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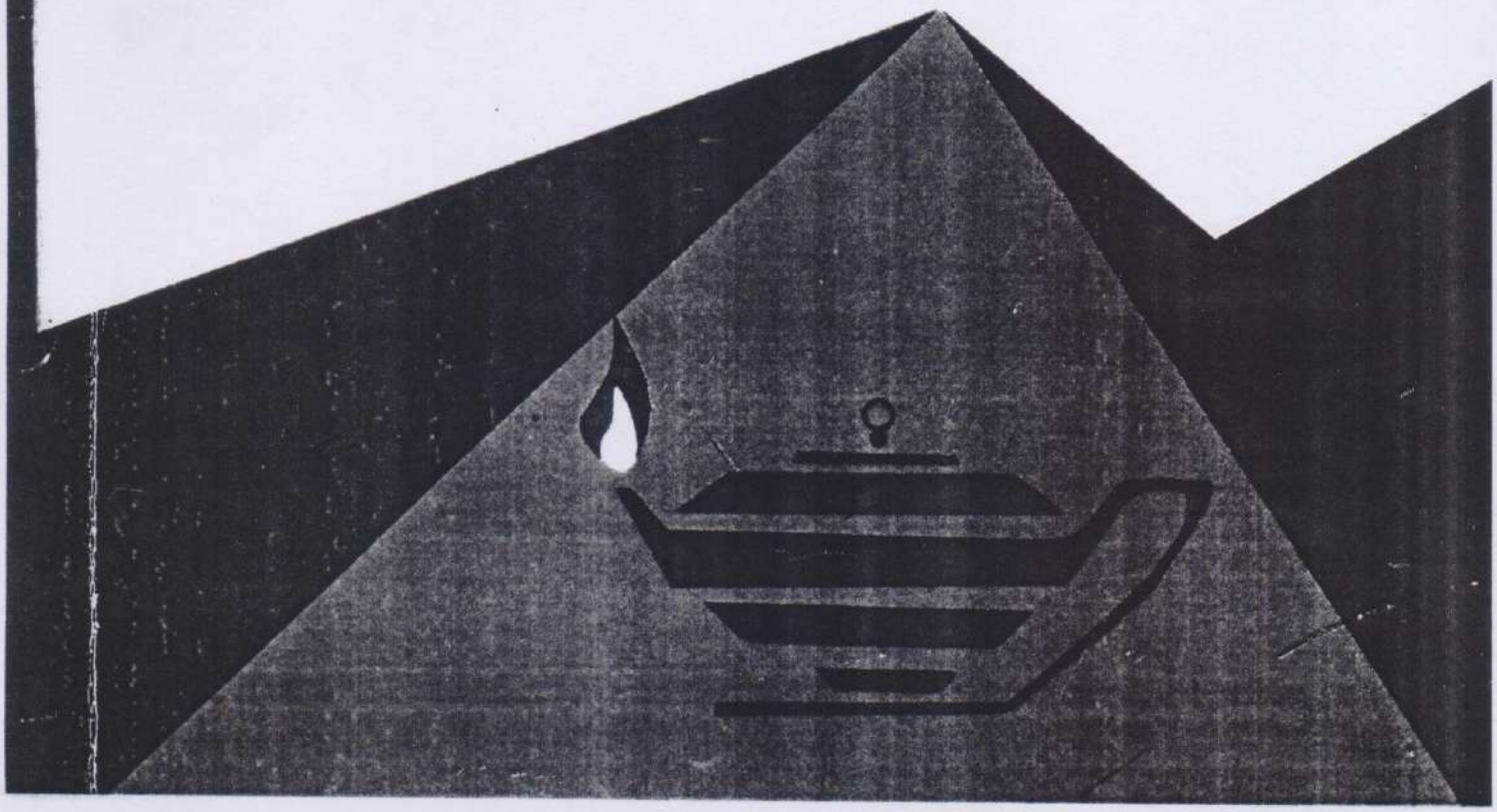


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)URT PROPHETS AS POLITICAL ACTIVISTS ANCIENT ISRAEL AND THE NIGERIAN CONTEXT

