

1 Biblical Women's Involvement in Ancient Israel's National 2 Security and its Implications on Nigerian Society

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5

6 **Abstract**

7 Introduction-Women are prone to more dangers than men. This may be as a result of their
8 natural structure, endowment, cultural and social constructs. Women in the same manner
9 exempt themselves from major societal obligations and are solely concerned with household
10 affairs and domestic duties. Female mentality accompanies society's definition about them
11 obstruct them from participating in security activities. They rely on the security of men. But
12 in contrast, men figure their roles as more complex and demanding than that of women. The
13 book of Genesis portrays woman as equal to man in that both are, together, in the "Image of
14 God." Jewett comments that "Man's creation in the divine image is so related to his creation
15 as male and female that the latter 'may be looked upon as an exposition of the former.
16 Sexuality, then, is not just procreative, but is a part of what it means to be like the Creator"
17 (Jewett, 1975: 68-94). It can even be argued that since the woman was created last (Gen
18 2:21-25) she is to be considered the "crowning act" of creation.

19

20 *Index terms—*

21 **1 Introduction**

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30 a part of what it means to be like the Creator" ??Jewett, 1975: 68-94). It can even be argued that since the
31 woman was created last (Gen 2:21-25) she is to be considered the "crowning act" of creation.

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

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

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

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

58 2 II.

59 3 The Roles of Women in the Old Testament

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

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

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

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

85 A few centuries later, during the period of the judges, Deborah appeared as prophetess and judge (Judg 4:4).
86 The judges of that period functioned both as religious and political leaders. She participated in the military
87 affairs in eliminating their enemies as one of her primary duties. "Deborah the prophetess similarly seems to
88 have occupied a double role—that of prophetess and judge (Judg 4:4). It bears repeating that the word "judge"
89 (sophet) connotes certain leadership characteristics in the Book of Judges (such as military authority) ... This
90 authority may have even approached that of a king in the time of war" (Wolf, 2008 ??Wolf, :1013)). At the
91 time of Deborah, the people were oppressed by Jabin, king of Hazor. Deborah called Barak and appointed him
92 army general to attack Sisera, Jabin's general. Barak, however, refused to go without Deborah. Deborah not
93 only went along; she decided the time and place of attack. Barak was indeed successful, but it fell to a woman,
94 Jael, wife of Heber Jael took a tent peg and hammered it through his head. The enemy was slain and the land
95 was at rest for forty years. Deborah did not only lead the army in battle but she appointed generals and made
96 the military decisions. Besides, she seemed to have another function, which no other major judge except Samuel
97 has: she functioned as a prophetess and arbiter of disputes. "The Israelites came to her for judgment" (Judges
98 4:5). Both Miriam and Deborah functioned in positions of religious leadership. Miriam was a secondary leader,
99 responsible to a man in the top position; Deborah was the primary leader, with a man responsible to her. There
100 is no predisposition to prefer one arrangement over the other. The situation determines the arrangement.

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

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

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

116 In one of the stories written after the Babylonian exile, was a widow named Judith who also saved her people
117 by killing the enemy general. The Jewish leaders have given up because of the enemies' siege. They gave God
118 a time limit in which to send rain, otherwise, they planned to surrender. Judith, after scolding them for their
119 faint-heartedness, announced that she has a plan. She entrusted herself to God in prayer and went to the enemies'
120 camp. There, using her beauty and wit as primary weapons, she seduced Holofernes, and when he was drunk,
121 she beheaded him. Thus a woman saved Israel by her trust in God and her courage. Though it Volume XXI
122 Issue V Version I 32 () was a dubious means by which she conquered Israel's enemies.

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

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

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

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

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

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

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

156 4 III.

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

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

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

174 Examining the involvement of women in the leadership sphere of the government, one discovers that women
175 are typically excluded from formal peace processes. This has not only affected Nigerian women but women
176 worldwide. Melanne who is the State Department's office for Global women's issues noted that: "thirty-one of
177 the world's thirty-nine active conflicts Volume XXI Issue V Version I 33 () represent recurrences of conflict after
178 peace settlements were concluded. In all thirty-one cases, women were excluded from the peace process. The
179 United Nations reckons that fewer than 3 percent of signatories to peace agreements have been women and that
180 women's participation in peace negotiations averages less than 8 percent for the eleven peace processes for which
181 such information is available. Such agreements typically do not address sexual violence (UNIFEM).

182 The same is the experience of Uganda women to be precise Rosalba Oywa, executive director of the People's
183 Voice for Peace in Gulu, a Ugandan NGO, confessed that exclusion of women is not due to a lack of women's
184 desire or ability to be active in negotiations. She cites her experience in Uganda, where the Ugandan government
185 and the Lord's Resistance Army (LRA) engaged in a brutal conflict characterized by abductions of thousands of
186 girls and boys by the LRA, displacement, and widespread rape, and other atrocities.

187 "Women activists and women-led organizations mobilized to lead not only peace building at the community
188 level but to play a direct role in finding a negotiated settlement?during peace talks to end the war in northern
189 Uganda, women marched hundreds of miles, from Uganda to the site of the talks in Juba, Sudan, to press for
190 observer status at the talks, but they played no direct role in the negotiations" ??Nieuwoudt, 2007). Uganda, for
191 example, has used conflict resolution training to successfully reduce the level of violence in their communities.
192 In the face of strong resistance from male leaders, women have established crosscommunity coalitions to open up
193 dialogue and are operating centers to rehabilitate former girl abductees and child soldiers.

