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Biblical Women's Involvement in Ancient Israel's National Security and its Implications on Nigerian Society

By Grace O. Olajide
Olabisi Onabanjo University

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I. Introduction

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But the narrative in Genesis is also clear that the role of woman in the fall of the human race somewhat altered this position and put the man in the position of a master (3:16). The rest of the OT, it would seem, operates based on a woman's subordination to man after the fall as part of the judgment. The gospel aims to restore mankind and be conformed to the pattern of Jesus Christ (Rev 22:3).

Jewish culture relegates women to the position of domestic activities in which she oversees the feeding and welfare of the family members. In their society, females were less important due to societal construction. The Old Testament and its social construction are frequently labeled as 'patriarchal'. But in the modern-day context, "such a term denotes absolute control of males over females or the male head of the family over the household, or in its worst manifestation, the notion of the subservience of women to men. The baggage associated with the term prevents the term from being very useful in the descriptive task. As a result, while scholars continue to use the term 'patriarchal', they have placed greater emphasis on the patrilinear and patrilocal nature of Israelite society patrilinear and patrilocal laid emphasis on the male inheriting the father's inheritance and the female joins the male's family to have her shares. This social construction is not limited to ancient Israel alone; it is the normative practice of the Ancient Near East cultures.

Another significant area is cultural asymmetry. This asymmetry is based on the public versus private dichotomy, where it seeks to create gender spheres. The males focus on the public and the females are restricted to the domestic sphere. Society exacerbates the task of females in the social context. The Old Testament term "patriarchal" in today's context denotes the subservience of male over female in its worst manifestations of the rule of male over the female or the household. This makes it very difficult in the descriptive task of both sexes.

Modern notions have been that power is found in the public spheres while subordination, passivity in the domestic sphere. Power is dominated by the male in the public sphere while it is as well dominated by the female in the private that is, family life. Since males possess the societal power as the traditional notion while the female is subordinate to it, then women such as Deborah, Huldah, and even Miriam seem to have challenged such model that afforded women no power in the Ancient Israel "patriarchal" system. Then one has to examine the cause of such nuance anomalies. "If, however, Israelite society was comprised of systems of authority, as well as systems of power, then the function of women within that society demands a far more nuanced analysis" (Tucker, 2008:4).

II. The Roles of Women in the Old Testament

In Numbers 27, it is recorded that the request of the daughters of Zelophehad who are of Manassite clan that is Joseph's son for the right to inherit has caught the attention of modern readers as a gleam to the change of roles, power versus authority that women are deprived. This causes a paradigm shift in the social construction of ancient Israel. This Zelophehad issue of gender rights implies their legal request. It serves as the basis for redefining gender roles in our cultural context.

Author: *Olabisi Onabanjo University, Agp-Iwoye Ogun State, Nigeria.*
e-mail: micharis2008@gmail.com

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In antiquity precisely in ancient Israel, the levirate marriage is pronounced on a widow who must abide by endogamous marriage and denied of exogamy (Deut. 25). This was done to maintain the patrilineal and patrilocal practice. If peradventure the brother-in-law failed to bear a male child with his levirate wife, then the widow has the right to undress him before the elders at the gate and inherit the possession of his late husband. In doing so, she secures her future. This is seen in the female possession of power and not authority. This appears in the triangulation of authority, power and justice. The practice may not have a significant effect in this modern world meanwhile it was very much important in antiquity. These texts Numbers 27, Deuteronomy 25 do not deal with other passages about the more blatant subordination of women to the desires of men like in Numbers 5. One could just surmise that the involvements of Deborah, Huldah, and Miriam in the public and authority affair of the nation Israel are mere anomalies.

Some misogynists claim that those Old Testament passages represent the more blatant the subordination of women to men as the patriarchal position. The state that ancient Israel operates on the patrilinear and patrilocal defines their social descriptions at that time does not apply to other societies because every society has its social system and interpretation. Society's description of roles should seek to correct the injustice of role allocation and representation. Perverting of justice should be corrected in which women are been victimized and are often prone to attacks from men who use their physical power and authority in molesting women in society.

Another significant figure is Miriam who served as a prophetess along with other prophets such as Moses, Aaron with others she functioned as prophetess and song leader who led the people of Israel to sing triumphant song after the crossing of the red sea. Mariam along with Aaron challenged Moses. God did not deny her prophetic ministry.

