basically happening in the area as to bring solution as to proffer peaceful co-existence in the nation becomes an issue of emergency. And, the same is the subject matter of this long essay.

### **1.1 BACKGROUND**

The Jews as known to Biblical Scholars, have since 720 BC not been in good relationship with the Samaritans. This was occasioned by an international feud between the Israelites and Assyrians which ended in favour of the Assyrians.<sup>1</sup> The Assyrians thus Carried the King and other noble men into captivity and exchanged them with people from the various nations that were loyal to the Assyrian Kings and their cronies.<sup>2</sup> With the inroad of the people of other nations in Israel who now decide what happens in the holy land, Samaria including their system of belief and worship, the religious atmosphere of Samaria drastically changed and syncretism became the other of the day. Hitherto there had been misunderstanding between the Northern and the Southern Kingdoms since 930 BC even after the Death of King Solomon. This feud resulted from the leadership tussles between Jeroboam and Rehoboam. Although political, the tussles led to religious corruption in the

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<sup>1</sup> Danny McCain, *Notes on Old Testament Introduction*, rev ed. (Bukuru: Africa Christian Textbook, 1996), 145

<sup>2</sup> George O. Folarin, *Studies in Old Testament Prophecy: with Appendix on Prophecy in Africa*, (Bukuru: Africa Christian Textbook, 2004), 52

Northern Kingdom. But, the event of the 720 BC deepened the quarrel.

Consequently, the Jews of the Southern Israel naturally began to eschew the Samaritans. This feud transpired till the time of Jesus Christ. Jesus, in characteristic manner, would not want such to endure any further hence the discourse. Relatively, the Nigeria situation quickly comes to fore as one ponders on the Jesus-Samaritan woman's Discourse. Heterogeneous in various aspects of our nation lives and endeavours and having sorts of Socio/Deological upheavals, the Jesus-Samaritan woman narrative in John (Jn 4:21-23) becomes a necessary model and material in addressing our issues hence the choice of the Discourse in this long essay.

## **1.2 STATEMENT OF THE PROBLEM**

The dichotomy between the Samaritans and the Jews which lingered to the time of Jesus typifies what transpires between nations today, either at local level or in the international sphere. As indicated in the background above, the Samaritans saw the Jews as enemies in both religious and social matters which affected the economic activities of the nations. Jesus as the Lord of all, in our text, would not want this quagmire to endure. In his earthly ministry, he proffered solution to that in the discourse and the Samaritans began to see the Jews as brothers. In the same vein, this study seeks to address the socio/political dichotomy in the nation-states of Nigeria especially as prevalent in the northern part of the country which has become a national issue over time.

## **1.3 AIMS AND OBJECTIVES**

The primary motive of this research is to contextualize the encounter between Jesus of Nazareth and the Samaritan woman, as found in the Gospel narrative according to John, precisely in chapter four, from verse one through to verse forty-two. This research work seeks to bring this encounter to bear in the context of the Nigerian society, viz. the northern part and cultures of Nigeria, using the encounter as a paradigm for the current socio/cultural issues in Nigeria. Other objectives of

this research work include the following:

To expose the need for people to relate to people of other religions and cultures with respect and sensitivity.

To facilitate understanding of the religious and social teaching on and approach to interreligious and intercultural dialogue

To promote a context to gain experience in various types of intercultural and interreligious dialogue.

#### 1.4 SCOPE/LIMITATION

The discourse between Jesus of Nazareth and the Samaritan woman is an attestation to an age-long socio/cultural vis-à-vis religious dichotomy between the Samaritans and the Jews many years before Jesus and even lingered after him. Jesus invariably addressed the issue making the woman and others of her type to know that neither the Jew nor the Samaritans was right but that the crux of the matter was knowing God and worshipping him the way he would love any the worship him (cf. Jn 4:21). The study limits itself to the Jesus-Samaritan woman encounter and relates the narrative to the Nigerian situation especially in reference to the crisis in the northern part of the nation.

Basically, the limitation of the work is in the dearth of materials on the subject matter especially in regard with the Jesus-Samaritan woman conversation. But the researcher endeavoured to source materials via internet and other resources he could.

#### 1.6 METHODOLOGIES

As noted in the limitation above, this work is essentially such that relies on secondary sources.

Most materials used in the course the study was secondary. The work is work is descriptive in nature given that it requires so much of analogies to explore ancient stories such as the discourse between Jesus and the Samaritan woman in connection to the modern man. As already expressed, the work is also analytical and exegetical. This is in use when particularly the selected text is exegeted. Though, no archival resource place was visited given the nature of the study, but the work engaged some historical techniques to elucidate some intrinsic realities in the work such as some historical truths about the Samaria/Jew dichotomies as well as some Nigerian historical issues. All these aided in measureless way to bring the fore the sinews of the work.

#### 1.7 SIGIFICANCE OF STUDY

This work is of great significance many in the society whether the clergy, the academia, or the lay man. It promises a lot to those in public services viz. the politicians, the economics, etc. to the clergy whether the Islams or the Christians, and even those in traditional religion, this work is a resource material for the to learn the notion of peaceful co-existence. The academics, whether in the humanities or sciences, the work will immensely be of benefit to them. Those is religious studies will find the work quite useful. To our people in public services of any sort, the work will arm them with good nuggets to tackle social/national matters without prejudices, nepotism of any kind including favoritism or tribalism. The student will really see the work as such he would want to keep by him till, he is done with his work. It is a manual to all.