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Abstract

)hets in ancient Israel were regarded as distinct people called to their vocation by weh. The prophet was a person sent by Yahweh with a definite message. The prophets : the responsibility of delivering the message as received. However, these prophets nged to different groups. The Court prophets were one of the prophetic groups or guilds ıcient Israel. Most of them were hired by the monarchy of the day and as such they were of the palace staff and work directly with the reigning monarch. In an attempt to be loyal serve their employer better, they are considered by their audience as politicians and promisers. This paper examines how the court prophets in ancient Israel functioned as tical activists. The activities of Nathan were investigated to establish how court prophets ıncient Israel used their office to influence political decision. As a corollary, it also lored how prophets or pastors are expected to use prophetic oracles to influence political isions in Nigeria. The paper adopts inter-contextual hermeneutics, and socio-political roach, which provided the prophetic features and social engagement of the court prophets ne palace with the view of using the inferences as lessons for the contemporary Nigerian)hets or leaders. It is discovered that Nathan used his prophetic office to influence tical decisions in the reign of David and Solomon. It was the political strategy of Nathan produced Solomon as successor of David. His closeness to the palace made his prophetic ıistry relevant as he was seen dictating the spiritual and political space for Israel. Unlike han, some of the prophets in Nigeria do not have the masses at heart. Their main goal in ıistry is acquisition of material things. They use their connection with political office ders to enrich themselves. The paper enjoins Christians prophets in Nigeria to be actively olved in politics that will transform the country and as such beneficial to all and sundry.

roduction

)phets are considered as Yahweh's mouthpiece and bearers of His message. The prophets y crucial roles in the socio-religious and political lives of ancient Israel. In the Bible, God /e specific instructions to prophets for specific audience. Those who disobeyed instructions m the prophets faced serious consequences while those who obeyed were always blessed. e message of a prophet is called prophecy. Prophecy is characterized by divinely inspired erance of prediction, instruction, forecasting, forth telling, foretelling, exhortation and 'elation. In other words, prophecy is the declaration of the divine will of a supernatural ıg. Tracing the origin of prophecy, Ashe opined that prophecy did not imply fore- telling the beginning, but developed in Greece and ancient Israel because the Israelite prophetic :dictions were channeled towards a purpose (Ashe, 2011:379). In the passage of time,)phecy became very prominent in the history and religion of Israel. Prophets engaged in litical activism in the socio-political life of the existing kingdoms, cities, people and nilies in Israel. Thus, prophetic oracles became established institution in religio-political d socio-cultural history of Israel. It was the development of the Israelite prophetic stitution that gave rise to different prophetic groups or guilds in which court prophets ominent. The court prophets operated in the royal courts. A good example of court prophet as Nathan whose activities were investigated in this paper. This paper examines how court ophets in ancient Israel functioned as political activists. The activities of Nathan were

investigated to establish how prophets in ancient Israel used their office to influence political decision as lessons for the contemporary Nigerian prophets or church leaders. In this paper, Christian clerics were regarded as prophets in Nigerian context.

Prophets in Ancient Israel

A Prophet is a spokesman for God, a person chosen by God to speak to the people on God's behalf. They are expected to convey God's message or teaching to a specific audience at a particular point in time. Prophets speak forth, bubble, pour forth words and make utterances (UZonnakanma, 2017:127). The prophet is a person who has been called to serve God as an announcer or a spokesperson. A prophet is a person who teaches the doctrine of a religion having received inspiration directly from God (Dzurgba, 1992:33). The prophet is called, sanctified and divinely inspired by God to convey the mind of God to the people. The prophet serves as the intermediary between God and man. Prophet is a first and foremost a preacher, who calls people to repentance and teaches them how to live godly life (Dada, 2002:10). Prophets are cultic functionaries who spoke for the deity. From biblical literature, prophets are called: "Man of God" (1 Sam. 2:27), "Watchman" (Micah 7:4), "Servants of Jehovah (1 Kings. 10:23), "Messengers of Jehovah" (Mal. 3:1) and *roeh* (seer), *chozeh* (visioner) (2 Chron. 29:29). Principally, a Prophet is known as *nabhi* (Schmitt, 1992:82). Wood opined that the word *nabhi* means "speaker for God." (Wood, 1985:59) The prophets of Yahweh are his spokespersons (Scott, 1967:1). To Hans, a prophet is a person, male or female, who becomes the subject of the revelation of a deity or several deities (Hans, 1993:39-60).