A few centuries later, during the period of the judges, Deborah appeared as prophetess and judge (Judg 4:4). The judges of that period functioned both as religious and political leaders. She participated in the military affairs in eliminating their enemies as one of her primary duties. "Deborah the prophetess similarly seems to have occupied a double role-that of prophetess and judge (Judg 4:4). It bears repeating that the word "judge" (*sophet*) connotes certain leadership characteristics in the Book of Judges (such as military authority) ... This authority may have even approached that of a king in the time of war" (Wolf, 2008:1013). At the time of Deborah, the people were oppressed by Jabín, king of Hazor. Deborah called Barak and appointed him army general to attack Sisera, Jabin's general. Barak, however, refused to go without Deborah. Deborah not only went along; she decided the time and place of attack. Barak was indeed successful, but it fell to a woman, Jael, wife of Heber Jael took a tent peg and hammered it through his head. The enemy was slain and the land was at rest for forty years. Deborah did not only lead the army in battle but she appointed generals and made the military decisions. Besides, she seemed to have another function, which no other major judge except Samuel has: she functioned as a prophetess and arbiter of disputes. "The Israelites came to her for judgment" (Judges 4:5). Both Miriam and Deborah functioned in positions of religious leadership. Miriam was a secondary leader, responsible to a man in the top position; Deborah was the primary leader, with a man responsible to her. There is no predisposition to prefer one arrangement over the other. The situation determines the arrangement.

Another role in which we find women of the Old Testament is the role of the hero saviour. Two of such women appear in the Book of Judges; two appear in post-exilic books. In the Book of Judges, two women saved their people by killing the oppressor. In the story of Deborah (Judg 4-5) that had been discussed earlier, the hero is by name Jael the wife of Heber. Sisera, the enemy general, fled after his defeat and took refuge at the tent of Jael. Jael invited Sisera to come in, and she lured him with extravagant hospitality. "He asked for water, she gave milk" (Judg 5:25). But when Sisera went to sleep, then she murdered him.

"When Abimelech, an illegitimate son of Gideon, took the kingship at Shechem and begins to oppress the people, all the people of the city of Thebez flee into a tower in the middle of the city. "But a certain woman cast the upper part of a millstone down on Abimelech's head, and it fractured his skull. He immediately called his armor-bearer and said to him, 'Draw your sword and dispatch me, lest they say of me that a woman killed me.' So his attendant ran him through and he died (Judg 9:53-54).

Abimelech's attempt to save his name is unsuccessful. However centuries later, after David has arranged the death of Bathsheba's husband, David's army general Joab comments in his report of Uriah's death: "Who killed Abimelech, son of Jerubbaal? Was it not a woman who threw a millstone down on him from the wall above?" (2 Sam 11:21).

In one of the stories written after the Babylonian exile, was a widow named Judith who also saved her people by killing the enemy general. The Jewish leaders have given up because of the enemies' siege. They gave God a time limit in which to send rain, otherwise, they planned to surrender. Judith, after scolding them for their faint-heartedness, announced that she has a plan. She entrusted herself to God in prayer and went to the enemies' camp. There, using her beauty and wit as primary weapons, she seduced Holofernes, and when he was drunk, she beheaded him. Thus a woman saved Israel by her trust in God and her courage. Though it

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was a dubious means by which she conquered Israel's enemies.

Esther, a queen, also saved her people from a potential genocide. She risked her life to approach the king without being summoned. Then she invited both the king and the archenemy to two banquets. At the second, she revealed the enemy's plot to the king. The tables were turned, and the enemy suffered what he had planned to inflict on the Jews. As Esther's uncle Mordecai encouraged her, "Perhaps it was for this very reason that you were made queen-to save your people" (Esth. 4:14).

Here we have four women who delivered the people through courage and wit. Four women are redeemers of their people during violent and turbulent periods. The heroic maids are Hagar, Bilhah, Zilpah, and Naaman's maid. The first three maids functioned as mothers to patriarchal children. They are pawns in the struggles of barren wives. Hagar the maid of Sarah bore Ishmael the first son of Abraham (Gen. 16). In the same vein, Bilhah and Zilpah maids of Leah and Rachel bore two sons each for Jacob as a result of Leah's and Rachel's plight of having children. Bilhah bore Dan and Naphtali while Zipah bore Gad and Asher.