## CHAPTER TWO: LITERATURE REVIEW

### 2.1 History of the Samaritans in the Northern kingdom

Who Were the Samaritans? During Jesus' ministry, he came into contact with a group of people known as the Samaritans. Samaritans were half-Jewish and half-Gentile. The race began in 721 B.C., following the Assyrian captivity of the northern kingdom of Israel. Certain Israeli citizens remained behind.<sup>3</sup> These people mated with the Assyrians, giving rise to the Samaritans.

According to hold, they had no dealings with Jews. The Jews had no business dealings with the Samaritans. During a conversation Jesus had with a Samaritan woman, the bible narrative notes that the woman expressed shocks and surprises as to how a Jew would want to drink water from a Samaritan woman in the following words, "Therefore the Samaritan woman said to him, 'How is it that you, being a Jew, ask me for a drink since I am a Samaritan woman?'" (John 4:9). The woman's amazement could be traced to religion/cultural perception of the Jews in relation to religious cleanliness of the Samaritan women among the Jews. Knowledge commentary from NIV attests that "The NIV margin gives an alternate translation to the Greek sentence with the word *synchronotai* ("associate" or "use together"): The Jews "do not use dishes Samaritans have used." This rendering may well be correct as 'A Rabbinic law of A.D. According to 66, Samaritan women were considered unclean because they were constantly menstruating. 'And concludes that a Jew who drank from the vessel of a Samaritan woman would become ceremonially unclean." As a result, the Samaritans had their own temple, copy of the Torah (the first five books of the Old Testament), and religious system. The Jews and Samaritans disagreed about where the proper place of worship was. Jesus and the Samaritan woman had the following conversation. Apart from the socio/religious dichotomy between the two nations, the woman's history was not such that Jesus

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<sup>3</sup> Taiye Aluko, "The Samaritan Woman as an Evangelist: The Motivation that Women are Required in Missions" in Olu E. Alana (ed), *Interpreting the New Testament in African Perspective*" Ilorin: Nathadex Publishers, 125

would want to meddle with her. She was a woman with notorious background of dating men of her choice serially (John 4:16-17). In view of this, Aluko calls her a woman with “some moral problems”<sup>4</sup> whom Jesus overlooked her moral issues vis-à-vis the intercultural differences saw reasons to interact with and show the right way of living which made her a strong adherent of Jesus as seen in the subsequent verses. "I can see you're a prophet," the woman said. Our forefathers worshiped on this mountain, but you Jews insist that we worship in Jerusalem:" According to Jesus: "Believe me when I say that there will come a time when you will not worship the Father on this mountain or in Jerusalem.

You Samaritans worship what you do not understand, while we worship what we do understand, because salvation comes from the Jews. However, a time is approaching and has already arrived when true worshipers will worship the Father in spirit and truth, as these are the types of worshipers the Father seeks.(John 4:19-23).

The conversation was however deep and lengthy and the outcome was enormous. The Samaritan woman was eventually brought to terms to the reality of the universality of God and the singular truth that what one is religion, character, and race wise is inconsequential to godliness but the willingness of the seeker or the mortal to abreast the truth of godliness.

## **2.1 The Historical Overview of the Issues in the Northern Nigeria**

The socio/religious quagmire in the northern part of Nigeria would hard not be dated to early 19th century when Uthman dan Fodio successfully carried out his Jihad against the indigenous peoples of western part of north.<sup>5</sup> When the Fulani found that they had the average population of the north

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<sup>4</sup> Taiye Aluko, “The Samaritan Woman as an Evangelist: The Motivation that Women are Required in Missions”, 124

<sup>5</sup> Yahaya Usman, “The Socio/Political Issues in the Up-north” an Interview on the Subject matter on Wednesday, 8th of September, 2021

in total submission to their whims and caprices, they enrolled them in the army against the rest of southern population. Anuwom and Oji<sup>6</sup> trace the modern fracas to have started since 1932 when the mess transpired between the Igbo and the Hausa in Jos, and 1934 when fight ensued between the Yoruba and the same Hausa. The duo report that in each of the mayhem, several souls were lost. Such continued till the unfortunate events that led to the avoidable civil war that claimed innumerable lives between 1967 and 1970.

Noticing that the faulty solidarity that existed for long in the north exists no more, it is like the powers that be among the Fulani came up with the agenda of attacking everyone in the country except the Fulani people beginning from the north with the aim of having the entire Nigeria as theirs. A statement credited to Gwazo, a one-time military officer in Nigeria, during General Abacha's regime, to be precise, attests to this affirmation. The statement reads in part as follows, and it reflects the mindset of the average Fulani: You Southerners will never understand the North. We are a mystery to you, and despite your boasting that you are better than us, you cannot comprehend us.... We Fulani throw a small bone to you from our table, and you betray and fight like dogs for it. You crawl ahead of us, begging for crumbs. That is your life's lot. You are nothing but beggars. Slaves who were both cowardly and contended. As your fathers served us, so shall you serve us. Your children serve us in the same way that you do. And your children will serve us in the same way. Allah has given us Nigeria It is gift to our forefathers from him.... Our great grandfather Shaik Osman Dan Fodio and the Majahadeen fought for it. Our grandfather the Saurdana, Sir Ahmadu Bello expanded our borders and frontiers. President Muhammadu Buhari has arrived to finish the job, and he is doing an excellent job. The most effective chains, as you