Generally speaking, many people see prophets as one that sees future events. This explains biblical references to Abraham as a prophet in Genesis chapter twenty verses seven. It should be noted that seeing a prophet as one that foretells future events was not the original notion of the word. Abraham certainly was not a prophet in the present general application of the term (Hans, 1993:39-60). Prophets are called to proclaim God's requirements for nations and their rulers. They are also called to predict what may befall any people's disobedience. A true prophet can forth tell and fore tell. By the virtue of their office, prophets are stead in the divine council; they see and hear what others do not experience and when their experience clashes with what operates socially and politically, they react on behalf of Yahweh. Their messages sometimes irritate the "establishment". This is because they declare in clear terms the mind of God to the rulers of their time without fear or favour. They exhort or comfort, edify and warm their audience of the impending judgment and what God expects them to do (Adeogun, 2012:4-10). This is the case with prophets like Isaiah, Jeremiah, Ezekiel, Amos, Obadiah, Joel, Micah, Obadiah, Nahum, Haggai, Zephaniah, Zechariah, and Malachi. These prophets defy capricious rulers. They do not mind whose ox is gored. They "directed the messages of judgments against their own rulers and leaders of other nations because of social oppression, while others spoke messages of condemnation against colonizers who brought their country into subjection" (Adeogun, 2012:10).

The Bible made references to the phenomenon of schools of Prophets. For examples, Samuel refers to it in 1 Samuel 19:5, Saul was given the sign that, he will amidst band of prophets prophesying as a confirmation of his kingship, which did happen. He also prophesied in the course of searching for David (1 Sam. 26:25). It goes without saying that the schools of prophets might have taken root at the time of Samuel. This could be attributed to 1 Samuel 3:1 which states that the word of God was rare in those days when Samuel was a child (Schmitt, 1992:482-483). Prophets once again arose during the lifetime of Samuel after his childhood. In all probability, they owed their origin to him. Consequently, Samuel was regarded as the originator of the school of prophets in Israel (Young, 1983:56-66). The major purpose of the establishment of the school is to cushion the effect of sanctuary at Shiloh and

esthood. Although this group worked under his direction, Samuel was not likely living h them. This is because the book of first Samuel 7:15-17 asserts that Samuel resides in loh. Moreover, the prophets were not thought to prophesy since prophecy is a gift from d and its impartation is God's. At the exits of Samuel, sons of prophets came to the scene he time Elijah and Elisha (Schenk, 1955:2466).

In ancient Israel, there were true and false prophets. To distinguish between true and e prophets is a difficult task. "Broadly speaking, the false prophesying relates itself to the ional ideal independently of any spiritual quality, while the true prophesying ever kept ermost the spiritual conception of the national life" (Wood, 1985:101). False prophets ak deceit. Deuteronomy 18:20 makes mention of possibility of seeing false prophets idst the people and stipulates death penalty for such. Activities of false prophets are ntioned by true prophets. Hosea 9:7-9 refers to false prophets as fools who deeply corrupt nselves. Jeremiah 3:13 says false prophets are noted for false dealing and that priests e not left out in false dealing. In a nutshell, true prophets utter messages of spiritual lities while false prophets are devoid of such.

True prophets are God sent, false prophets are not sent by God. (Jer. 23:2; Isaiah 1). False prophets prophesy in the name of spirit of Ball and causes people to err (Micah), while true ones use God's unction to reconcile people back to God (Amos 3:1-2).False phets profane themselves while true ones are wholly denoted by God (Hosea 9:7-9). False phets are treacherous (Zeph. 3:4), while the true ones are upright (Isaiah 42:1). Invariably, prophets condemn the activities of false ones (Wood, 1985:101) (Ezek. 13:3-6) and weh is as well against them. These prophets were said to be worthy of punishment even death (Yates, 1942:3). To recognize true prophets, there are distinguishing features by ch they are known. These marks include:

1. Uncompromising spirit: True prophet are uncompromising individualist whom convention of public opinion cannot bound or restrain.
2. Consciousness of call: virtually all the Old Testament prophets are conscious of the task given to them by Yahweh. Realizing that he is God's mouthpiece, there is divine compulsion on him, which must be obeyed (Yates, 1942:4).
3. Accessibility: Yahweh's prophets have the mark of easy access to "inner counsel of Yahweh," and in direct contact with him, hence, the prophet bears precious secret from God's throne for needy men.
4. Men of Action: They are rugged men of action and have character that commands action in their society. Elijah is a good example of a rugged prophet.
5. God's backing: Prophets have the mark of Yahweh backing up their speeches and actions in spite of his standing alone against his contemporaries i.e. the society where he lives.
6. Man of Prayer and Communion: Prophets have the mark of solitude and consent communion with God.
7. Consecrated Life: Prophets are seen as clean and consecrated in life and character. Genuine prophets are seen to be blameless even in a perverse society.
8. God's Agent: Prophets bear and mark of being God's agent to reveal the future to the people. In spite of his preaching appointment, one must not lose sight of his role of revealing Yahweh's purpose for the future.

rt Prophets as Political Activists: Nathan as Exemplar

Court prophetism was one of the prophetic groups in ancient Israel that attracted the tion of scholars. Although, its origin is difficult to trace but its activities in Israel rished and blossomed in the socio-political and religious space of the nation. Court hets stood as intermediaries between the supernatural and the people, especially the

kings and their institution in Israel. The primary duty of court prophets in the royal courts was to tell the king the mind of Yaweh. These prophets were to guide the kings in Israel and their subjects against the worship of idols and to remain faithful to the law of Yahweh (Culver, 1995:202-203). Court prophets also operated as interpreters of dreams, and visions sent by Yahweh (Matthews, 2007:172). However, as time goes on, some court prophets became corrupted by some fake members of the group who operated in various courts in Israel. Some prophets were hired and kept in the court by some kings as a way of attempting to defend themselves against the true prophets who came to deliver the oracles of warning and judgment against them for the evil that they practice in the land. Since they are palace staff, these prophets most of the times speak what their employers want to hear. A good example was when Jehoshaphat was looking for a prophet in 1 Kings 22:7 "Is there not a prophet of the Lord here whom we can inquire of?" This suggest that after the court prophets had failed to proffer solution to the issue on ground there was the need to consult a prophet outside the group for solution. It should be noted at this point that the kings leaned on the court prophets. Whether God spoke through them or not, their words were taken for real. For the royal court to maintain absolute trust in them, some of them fabricated prophetic oracles that they know the king want to hear and delivered them as oracles from God. They believe it is their job to prophesy and they had to do it (Carter, 2010:14)

There are many references to Israelite prophets who conveyed divine messages from Yahweh to the reigning monarchs (or kings). There are numerous examples in the Mari letters that attest to the fact that this practice was very common in the ancient Near East. Particularly in times of war or before impending battle, prophets were reported to have delivered unsolicited oracles to Israelite kings, although some kings sought for prophets to inquire of the Lord through them. Many prophets of Baal were employed as permanent consultants by Ahab and Jezebel (I Kings. 18:19; cf. 2 Kings. 3:13). Some prophets were kept as permanent court counselors. Gad is designated as "the king's seer" (II Sam. 24:11; I Chr. 21:9; II Chr. 29:25). The chronicles name Asaph, Heman and Jeduthun as seers of King David (I Chr. 25:5; II Chr. 35:15). Nathan also seemed to have functioned as a court prophet for David (II Sam. 7:4-17; 12:1-17; I Kings 1:8, 10, 22-37).

The Bible is silent about the biography of Nathan, but since he lived in the time of David, he must be a tenth century BCE Israelite court prophet. Nathan's prophetic ministry became prominent in the reign of David and early in the reign of Solomon (990BC - 950BC). His prophetic activities are recorded in the books of Samuel, Kings, and Chronicles. Nathan's first public ministry was when King David was planning to build a Temple for the God of Israel in Jerusalem (Iruo-Oghene, 2018:76). David's absolute peace and tranquility in his kingdom may have informed his decision to build a Temple for Yahweh (II Sam. 7:1-2).God had prospered David economically, politically and he also enjoyed military victory (Swindoll, 1997:86). David consulted Nathan who was a respected prophet in the royal court for guidance on his proposed project. David was aware of the significant role of the prophet in his kingdom, and as such made a move by carrying him along, saying: "Here I am, living in a palace of cedar, while the ark of God remains in a tent" (II Sam. 7:2). Meaning that, David saw himself as an earthly king dwelling in magnificent house while the king of heaven and earth dwelling in tent. Nathan without consulting God gave David a go ahead, saying: "Whatever you have in mind, go and do it, for the LORD is with you" (v3). However, that night, the word of the LORD came to Nathan, Saying: "Go and tell my servant, David" it is his son who will reign after him will build the Temple. Some scholars have queried the response of Nathan to David's request before the LORD spoke to him as misleading. It was considered as human error and exemplar of prophets who acted without clear cur instruction from God (Omer, 2009:46).#