These four wives of Jacob were the buffers he used to soften the furiousness and vengeful brother Esau who was ready to wipe out his brother along with his family completely. They used their discretions to foil Esau's attack on Jacob and his household. At least these two maidservants of Jacob birthed one-third of Israel's tribe.

Naaman's maid also played a significant role in the healing of her master by informing him about Prophet Elisha. Naaman, the Aramean army commander in chief was a leper. This stigmatizing illness to him and others seemed incurable. Naaman harkened to the instruction of his maid. He met Elisha the prophet and was healed of his disease (2Kig. 5:3). This incident gave glory to Yahweh and the prophet.

Another maid, almost invisible in the story, played a significant part in the deliverance of God's people. Widow Judith along with her maid jointly delivered their people from the hand of Holofernes. Judith's maid spread out fleece before the arrival of her mistress after their night prayer, which helped Judith to recline. The maid waited outside the bedroom as Judith decapitated the helpless Holofernes. Judith handed the head of Holofernes to her maid who brought it to the camp of Israel; the two heroines announced their victory over the nation's enemy (Jdt 13:9-10).

In summary, other women played significant roles who deserve to be mentioned: wives and mothers like Eve, Hannah, Moses' mother; house managers like Sarah and Edna (Tobit); political leaders like Bathsheba, Jezebel, Athaliah; hosts like Rahab; teachers like Tobit's grandmother and the mother of the Maccabees; victims like Jephthah's daughter and David's daughter Tamar; competent women like Naomi and Tobit's wife Anna.

Who shall find a valiant woman? It is impossible to narrow the vision of women in the Old Testament to a few images, a few roles. A few constants should, however, be noted. Women appear together, for good or ill: Deborah and Jael, Sarah and Hagar, the mothers of Jacob's children, Judith and her maid. Women have a dramatic effect on the story: Naaman's maid and the woman who killed Abimelech. Women function in primary roles like Deborah and secondary roles like Miriam. Women, as well as men, are God's image.

III. The Roles of the Contemporary Women in National Security

"The present women's liberation issue has forced the church, which claims the OT as a part of its doctrinal base, to try to define more carefully the woman's place in its activity, with women becoming qualified for leadership responsibility in both ministerial and other lines" (Leenhardt, 1948:3). Indeed, if one listens, one hears higher, nobler principles regarding women, even in the OT. Eichrodt has called attention to the original equality between man and woman as the Imago Dei in Genesis.

United Nations discovered that relative and sustainable security is not achievable without the involvement of women just as Valerie noted that: "the United Nations in October 2000 passed Security Council Resolution 1325. The resolution calls for increased representation of women at peace negotiations and all levels of decision making regarding security; inclusion of women in post-conflict reconstruction efforts and disarmament, demobilization, and reintegration efforts; increased protection from sexual violence; and an end to impunity for crimes affecting women." If the United States has gone to the extent of incorporating women in their security parliament, then Nigerian women should as well be allowed to function in such a capacity.

George Bush, the former president of the United States of America obliged the United Nations Secretary-General Kofi Annan that: "Noting the need to consolidate data on the impact of armed conflict on women and girls, …Urges Member of States to ensure increased representation of women at all decision-making levels in national, regional and international institutions and mechanisms for the prevention, management, and resolution of conflict" (Women Peace and Security, 2000).

Examining the involvement of women in the leadership sphere of the government, one discovers that women are typically excluded from formal peace processes. This has not only affected Nigerian women but women worldwide. Melanne who is the State Department's office for Global women's issues noted that: "thirty-one of the world's thirty-nine active conflicts

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represent recurrences of conflict after peace settlements were concluded. In all thirty-one cases, women were excluded from the peace process. The United Nations reckons that fewer than 3 percent of signatories to peace agreements have been women and that women's participation in peace negotiations averages less than 8 percent for the eleven peace processes for which such information is available. Such agreements typically do not address sexual violence (UNIFEM).