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<sup>6</sup> E. E. Anowom and P. Oji, "Ethnic and Religious Crisis in Nigeria: A Review of Past and Present Dimensions" in M. I. Okwueze (ed), *Religion and Societal Development: Contemporary Nigerian Perspective*, (Lagos: Merit Int'l Publications, 2004), 145



can see, are the ones that are not visible. We already have you in those chains, but you're not aware of it. In 2015, we reclaimed our power. We will never again give it to southerners or unbelievers. Not in the next hundred years! True, we came from Futa Jalon and conquered the north many years ago. Now every each belongs to us. Now we will conquer south and we do it in the name of "one Nigeria. We will continue to be masters in that "one Nigeria," and you will continue to be slaves! You're not going anywhere. Nigeria will never be broken. We will not allow.<sup>7</sup>

The term unbelievers in the quote talks the generality of non-Fulani in the entirety including the non-Fulani in the north where the intensity of the land-claim fight scheme is very tense under the guise of Boko-haram fight as well as Mayeti Allah Almagore, etc. Other attempted schemes used as ploys to conquer the whole landscape of Nigeria are RUGA, water scheme, cattle colony, etc. and such has caused untold strifes since 2011 and heightened since this administration that Former President Olusegun Obasanjo had to come out with the assertion that Buhari has Fulanization of Nigeria in his administration's programme.<sup>8</sup> This assertion has been re-echoed by several Nigerians including Mr Samuel Orthom, Governor of Benue State. This whole mess has been so much that Major General TY Danjuma (GCON FSS), former minister of defense retired, had to encourage Nigerians to get themselves armed as they go about their legitimate businesses which was commended by many in Nigeria including Hon. Bitrus Kaze, a former member of the House of Representatives, "for exposing the armed forces' complicity in fighting terrorism in the country."<sup>9</sup> In his words, ." According to Pwanagba, Kaze said in an exclusive interview with DAILY POST, "I join all men of goodwill in celebrating a reputable figure of national conscience

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<sup>7</sup> . Gwazo, "The Problem with You Southerners," A WhatsApp Message Sent to my Contact on September, , 2019

<sup>8</sup> Emma Amaize, Clifford Ndujihe, Dapo Akirefo, "Obasanjo's Stance on Fulanization Agenda," May 20, 2019, Vanguardngr.com/2019

<sup>9</sup> Agabus Pwanagba, "Herdsman Killings: Danjuma has exposed Complicit role of the Armed Forces," published March 26, 2018, and retrieved from the web on September 14, 2021, <https://dailypost.ng/2018/03/26/herdsman-killings-danjuma-exposed-complicit-role-armed-forces-hon-kaze/>

General T.Y Danjuma who has exposed the armed forces' complicit roles in the anti-terrorism war.”<sup>10</sup>

Pwanagba adds:

that Danjuma had asked Nigerians, particularly the people of Taraba State, his home state, to protect themselves or risk being killed by herdsmen over the weekend. Danjuma said at Taraba State University's convocation, "You must rise to defend yourselves against these people; if you rely on the armed forces to protect you, you will all perish." The former Defence Minister accused the military of collaborating with the herdsmen and paving the way for them to carry out the attacks. "His precarious situation necessitates his advice for self-defense inevitable and well timed", Kaze said.<sup>11</sup>

The former lawmaker in question in this narrative represented Jos South/Jos East Constituency between 2007 to 2015, recalled in the interview that, "Since the days of Gen. AzubuikeIhejirika, when soldiers leaked information that resulted in the deaths of troops on their way toMali, the armed forces have excelled at issuing public statements claiming control. He decries regret. "Many valiant soldiers have paid the supreme price as a result of the collusion of fellow soldiers with the terrorists."<sup>12</sup> Time and space would fail one trying to exhaustively discuss the menace of the Fulani people in Nigeria and their agenda to destroy other ethnicity to repopulate the country. A recent video making rounds by Sheikh Dr Ahmad Gumi suffices for a summary of the whole thing. In the video, he says, "The herdsmen, they are going nowhere. They are part of and we are part of them. We must leave for them. We can't drive them away and they can't drive us away. They are our neighbours. So, we should never allow them to be our enemies. And, if by any means we by our actions, we turn them to be our enemies, our real enemies will turn them against us and we are finished...."<sup>13</sup> To him, the real enemies are the non-Fulanis and it is evident that among such which probably represents a majority of the Fulani people, efforts must be made to use all arsenals to ensure victory by the Fulani

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<sup>10</sup> Agabus Pwanagba

<sup>11</sup> Agabus Pwanagba

<sup>12</sup> Agabus Pwanagba

<sup>13</sup> Sheikh Dr Ahmad Gumi, "The herdsmen are going nowhere," A video clip that is making round lately on the activities of the notorious herders in Nigeria by a celebrated Sheikh among the Fulani

against the rest of Nigerians. This, perhaps, makes peace any process almost nonsense and futile.