In II Samuel 7:1-14, Nathan declared the royal eternal endowment conferred on ıvidic dynasty. He spoke of the Messiah that will come from the lineage of David. Here is : extract: when your days are over… I will raise up your offspring…I will establish the one of his kingdom forever. I will be his father, and he will be my son (II Sam. 7: 12-). This message referred to Solomon the earthly and temporary predecessor of Jesus Christ. should be noted that Nathan as a long serving prophet in Davidic dynasty knew so much out David and his family. Nathan knew about the rise, reign and the end of David. He also ew the conception of Solomon and the beginning of his reign. His political activism began his relationship with Solomon at his childhood. It was Nathan that declared the love of d for Solomon after his birth (II Sam. 12:24-25). Solomon was the symbol of God's giveness. The name Solomon came from the Hebrew word *salem* (peace). By implication, rift between God and David was healed through the birth of Solomon who has been osen by God as David's successor to the throne (Gaebelein, 1984:25-39). It is clear from Bible that Nathan was a strong loyalist of David. Nathan loved Solomon and desired that reigns after David his father. Nathan took active part in the enthronement of Solomon as successor of David to the throne. This made him to become a spiritual godfather to lomon (Elwell, 2001:236).

The political journey to the throne started with Adonijah, who was encouraged by ab (David's military chief of staff) and Abiathar (the high priest) to take advantage of vid's old age to seize power without recourse to other officers of the palace like Zadok, naiah and Nathan. Adonijah felt that as the oldest surviving son of David it was his right to ceed his father, David, but this was in contrast to God's will (II Samuel 12:12-25; 1 ronicles 22:9-10). Consequently, Nathan who knew the mind of God on this matter nmitted himself to this political task with Bathsheba (Solomon's mother). Nathan couraged Bathsheba to go and inform David that Adonijah had announced himself as the ıg of Israel without due process:

> Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of Haggith has become king, and David our lord does not know it? So now come, please let me give you counsel and save your life and the life of your son Solomon. Go at once to king David and say to him, Have you not, my lord, O king, sworn to your maidservant, saying, Surely Solomon your son shall be king after me, and he shall sit on my throne? Why then has Adonijah become king? While you are still there talking to the king, I will come in and confirm what you have said…. And behold, while she was still speaking with the king Nathan the prophet came in. And told the king, saying,…. My lord the king, have you said, Adonijah shall be king after me, and shall sit on my throne? For he has gone down today and has sacrificed oxen and fatlings and sheep in abundance, and has invited all the king's sons and the commanders of the army and Abiathar the priest, and behold, they are eating and drinking before him; and they say, Long live King Adonijah! But me, even me your servant, and Zadok the priest and Benaiah the son of Jehoiada and Solomon, he has not invited (1 Kings 1:11-14,22-26, NAS)

is clear from the above text that Nathan explored deep political passion and activism to vince King David to make Solomon his successor, thereby realizing his political ambition. used his office as a respected prophet before King David, Bathsheba (the favourite wife of vid), and acted immediately. Nathan told Bathsheba what she would say to the King and ile she was still talking to the King Nathan came in to confirm it. Without delay the itical plan and strategy came to reality. It should be noted that Nathan was a strong itical strategist of his time. This is evident in the way he planned and implemented his itical agenda that produced Solomon as the king of Israel. Nathan's statement to David:

"And as for you, now my lord, the king, the eyes of all Israel are on you" was a political statement meant to remind David of the integrity he has built over the years and the promise he made to Solomon. It was to also discredit Adonijah's choice to the throne as someone who cannot sustain what David has built over the years. The statement affirmed that Solomon has what it takes to sustain and improved the legacies of Davidic dynasty. Another political statement that is worthy of note is, "But me, even me your servant, and Zadok the priest and Benaiah the son of Jehoiada and your servant Solomon, he has not invited". In view of this, he resolved to convince the king for the choice of his candidate. He knew that if Adonijah eventually emerged as the new king, he and his team will not be relevant in Israel anymore. Nathan and his team lobbied David who used the power of incumbency to endorse the candidature of Solomon as his successor to the throne (Iruo-Oghene, 2018:85). Within a short time the electoral process was completed and the handing over and taking over was done. Solomon emerged king of Israel with the political efforts of Nathan. As a reward for the job well-done, Solomon appointed Azariah, the son of Nathan, a very important officer in his administration (1 Kings 4:5).

The Court Prophets in Nigerian Context

A prophet (*nabhi*) is "one who is the speaker as the instrument of another" (Albright, 1989:303). The Hebrew word *nabhi* means to speak by a divine power. In Hebrew, the passive forms, *Niphal* and *Hithpael*, are used in this verb, from the divine prophets having been supposed to be moved rather by another's power other than their own (Gesenius, 1980:525). As mentioned earlier in this paper, all clerics are prophets. Although there are different areas of calling in Christian service, but all are done under God (Hastings, 2000:757). An Hebrew words that expressed their task under God is *Nabha* "to prophesy", "to preach" or to "exhort". A prophet is, therefore, chosen by God to prophesy, preach, extort, guide and caution (Gesenius, 1976:638). Our study revealed that the court prophets in ancient Israel were close to the reigning kings, because they were hired by them and they were expected to be loyal to them in order to keep their job. A good example of court prophet was Nathan. He was an influential prophet that eventually became a king maker. He used his prophetic office to gain political prominence in the reigns of David and Solomon. Nathan was a prophet that was held in high esteem in ancient Israel. He was bold, courageous and full of wisdom. Nathan was highly spiritual and politically sensitive. He confronted the monarch of his day with the truth. This is an evidence that we need prophets like Nathan in our socio-religious and political space in Nigeria today. Prophets in Nigeria should see it as a sacred task to rebrand the leadership and governance of our national life. Christians and clerics should take active part like Nathan, in politics. If Nathan had folded his arms, as the case is today in Nigeria, an ungodly man like Adonijah would have emerged as king of Israel. To get to a position of power, there is need for election especially in a democratic setting like ours. The church must be involved in all facets of politics. If we do not participate actively in politics, then we do not have the right to complain about the type of political leaders that we have. To some Christians, politics is dirty (Thobourn, 1984:23). If politics is dirty, it is the duty of the church to clean it up. But, we should note that, it is not politics that is dirty but its practitioners (Toryough, 2007:78-80).

The Bible is filled with examples of men who were appointed by God to lead his people from time to time. God want Christians to be involved in the governing process of our nation. Nigeria is at the center of God's plan for the human race (Odunsi, 2018). For Christians who are in politics to provide meaningful social services, they must demonstrate qualities that are far different from such that are common within the general political culture we have today. Christians in political positions must demonstrate the character qualities that will distinguish them from others. Nathan's visit to the palace and court was not for selfish

ins or for pecuniary benefits as the case is with some prophet in Nigeria. Some Nigerian ›phets visit government offices and see political office holders because of money. Nathan s in the 'State house' when he saw that the life of some people and nation was in danger. ›phets in Nigeria should focus on how they could use their prophetic gifts to address the allenge facing our Nation. They should raise their voice against oppression, injustice, ruption, and other vices that have bedeviled our nation today. Our prophets should be ırageous, wise and people of integrity. They should not be afraid to speak the truth no itter whose ox is gored

In Exodus 20-22, God is seen as the author of politics. Through Moses God gave ›cific instructions for political governance (Craswell, 1999). Also, the principle of ıitable sharing in Israel revealed to us the role of God's servants in political governance. e Levites were saddled with the responsibility of sharing resources to the inheritance to :h tribe (Lasebikan, 1988:68-69). From the fore going, it can be said that politics and vernment are part of God's institutions, and that the prophets in ancient Israel were ively involved in them. This is because they believe that their engagement in politics will ng God's will for the people to come to pass and there will be peace and tranquility in the d. Like Nathan in ancient Israel, prophets in Nigeria should constantly remind the political ders of the promises they made to the people during electioneering campaigns and the oath y took when they were been inaugurated into office. Prophet must make political leaders : the reason why they must rule in the fear of God. The prophets are to live the life of egrity to make them relevant in "palaces" of the government of the day. Their prophetic e should foster peace, and progress for the nation. Christians in government must be true bassadors of Christ.