The same is the experience of Uganda women to be precise Rosalba Oywa, executive director of the People's Voice for Peace in Gulu, a Ugandan NGO, confessed that exclusion of women is not due to a lack of women's desire or ability to be active in negotiations. She cites her experience in Uganda, where the Ugandan government and the Lord's Resistance Army (LRA) engaged in a brutal conflict characterized by abductions of thousands of girls and boys by the LRA, displacement, and widespread rape, and other atrocities. "Women activists and women-led organizations mobilized to lead not only peace building at the community level but to play a direct role in finding a negotiated settlement…during peace talks to end the war in northern Uganda, women marched hundreds of miles, from Uganda to the site of the talks in Juba, Sudan, to press for observer status at the talks, but they played no direct role in the negotiations" (Nieuwoudt, 2007). Uganda, for example, has used conflict resolution training to successfully reduce the level of violence in their communities. In the face of strong resistance from male leaders, women have established cross-community coalitions to open up dialogue and are operating centers to rehabilitate former girl abductees and child soldiers.

Uganda women experienced what United States women encountered. Liberian women likewise shared their experience in national peace negotiations; women in Liberia were not invited to peace negotiations with the rebel groups in 2003. Liberia's minister of gender and development, Vabah Gayflor, postulated that: "Women made their voices heard by sheer will," marching, praying, and singing at the site of negotiations. Women were subsequently mobilized to give support to national elections that led to Ellen Sirleaf Johnson becoming president of Liberia. The momentum built during those efforts continues, she said, as rural women take leadership in farm cooperatives and managing microcredit groups to help reduce rural poverty" (Women Peace and Security, 2000). Since then Liberia has been enjoying reformation, relative peace, and economic growth. Citizens in Diaspora have returned to their country to jointly build their nation. Ellen Johnson remains one of the prominent successful presidents of Liberia.

IV. Some Causes of Insecurity in Nigeria in Connection with Women

1. Globalization has melted the whole world into a small village. Globalization has been fingered as one of the major causes of insecurity in Nigeria. The global market can easily generate funds, wealth and spread prosperity to the whole territory, but alongside create "increased political tension and risks of instability" (Popoola, 1991). The negative aspect of it has been the global criminal activities that are spreading in its eagle spread through the border of various devices.
2. The ambition and the loss of power in the political axis. President Jacques Delors put it in perspective when he said: "All around us, naked ambition, lust for power, national uprisings and underdevelopment are combining to create potentials containing the seeds of destabilization and conflict aggravated by the proliferation of weapons of mass destruction" (Popoola, 1991). The power vaulting curiosity of political pursuits has led to the production of chemical and biological weapons meant for mass destruction that has been engineered by technological advancement. "No doubt, technology has a tremendous positive impact in the development of the world but it also has a way of negatively influencing security and insecurity in the land. The human race is still under the threat of nuclear destruction and today the world is faced with the challenge of chemical and biological weapons." Instead of declining of naked ambition, it has tremendously fueled insecurity in Nigeria.
3. Poverty is not left out in the cause of insecurity. The failure lies in the economic management of the nation that is the government, bad administrators, and exploitation of national resources, corruption, nepotism and gross insensitivity to the plight of the masses that are struggling for survival result in the plow of various menace perpetrators. These causes have ripple effects on Nigerians in which women are the most affected victims.

Nigerian women are not exempted from such global gender discrimination. Nigeria is one of the renowned countries in Africa and the largest with a population of over 200 million of which the majority are gifted and talented. This is a country known for peace and security in the last two to three decades. On the contrary, unity, and peace of the nation are now sabotaged with the insecurity of all kinds.

Nigeria has been battling with all sorts of diffidence in the past thirteen years such as the Niger Delta militant and the menace of kidnapping in the East, the Boko Haram insurgence in the North and the government is incapacitated to decipher the problem let alone addressing it permanently. Both now and then

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"Nigeria witnessed the Independence anniversary bombing, "the bombing of the United Nations office in Abuja," the bombing of the Police Headquarters in Abuja, the bombing of the military base in Kaduna, the unrestricted killing in Borno, Yobe, Bauchi, Kano, Kaduna and other states in the North and the recent killing of the serving Kwara State Commissioner of Police in faraway Enugu right in his village.

Sadly, and to the surprise of Nigerians, the government security sector has not gotten a solution to the insurgence, banditry, ethnic clashes. Daggash asked:

> Are the authorities unaware of helicopters dropping arms and ammunition, food, and medical supplies to areas well known to be strongholds of the insurgents? How were the insurgents able to attack the Maiduguri Air-Force Base and demobilize as well as burn planes and other military installations despite the existing state of emergency and curfew in the town? How could 20 to 30 Toyota Hilux vehicles move in a convoy freely with subsisting curfew and still go undetected? How did a little band of rag-tag misguided youths metamorphose into a well-kitted, well-armed killing a machine moving freely in a convoy of vehicle supported by helicopters? How did the Shika Tank, a multipurpose self-propelled anti-aircraft artillery weapon, positioned to secure Giwa Barracks, fail to function resulting in a heavy loss of lives of both civilians and military as widely reported by the media? Are we dealing with fifth columnists in this crisis? (Daily Sun News, 2014).