## **CHAPTER THREE: ANALYSIS OF THE DISCOURSE (JOHN 4:7-41)**

### **3.0 INTRODUCTION**

In this chapter we would make a sound approach towards analysis of the discourse of the conversation between Jesus and the Samaritan woman that took place at the well of Jacob where Jesus was thirsty at that moment, (John 6-10), when his disciples went into the city to get some food, where he was left behind, being wearied of his journey, he went to sit beside the well of Jacob and it was about the sixth hour of the day, at the sight of his observation of a Samaritan woman who came to fetch water from the well, Jesus beckoned on the woman saying: "Give me to drink", then said the woman in her response "how is it that thou, being a Jew askest drink of me, which am a woman of Samaria? For the Jews have no dealings with Samaritans. This short request engineered into a series of discourse between Jesus and the Samaritan woman, from the book of John which commences from verse 6 of chapter 4 up until verse 42, where Jesus and the Samaritan woman had a well-detailed and productive discourse before the arrival of his disciples who went to get some food from the city.

### **3.1 The Commencement of the Conversation- "Give me to drink" (v7)**

The conversation started with Jesus' demand, "Give me to drink." Jesus' deposition to initiate the conversation was a serious demonstration of maturity as well as godliness. As seen in chapter one above, he "ignored the five-hundred-year-old hostility that had developed between Jews and Samaritans" as "three years earlier the Greeks had used Samaria as a base for their control of Jewish territory."<sup>14</sup> This researcher even calls what happened here a step of faith. Jesus' boldness or step of faith would have been responsible for the woman's shock and surprise in verse 9. Especially, given that the Jews believe that men who wished to get wives went to the wells where

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<sup>14</sup> Kenneth E. Balley, *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels*, (Illinois: IVP Academic, 2008), 203

young women were accustomed to come and draw water; and that particularly as it was supposed that women of ill fame frequented such places also.<sup>15</sup> Could such faith, maturity, etc. be seen in the present Nigeria as things stand?

### **3.2 The Dichotomy between the Samaritans and the Jews Expressed (v9)**

In one way or the other, this dichotomy has been indicated from even chapter one of this work. As noted somewhere above, this started in 722. By entering a Samaritan village and speaking with the woman, Jesus defied an age-long “ethnic, religious, and gender boundaries.”<sup>16</sup> To put this in perspective, Lewis adds: “The Samaritans were seen as ethnically impure, having intermarried with colonizers after Assyrian invasion in 722 BC. They were religiously suspect, worshipping in different manner and having their own version of the Torah.... Jews use nothing in common with Samaritans is an understatement, for there was strong animosity between the two groups.”<sup>17</sup> It is glaring that Jesus intent here was clear. He went to resolve a long-standing issue. He went to reconcile two warring brothers.

### **3.3 Jesus Self-revelation to the woman and the woman’s Response: An Interactive Discourse (v 10-20)**

Here, Jesus began to unveil himself to her as to communicate to her what she needed. Hitherto, men had been inadvertently attracted to her. May be, deep in her mind, here stands another patron hence Jesus’ stance here. In verse 10, the word door denotes a free gift. A gift is anything given for which no equivalent has been or will be returned; a free gift is something given without asking or entreating. Jesus Christ was a gift of kindness to the world, according to John 3:16, and through him comes the gift of the Spirit, which those who believe receive.

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<sup>15</sup> Adam Clarke's Commentary, Electronic Database. Copyright © 1996, 2003, 2005, 2006 by Biblesoft, Inc. All rights reserved

<sup>16</sup> Stott M. Lewis, *The Gospel according to John and the Johannine Letters*, (Minnesota: Liturgical Press, 2005), 24

<sup>17</sup> Stott M. Lewis, 24-25

who believe on his name were to receive. Christ was not an object of desire to the world—no man asked for him, and God, moved by his own infinite mercy, freely gave him. Through this great gift comes the Holy Spirit, as well as all other gifts required for the salvation of a lost world. By using the phrase "living water," Jesus was referring to a notion shared by residents of both the east and the west, which is that spring water, as opposed to sea water, is always meant as opposed to dead, stagnant water contained in ponds, pools, tanks, or cisterns; and what our Lord means by it is clearly the Holy Spirit, as seen in John 7:38-39. As water quenches thirst, refreshes and invigorates the body, purifies defiled things, and makes the earth fruitful, so it is an apt emblem of the gift of the Holy Spirit, which so satisfies the souls that receive it that they thirst no longer for earthly good: it also purifies from all spiritual defilement, for which it is emphatically styled the Holy Spirit; and it makes those who receive it fruitful.

The consciousness of the woman was activated and she had no option that to request for this water that such a stranger offers (v15) but Jesus would not succumb to such a demand and would rather ask her to bring her husband to rather expose her to herself as to make proper move towards eternal life or the real thing she needed.<sup>18</sup> The woman needed someone would tell her whom she really is, just the way the Fulani need to be told sternly what they need to hear regarding their attitudes in Nigeria.

### **3.4 The Effect of the Discourse (v28 ,29,30,39-43)**

Hardly could any effort or sacrifice go unrewarded. Jesus' interaction with the woman yielded a great result She was so engrossed in the great truths that Jesus had revealed to her that she forgot about her errand to the well and returned to the city without the water for which she had come!