Nathan was not only an advisor to the king; he was actively involved in political ›cess and produced leaders. This is an indication that politics can be a calling. Those called o it in Nigeria should not shy away from it. The church in Nigeria has left political vernance in the hands of non-Christians for long. That is the reason why the church seems t to be relevant in electoral process. Some political parties or candidates may even dare the ırch while campaigning that her support is not needed. This is because the church has no ight when it comes to election matters. Many members of the church do not belong to any litical party. They have no voter's cards and do not contest for electoral positions. Some ıominations fix church programmes on the eve of elections and sleep on the Election Day. ey wake up after the completion of the electoral process to listen to results on media and n criticize or condemned the electoral process and its outcome. Prophets must encourage ristians to joint political parties of their choice and be active in them. The church should t shy away from her civic responsibility when the need arises.

nclusion

Prophets were held in high esteem in ancient Israel. They were valuable religious ures and political activists. They championed the course of Yahweh in religious and litical space in Israel. Nathan in our study utilized his prophetic office to popularize the rship of Yahweh in his time. Nathan's political activism benefited humanity in his ıeration. Therefore, all the ministers of God in Nigeria, irrespective of their title are to ımpion good governance by guiding political leaders to rule the nation in the fear of God that the desired peace, progress, development and transformation will be realized.

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CONFLICT MANAGEMENT IN CHRISTIAN HOMES: IMPLICATIONS FOR CHURCH GROWTH IN NIGERIA

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Abstract

Conflict related issue is as old as the existence of mankind. The first known conflict surfaced between two brothers Abel and Cain. Ever since, conflict has assumed a dangerous dimension. Suffice it to say that conflict management is one of the fundamental responsibilities of the 21st century Christian church. No doubt, the growing complexity of civilization continues to create problems that have stubbornly defiled all known solutions. Managing conflict is a critical issue that many churches are battling with because of the nature and the threat it poses not only to the Christian body but the world at large. The fact must be stated that Christian homes are not spared from conflict related issues. Many homes are in disarray today; Christian homes are completely broken-down owing to irreconcilable differences arising from conflicts. Christian homes that are expected to be channels for church growth have lost focus due to unresolved domestic issues. Or how can church effectively impart lives when the foundation –the family, is in disarray? The research method adopted for this exercise is historical. This becomes necessary in other to trace the origin and root causes of conflict in Christian homes. One of the major findings of this paper is that as long as people of diverse interest and background co-exist, there will always be conflict either at home or in the larger society. As such, it can only be minimized, not completely eradicated. The work concludes that conflict is inevitable in any Christian home, however, such must be handled with mutual understanding and tolerance. Therefore, the work recommends that conflict should be nipped in the bud as soon as possible whenever it arises. Conflict resolved creates a peaceful atmosphere in a Christian home and it is an avenue for church growth in modern day church.

Keywords: Christian Home, Conflict, Conflict Management, and Church Growth

Introduction

Conflict is a global phenomenon as its effects are often seen in wanton destruction of lives and properties, destruction of social facilities, adverse effects on economic and social infrastructures and distortion of academic calendar. Conflict occurs naturally. The clash of thought and ideas is part of the human experience. It can be destructive if left uncontrolled and unresolved. Yet, it should not be seen as something that can only cause negative things to transpire. It is a way to come up with more meaningful realizations that can certainly be helpful to the individual involved.[1] However, positive outcomes can be reached through an effective implementation of conflict management and resolution techniques. Conflict should be seen as an opportunity for learning and understanding our differences. Despite cultural differences, different religious backgrounds, people can still co-exist harmoniously as long as there is a good understanding of how to responsibly manage these struggles.

Conflict comes in form of quarrel, anger and violence. In most cases, it charges the people with tensions, threats, as well as, uncertainties. Conflict arises from different contests