If the insurgents have succeeded in the killing of General Mohammed Shuwa, who was described as a civil war hero, despite the military detachment present in front of his house then who is safe? Daggash continued as he analyzed recent attacks as he said: "18 communities had been attacked by insurgents in the last one month with heavy civilian casualties, … rather than abate, the insurgents continued to escalate and daring…. The continuous bloodletting has led to the loss of over 17,000 lives" (Daily Sun News, 2014). Over three million people have been displaced by the insurgency and terrorist attacks in the affected states of Borno, Yobe and Adamawa in the first three months of 2014 alone" (NEMA, 2014)

One of Nigeria's radio programmes titled "Nigeria security" anchored by Abdufatai Otori declared that: " more than fifteen children had been sold in Akwa Ibom state within 18 months… over twenty gunmen with sophisticated weapons aided one of the local government's secretariats around 3.00 pm" in the same state he continued that " southern Kaduna army force arrested some gunmen in Kachia… the insurgents wounded 17 people and destroyed 18 vehicles along Maiduguri road." (Nigeria Security Programme, 2014). Bloodletting, terrorism, kidnapping, bombing, raping or sexual violence and other sorts of attacks have been increasing daily. Young and older women along with children have been victims of these circumstances.

Although Nigerians have options to make their government accountable for the security laxity of their lives and property. Nigeria is a signatory to the African Charter on human and people's rights which the United States obliged her to do since 1948 seems ineffective in the present situation of Nigerians. What has authority been doing about the terrible situation of communities been raided, taking women or mature ladies captive, raping them in their custody, and forcing them to bear and rear insurgents who in turn wipe a whole society or country? What a disheartening situation.

In the year 2000, Gbolabo Ogunsanwo disclosed: "What kind of a country is this in which you don't know whether anybody wearing a police uniform is for real or a robber staking out a potential victim? If a serving Minister and his family are not safe in a country, who is safe? Do we all have to live in Aso Villa to be safe?" (Ogunsanwo, 2000). If Nigerian army forces that are highly dominated by men are incapacitated to find a relative solution to the situation of Nigeria, then Nigerian women should be hasty in liberating our nation from these perpetrators of evil. They should rise to protect and preserve womanhood, detest whatever will project womanhood in any form of negativity. Norville (2011:2) noted and confessed that "Those conflicts cannot be brought to a lasting end without making women's lives more secure, and it is women who are best positioned to determine how that security is achieved." He saw women as victims of conflict and at the same time as custodians of conflict resolution. Based on his costly discovery, women cannot be neglected in the course of conflict management and resolution.

V. The Roles of Women in National Security

Since women are often viewed as victims of conflict. But this view masks the important roles women play as leaders, especially in helping end conflict, developing post-conflict reintegration efforts and economic life, and even in leading the organization of camps for internally displaced persons. Participants at the conference on The Role of Women in Global Security identified recommendations for ways to provide assistance, tools, and motivation to encourage women to become such leaders in their communities.

Children's upbringing is very crucial. Nigerian women should be obliged to train their children. If every woman will make it a duty to raise godly and noble children, Nigeria will be a better place on this planet earth. Children's negligence by parents has led many into prostitution, terrorism, kidnapping, and money rituals, to mention but few. The majority of mothers are employees either in the private or government sector, while some run entrepreneurship and the housemaid, peers, and others nurture their children for them. "Nigerian woman must properly play the role of the

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mother to ensure that her child epitomizes the pristine positive behaviour by monitoring what he does, who his friends are, the kind of activities he engages in, the kind of religious and social ideologies he embraces, the kind of education and values he imbibes and on the whole ensure that the child is a responsible citizen of Nigeria" (Egbewole, 2013:10). These she can do if she possesses the principle of *nemo dat quod non habeat* meaning that virtuous, exploring her society, socially relevant and apt to provide dispositions that will help the child not to become a threat to the national security in Nigeria.