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<sup>18</sup> Robert H. Mounce, "John," in T. Longman III and David E. Garland (eds), *The Expositor's Bible Commentary*, rev. ed., (Grand Rapids: Zondervan, 2007), 411

After being deceived for two years The famous impostor Barchochab, who rose up under Adrian's empire about a hundred years after the incarnation and professed himself to be the Messiah, they finally thought of putting his divinity to proof on this ground: they brought before him persons he did not know, some of whom were very vicious, and others of a different character; they desired him to point out who were the righteous La Bible de Martin.<sup>19</sup> As a result of Jesus' statement about Himself, as well as the arrival of the disciples, the woman left and went to the village. She had forgotten her water jar in her excitement at her discovery. It was now more important to her to share her newfound faith. Her words, A Man who told me everything I'd ever done, were bound to pique someone's interest. Perhaps some of those who heard her had been partners in her previous life in that village. Perhaps they wondered if this One knew anything about us. Could this be the Christ, she wondered? "This can't be the Messiah, can it?" she asked. The question anticipated a tentative negative response. She probably framed the question in this manner because she knew the public would not respond favorably to a dogmatic assertion from a woman, especially one with her reputation. Just as Jesus had piqued her interest with his curiosity, she piqued the interest of the people with hers They decided to look into the situation. The woman left and went to the village, excited by Jesus' statement about Himself and the arrival of the disciples. She had forgotten her water jar in her excitement at her discovery. It was now more important to her to share her newfound faith. Her words, A Man who told me everything I'd ever done, were bound to pique someone's interest. Perhaps some of those who heard her had been partners in her previous life in that village Perhaps they wondered if this One knew anything about us. Is it possible that this is the Christ? She inquired of them Her question was, to put it another way, "Can't this be the Messiah?" The question was expecting a tentative negative response. She most likely framed the

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<sup>19</sup> Adam Clarke's Commentary, Electronic Database. Copyright © 1996, 2003, 2005, 2006 by Biblesoft, Inc. All rights reserved

question in this manner because she knew the public would not respond favorably to a dogmatic assertion from a woman, especially one with her reputation. Curiosity had captured Jesus' attention, and she had raised the people's curiosity. They decided to look into the situation. This woman was Christ's first apostle in Samaria! She went and told her fellow citizens that the Messiah had arrived, and she provided proof by saying that he had told her the most private things she had ever done: see note at John 4:29. This word, which appears twice in John 4:29 and here, strongly implies that a more specific conversation had taken place, between our Lord and the Samaritan woman, than what is here related. In verse 40, we are not told that he performed any miracles among them; this does not appear to have been necessary: they were a simple-hearted, teachable people, and they credited him on the evidence of his own eternal truth.<sup>20</sup> Jesus achieved all he did because he met teachable people. This, of course, is the issue in Nigeria today. There have conferences, symposia, several kinds of peace programmes that encompassed all manners of minds to no avail.

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<sup>20</sup> Stott M. Lewis, 28



## **CHAPTER FOUR: INTER-CULTURAL RELATION BETWEEN THE DISCOURSE AND THE CURRENT SOCIO/POLITICAL SITUATION IN NIGERIA**

### **4.1 SOCIO/POLITICAL DICOTOMY**

The socio/political dichotomy in Nigeria especially among the Fulani Muslims and other Nigerians whether in the north or in the south seem identical. Though believed to have migrated from Futajelon region of West Africa, the Fulani in Nigeria has come to integrate with Nigerians in the north that until recently, they in the north had been referred as Hausa people. Other Nigerians especially from the south had always called them all Hausa, may be because most of them from the north including north central speak Hausa fluently. They, in turn succeeded in getting majority of the northern population imbibe Islam as their religion. The issue now is the recent bent to impose Islam on all Nigerians by all means including use of force to the point that juicy areas in the nation can only be attained by one's disposition to be converted to Islam or feigning loyal to Islam.<sup>21</sup> Malaifia, who stated this in Akure during a special session organized by the Forum for Good Governance Towards Revival for All Nations (TRANS 21) with the theme "The Role of the Church in Nation Building," accused Nigeria's current administration of pushing for the Islamization and Fulanisation of the country. "The kind of Islam that is coming from Sahara is dangerous," he adds. They want to take over your land and enslave you. Christians must stand up to defend it. They want to enslave you and take over your land."<sup>22</sup> He specifically stated that the country is moving toward the dominance of one ethnic group and religion over another, while Nigeria has fallen from grace as the world's most terrorized nation and poverty capital after India and Afghanistan .He claims that approximately two million Furthermore, he claims that "Nigerians

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<sup>21</sup> Obadiah Malafia, "Fulanisation Agenda of Buhari is Real" retrieved from the web on 16th September, 2021, <https://tribuneonlineng.com/fulanisation-agenda-of-buhari-is-real-says-obadiah-mailafia/>

<sup>22</sup> Obadiah Malafia

have been killed silently in Nigeria in recent years, with the government unable to combat the threat of Fulani herdsmen, terrorists, and bandits." Nigeria has approximately 90 million poor people, with 50 percent of the figure coming from the North, specifically the North-East and West geopolitical zones, including Borno, Zamfara, and Yobe.