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

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

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

226 Nigeria has been battling with all sorts of diffidence in the past thirteen years such as the Niger Delta militant
227 and the menace of kidnapping in the East, the Boko Haram insurgency in the North and the government is
228 incapacitated to decipher the problem let alone addressing it permanently. Both now and then Sadly, and to the
229 surprise of Nigerians, the government security sector has not gotten a solution to the insurgency, banditry, ethnic
230 clashes. Daggash asked:

231 Are the authorities unaware of helicopters dropping arms and ammunition, food, and medical supplies to

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

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

247 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
248 sophisticated weapons aided one of the local government's secretariats around 3.00 pm" in the same state he
249 continued that " southern Kaduna army force arrested some gunmen in Kachia? the insurgents wounded 17
250 people and destroyed 18 vehicles along Maiduguri road." (Nigeria Security Programme, 2014). Bloodletting,
251 terrorism, kidnapping, bombing, raping or sexual violence and other sorts of attacks have been increasing daily.
252 Young and older women along with children have been victims of these circumstances.

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

259 In the year 2000, Gbolabo Ogunsanwo disclosed: "What kind of a country is this in which you don't know
260 whether anybody wearing a police uniform is for real or a robber staking out a potential victim? If a serving
261 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?"
262 (Ogunsanwo, 2000). If Nigerian army forces that are highly dominated by men are incapacitated to find a
263 relative solution to the situation of Nigeria, then Nigerian women should be hasty in liberating our nation from
264 these perpetrators of evil. They should rise to protect and preserve womanhood, detest whatever will project
265 womanhood in any form of negativity. Norville (2011:2) noted and confessed that "Those conflicts cannot be
266 brought to a lasting end without making women's lives more secure, and it is women who are best positioned
267 to determine how that security is achieved." He saw women as victims of conflict and at the same time as
268 custodians of conflict resolution. Based on his costly discovery, women cannot be neglected in the course of
269 conflict management and resolution.

270 V.

271 5 The Roles of Women in National Security

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

277 Children's upbringing is very crucial. Nigerian women should be obliged to train their children. If every
278 woman will make it a duty to raise godly and noble children, Nigeria will be a better place on this planet earth.
279 Children's negligence by parents has led many into prostitution, terrorism, kidnapping, and money rituals, to
280 mention but few. The majority of mothers are employees either in the private or government sector, while some
281 run entrepreneurship and the housemaid, peers, and others nurture their children for them. "Nigerian woman
282 must properly play the role of the Volume XXI Issue V Version I 35 () mother to ensure that her child epitomizes
283 the pristine positive behaviour by monitoring what he does, who his friends are, the kind of activities he engages
284 in, the kind of religious and social ideologies he embraces, the kind of education and values he imbibes and on
285 the whole ensure that the child is a responsible citizen of Nigeria" ??Egbewole, 2013:10). These she can do if
286 she possesses the principle of nemo dat quod non habeat meaning that virtuous, exploring her society, socially
287 relevant and apt to provide dispositions that will help the child not to become a threat to the national security
288 in Nigeria.

289 Women empowerment is another facet that demands cogent attention. If Nigerian women are highly empowered
290 like their Korean counterparts who are being paid for their domestic engagements as of the time they are bearing
291 and rearing their children. They will be able to offer the needed attention to their family members. Lack of
292 empowerment has seriously affected widows "Thus, a widow's benefit may be as little as onehalf of what the

9 CONCLUSION

294 couple had been receiving, but living expenses do not drop by half when a husband dies.” ??Grad, 1996: 95).
295 Survival now becomes a serious problem and that has a direct bearing on national security.

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

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

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

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

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

327 Educationist Gordon noted this to be “problem ownership” ??Gordon, 2003:62) who is majorly affected?
328 Nigerian women should venture into this adventure to discover the cause of Nigeria’s insecurity.

329 6 Active, empathetic listening:

330 There is a need to understand the problem by listening and asking questions for clarification and understanding
331 of the subject matter. An investigation should be made to ascertain the state of the problem.

332 7 Assertive discipline and I-messages:

333 Ascertaining how such action affects you as a person and your life. Mainly women and children along with the
334 entire nation.

335 8 Negotiation:

336 The first three steps describe desirable ways of interaction, but also fairly specific in scope and limited in duration.
337 But in themselves, “they may not be enough when conflict persists over time and develops several complications
338 or confusing features” ??Seifert and Rosemary, 2009:115). This deals with corporate discussions of options and
339 compromising on one if possible.

340 Volume XXI Issue V Version I 36 () VI.

341 9 Conclusion

342 Restrictions and limitations on women’s involvement in the affairs of leadership should be stripped off, particularly
343 in Nigerian democratization. Deborah participated in Israel’s leadership she rose to the post of judge and leader.
344 Nigerian women should not limit their abilities but emulate the biblical Esther who allowed Yahweh to use her
345 to deliver her people from Haman’s plot. Nigerian women should collaborate with security operatives as they
346 pursue the nation’s deliverance from the hands of the insurgents, terrorists, kidnappers, and evil perpetrators.¹

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