Women empowerment is another facet that demands cogent attention. If Nigerian women are highly empowered like their Korean counterparts who are being paid for their domestic engagements as of the time they are bearing and rearing their children. They will be able to offer the needed attention to their family members. Lack of empowerment has seriously affected widows "Thus, a widow's benefit may be as little as one-half of what the couple had been receiving, but living expenses do not drop by half when a husband dies." (Grad, 1996: 95). Survival now becomes a serious problem and that has a direct bearing on national security.

Nigeria's situation demands that women should redouble their efforts at every organizational and private level and campaign for moral resolution and revitalization. Making youths know why they should desist from various menaces. They should protest so that leaders at various parastatals whose families have been relocated to peaceful and better countries will be realistic rather than pretending as if nothing bad is happening or less concerned and the poor masses are the ones at risk.

Women in this country should utilize their God-given wit to minimize or eradicate religious sentiments and discriminations existing mainly between Christians and Muslims. By influencing their husbands, and gearing them towards accommodation and tolerance of other religions. Tribal favouritism and selfishness should be erased in respective homes, organizations, offices, market squares, religious centres and wherever they find themselves and jointly promote unity and peace which are the oath of arms of this nation. Sofola (1996) postulated that "within the African aesthetic continuum, there is peace when all parts of the society operate in a harmonious, complementary manner." This harmony is not achieved by fanning embers of discord at any level but rather by concerted efforts at ensuring that peace is achieved at all costs and by all means possible. Connoting that, only joint efforts of Nigerians can ensure peace in this nation.

Nigerian women ought to rise to the position of leadership as well. The percentage of women represented in Nigeria's parliament is too low. Albeit, few women are depicted in Nigeria parliaments such as Allison-Madueke, Minister of Petroleum and Mineral Resources, Okonjo-Iweala, Minister of Finance and Oby Ezekwesile, co-ordinations Minister of Economy, Stella Odua the recent impeached Minister of Aviation, and others. Yet the percentage is still low to enable them to fight for the peace of Nigeria like Queen Esther or Deborah in their days.

They should join hands with their fellow men, not to be power mongers, rather with the mission and notion to secure and boost the economy of our nation. To empower the poor, create job opportunities; improve on every sector and spur the arrest of evil perpetrators.

China as a nation was able to curb corruption by burning the offender on a stall in the public. China who was ranked 3rd or 4th along with Nigeria has metamorphosed to 1st economy-rated nations like America, United Kingdom, and South Korea. Nigeria's economy has retrogressed to "one of the poorest nations, digressed or rambled from the 3rd ranking to 6th in the world, but remains the best "gross production data" in Africa". Meanwhile, Nigeria occupies the 26th position in the world-rated poverty nations due to mass unemployment, poverty, poor education, health challenges, high rate of importation, and low rate exportation of goods and commodities. 80% of Children living in Lugbe at Abuja known as the Federal Capital Territory were diagnosed with malaria as a result of a lack "of clean water, and sanitized environment." Women in this nation should be geared to manage and resolve the existing conflict by:

1. *Clarifying and focusing problem ownership:* Educationist Gordon noted this to be "problem ownership" (Gordon, 2003:62) who is majorly affected? Nigerian women should venture into this adventure to discover the cause of Nigeria's insecurity.
2. *Active, empathetic listening:* There is a need to understand the problem by listening and asking questions for clarification and understanding of the subject matter. An investigation should be made to ascertain the state of the problem.
3. *Assertive discipline and I-messages:* Ascertaining how such action affects you as a person and your life. Mainly women and children along with the entire nation.
4. *Negotiation:* The first three steps describe desirable ways of interaction, but also fairly specific in scope and limited in duration. But in themselves, "they may not be enough when conflict persists over time and develops several complications or confusing features" (Seifert and Rosemary, 2009:115). This deals with corporate discussions of options and compromising on one if possible.

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VI. Conclusion

Restrictions and limitations on women's involvement in the affairs of leadership should be stripped off, particularly in Nigerian democratization. Deborah participated in Israel's leadership she rose to the post of judge and leader. Nigerian women should not limit their abilities but emulate the biblical Esther who allowed Yahweh to use her to deliver her people from Haman's plot. Nigerian women should collaborate with security operatives as they pursue the nation's deliverance from the hands of the insurgents, terrorists, kidnappers, and evil perpetrators.

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