”<sup>23</sup> This position of the Fulani sponsored by President Buhari is in all situations contrary to Nigerian constitution as a secular state especially using resources from other regions to empower his Fulani people.

Looking at this scenario from the Samaritan/Jews issues, there seems to be some similarity as well as variation. Similar, when the Samaria was invaded by alien nations, they imposed their religions on the Jews and had them intermarry which the Fulani people have been doing. They also had them lose their identity and eventually made them slaves. Thus, the Jews in the South could no longer meddle with them again. Seeing the matter as different, the Fulani of the northern Nigeria do not work with any but to lord it over people even amidst the gross incompetency that they are engrossed with.

In the Jew/Samaritans’ issue, they both believe in Yahweh, for instance. But, here, the Fulani and other Nigerians seem to have similarity in faith. Even none Fulani Muslims are in variance with the Fulani Muslims. This is evident in the differences ever experienced during

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<sup>23</sup> Obadiah Malafia

## **Invasion as Cause of the Dichotomy**

This segment, perhaps, is the main crux or thesis of this work. The invasion agenda of the Fulanis started in the 19th century when Uthman dan Fodio led his jihad against the Hausa people of the north. According to Samuel A. Nwagbara,<sup>24</sup> the Hausa people themselves sold themselves out to the Fulani people hence the invasion. The invasion came as a rude shock to the Hausa people and before it would be late, the Fulanis were all over the north making towards south. They partly had Kwara region of the West but could not enter East.

It is like the Fulani and their invasion agenda of late is such that they want to achieve using all means including terrorist activities. Recently, people of various regions in Nigeria have started speaking out. For instance Elders in Benue state have urged President Muhammadu Buhari to declare the Fulani herdsmen invasion of the state and the gruesome massacre of the people by the armed herders as an act of insurgency, with the perpetrators labeled as terrorists and routed out by the military. “We noticed that these invading Fulani Herdsmen were allowed to carry sophisticated assault weapons unchallenged, which is a violation of international law.” which is in all of our existing laws The perpetrators and supporters of such heinous crimes against humanity must be held accountable.”<sup>25</sup> .” Elders from Benue state are not the only ones affected. Yoruba elders in the diaspora spoke out about this in 2019.

For the sake of this work, response of the Yoruba Council of Elders in Europe and America on June 1, 2019 to the menace suffices for the justification of discussing their harassments, attacks,

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<sup>24</sup> Samuel N. Nwagbara, “The Fulani Conquest and Rule of the Hausa Kingdom of the Northern Nigeria (1804-1900)” retrieved from the web on 16th September, 2021, [https://www.persee.fr/doc/jafr\\_0037-9166\\_1963\\_num\\_33\\_2\\_1370](https://www.persee.fr/doc/jafr_0037-9166_1963_num_33_2_1370)

<sup>25</sup> Benue Elders, “Declare Fulani herdsmen as insurgency” retrieved from web on 16th September, 2021, <https://www.vanguardngr.com/2016/03/declare-fulani-herdsmen-invasion-insurgency-benue-elders-tell-buhari/>

and oppressions under this subject matter. In their five-page letter to the Secretary General of United Nation, they wrote as shall be discussed below.

The Yoruba Council of Elders in Europe and America is using this medium to inform the United Nations about the state of affairs in the Federal Republic of Nigeria and the urgent need to intervene to prevent genocide. Intelligence available indicates that a genocide on a never-before-seen scale is about to take place, carried out by armed people backed up by logistics and strategically positioned across the country. To save the lives of millions of Nigerians, the United Nations Secretariat, the United Nations Assembly, and the United Nations Office on Genocide Prevention and the Responsibility to Protect must act quickly and decisively. The preceding is, in part, the introductory section of the letter to Nigerians.<sup>26</sup>

The above is, in part, the introductory part of the letter to the United Nations acquainting the organization of the urgent need to come to the rescue of the country. The intent of the letter is however highlighted and discussed in the body of the letter and the same is discussed herewith. .

In addition, the letter's background reads in part: "Several cases of major assaults and onslaughts against Yorubas have been reported to the Yoruba Council of Elders in Europe and America, in which victims narrated their and their families' experiences at the hands of Fulani herdsmen."

A well-known example is the case of Former Secretary to the Government of the Federation in Nigeria, Chief Olu Falae, who suffered financial loss on his invaded farm, was kidnapped with a ransom demanded, and had his worker killed as a result of Fulani insurgency. Herdsmen's repeated and incessant invasion of his farm. In March 2018, Nigeria's former Minister of Defense, General Theophilus Danjuma (rtd), stated unequivocally that communities attacked by insurgents must be protected. Herdsmen in the country must band together to defend themselves.

He emphasized that continuing to rely on the armed forces to defend them would be suicidal, and that "they (government security forces) collude with the armed bandits that kill people, kill Nigerians; they facilitate their movement; they cover them." Former President Olusegun Obasanjo

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<sup>26</sup> The Yoruba Council of Elders in Europe and America, A Letter to the Mr. António Guterres, the Secretary General, United Nations on June 1, 2019 about the impending Genocide in Nigeria, 1

recently listed the ongoing agenda of Fulanisation and Islamisation of Nigeria in a public speech in

Nigeria.<sup>27</sup> Distinguished Nigerians who have either been directly affected by the herders' activities or made their observations at different times were captured in the above quotation which the Elders call background to their letter. The quotation is self-explanatory and needs no additional comments. Further to this, the document, in this background segment further states an effort made by The British House of Commons in their document of titled 'Armed violence against farming communities in Nigeria,' published on November 27, 2018, in which Mrs. according to Hamsatu Allamin, founder of the Maiduguri Allamin Foundation for Peace, Boko Haram members were ready to lay down their weapons, but government stakeholders benefiting from the insurgency were purposefully prolonging the terrorism. According to the Elders letter, the British House of Commons document "established that a major cause of this violence was competition between primarily Muslim pastoralists and primarily Christian farmers over land and natural resources (Commons Debate packs CDP-2018-02)."<sup>28</sup>

Other items discussed in the letter include a report by the Amnesty International and what the association calls escalation. In Amnesty International report titled *Nigeria: The harvest of death – three years of bloody clashes between farmers and the herders – December 2018*, three things were in focus. Among them are a) how the government's inaction fuels impunity, resulting in attacks and reprisal attacks with at least 3,641 people killed between January 2016 and October 2018, 57 percent of which in 2018; b) evidence showing that security forces received information about impending attacks and in some cases came in contact with attackers but did nothing to stop

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<sup>27</sup> The Yoruba Council of Elders in Europe and America, 1

<sup>28</sup> The Yoruba Council of Elders in Europe and America, 2

or prevent the attacks; c) and the report that at least seven cases where security forces were aware of attacks and did nothing<sup>29</sup> was equally stated.

In the escalation segment of the letter, several issues were raised also. First is the actions of the government of the Federal Republic of Nigeria which is still in the same pattern contained in the various reports and evidences that continues to fuel a situation where those attacking innocent citizens in effect enjoy advantages of resources and logistics (land, money, radio frequency/communication equipment) from government, second, benefits from inactions of the authorities, for example, no single person has been prosecuted despite the scale of killings in the North-Central. Third, benefits from wrong rules designed by authorities which make innocent citizens additionally weak and vulnerable. Forth, report from the Nigerian media that the Federal Republic Government planned to give Mayetti Allah 100 billion naira which the government tries to deny but that Mayetti Allah owned up, claiming that it had been approved by former President Goodluck Jonathan.<sup>30</sup> The grand agenda for the plan to give them such money, according to the letter, was to boost their acquisition of arms and other materials needed for the programme of conquering the nation. As stated earlier, the letter is a five-page document by elites of high repute. So much was noted in it. So much effort was made to capture such in this paper in order to substantiate the claim that the situation of things in Nigeria today could only be likened to the

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<sup>29</sup> The Yoruba Council of Elders in Europe and America

<sup>30</sup> The Yoruba Council of Elders in Europe and America, 3

slavery experienced in the 18th and 19th centuries and even worse – a situation where people are experiencing very sad situation and their ordeals are matter to no one. The sequence of events with respect to slavery propensity in the nation’s executive slavery gave birth to intellectual slavery and both gave birth to voluntary slavery and the same is the trend anywhere such is in vogue in the African continent.

The attitudes of the average Fulani man in the Nigerian state make things difficult regarding the subject matter of this work. How can one that met a people centuries after they had settled in a place and claim that they rightful owner of the place that everywhere in the place is theirs seeing others as inferior to them as seen in the position and Aliyu and many others like him including. Sheikh Dr Ahmad Gumi? This question quickly brings to fore a passage in Luke 22:36, “He said to them, ‘But now, if you have a pocketbook, take it, as well as a bag; if you don't have a weapon, sell your cloak and purchase one.’” (NIV). This statement of Jesus has attracted many reactions especially given that as a man of peace, how could he ask his disciples to sell what they had in order to purchase a sword? The word sword deserves some explanation as below:

The word sword, has been inserted here from what is inserted here from Luke 22:38, because it is clear that the Lord never intended to resist or allow a sword to be used on the occasion; see Matt 26:52. The word appears in an unusual place in the passage: the verse, translated in the order in which it appears, is as follows: And whoever has none, let him sell his garment and purchase a sword. Now it is clear that the verb pooleesatoo, let him buy, may be referred to peeran, a script, in the previous part of the verse: thus, if the doctor's opinion is followed, the passage may be understood as follows: "When I sent you out before, Luke 10:1, etc.,

Etc. I intended for you to travel only for a few days, and to preach the Gospel only to your countrymen; thus you had little need of a staff, purse, or scrip, as your journey was neither long

nor expensive; but now I am about to send you into all the world, to preach the Gospel to every creature; and, as ye shall be generally hated and persecuted for my sake, ye shall have need to make provision etc., for your passage through your inhospitable country, that, if any of you have no scrip or wallet, he should sell even his upper garment to provide one."

Others who favored maintaining the word sword assume it was a proverbial expression inferring a time of great difficulty and danger, and that the disciples now will need to be watchful, look to themselves, for his murderers were at hand. The reader will notice that these words were spoken to the disciples just before he went to the Garden of Gethsemane, and that the danger was now so close there couldn't be time for any of them to go and sell his garment in order to buy a sword to defend himself and his Master from the Jewish mob attack. As we have already seen, Judea was infested with robbers at the time; however, while our Lord was with his disciples, they were completely safe, shielded by his miraculous power. They will need weapons to defend themselves against wild beasts and to intimidate wicked men who, if they find them completely defenseless, will slaughter them. would not hesitate to turn them into prey or to take their life. However, once we understand the situation, we can rest assured that these swords were not intended to be offensive weapons or instruments for spreading the truth. The Christian religion's genius and spirit are equally opposed to both Perhaps our Lord is referring to the dispute over supremacy in this counsel: As if he were saying, instead of contending among yourselves about who shall be the greatest, ye have a need to unite yourselves against the common enemy, who are now at hand: this counsel was calculated to show them the necessity of union among themselves, as their enemies also were numerous and powerful. A woman in the social media video, WhatsApp to be precise, recently frowns at incessant prayers of the Christian community in Nigeria for God's interventions as to ensure better Nigerian society. In her words, "this has to stop, action is what we need now. Those



pastors are in government should act fast just like Martin Luther King.” Doing the last lines of the preceding paragraph, one would suggest anything other than prayers or peace meetings. Such is nothing else than action. This action has to do go beyond ordinary rioting or mere demonstrations. The society should engage the government till they listen. Asari Dokubo, Gani Adams, Massi Nnamdi Kanu, Soday Igboho, etc. are such programmes that are capable of unseating all in government for better Nigeria and good governance. All do not have to be agitation for cessation from Nigeria but making the seating present seating and future ones to know that power belong to the people. The masses should not be on the defensive all the times. It is becoming obvious that polite approaches will get the nation nowhere especially given the recurring circumstances.

## **CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONSa**

### **Summary**

This work endeavoured to look at the conversation between the Samaritan woman and Jesus of Nazareth in relation to several aspects of national matters in the Nigerian state. The Samaritan woman's conversation has been viewed from different angles viz. religious, social, or political. But this work looked at it from socio/religious perspective. Doing this, several approaches were adopted.

The methods used in carrying out the work were analytical, historical, and liberational. Analytically, the selected text was evaluated with the current Nigerian politico/social situations in view. Historically, the researcher consulted historical materials both from published works of scholars and internet. Liberation approach was also adopted. In this approach, some materials on liberation movements were consulted. Such afforded the author a degree of boldness to address the Fulani people's oppression of other Nigerians even before independence.

Basically, the researcher used secondary and primary procedure in gathering materials that aided good elucidation of facts in the course of the work. As already stated in the immediately preceding paragraph above, several published materials were consulted during the work. Also, interviews were carried out on some enlightened Nigerians and some clergies who supplied healthy information that aided this researcher in the course of the work. The outcome of these activities helped immensely as the work was being done.

## Conclusion

The conversation between Jesus of Nazareth and the Samaritan woman in the fourth chapter of the Gospel of St John was the basis of this research work. In the work, several things were deduced.

- The Samaritans were not in good terms with the Jews. The religio/social dichotomy. Jesus, in spite of the religious and cultural differences was not debarred from associating with even a base woman from there.
- Besides, the Samaritan society was an invaded society by a foreign nation which introduced another system of belief in the region thereby watering down the Judaism and even making the indigenes syncretic and ungodly as far as the Jews are concerned. This was really the issue. But Jesus, being who he was would not join the ordinary Jew to segregate or discriminate against any people.
- The Samaritan woman was found teachable. Though uncomfortable at the beginning, but was open to change. As soon as it was clear that Jesus was genuine, the story has it that she left her water pot and went into the city and called all to Jesus.
- Again, the Samaritan proved themselves interesting too. When the woman intimated them of what she had seen, they ran to where Jesus was and all were converted to Jesus' view and became his followers.
- Such would hardly be said of the Nigerian situation especially as we see today when they who invaded the people of Nigeria (north) are rather claiming that Allah gave them Nigeria as their heritage and all must see it so or there would never be peace.

## **Recommendation**

Based on the findings of this work, this researcher recommends the following:

Let the Nigerian Christians learn from Jesus and always engage themselves with activities that can make for peace. If Jesus had inclined himself to the dictates of the selfish political class or irreligious religious leaders who do not have the interest of the people at heart but would always be vacillating here and there in search of unsuspecting gullible citizens they always prey on, he would have not conversed with the woman. Invariably, the result we have today would have been absent.

The teachable tendency of the woman and other Samaritans is commendable. It is possible that although the woman was morally weak, she must have been an influential person in the society. The crowd that followed her to Jesus is evident to this. This implies that those who believed that eventually turned the entire city to Christian faith would have no doubt leaders in their rights. This also is a lesson to our Nigerian leaders especially among our Fulani brothers who feel that they own Nigeria they came into when virtually other people had settled. And, besides, the claim that they conquered anywhere in this era would hardly allow peace to reign. Such attitude has to stop.

In strong terms, this work frowns at the claim by the Fulani that Nigeria is their heritage from their Allah. Such claim is not only an offence to other Nigerians but an open insult to them. It is a way of living in an illusion. Not even Jesus would take that from anyone. At least, in the text, he told the woman, “You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews” (Jn 4:22). The assertion, “for salvation is from the Jews” is a demonstration of knowledge of who he is and his inheritance which nobody can dare tamper with. Again, the defeatist attitude that “we can defeat them” credited to several Fulanis which are cited

in the is one of the greatest illusions of the 21st century and has to

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