



Sarah as a Role Model for the Contemporary African Women

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ABSTRACT The aim of this paper is to present Sarah as a model who abided by her divinely appointed role to change her immediate world and that of her husband, her entire household and the world at large. In spite of the fact that she was at the background, her impact was felt in the forefront and in the world in general. This was made known in the way by which she affected Abraham's life both positively and negatively (the negative effects of which are still felt in the world today). The influence of women as a role model in the contemporary African environment is well documented from both national and international perspectives. However, what lacks in extant literature is the understanding of whether women portray themselves not as competitors with men in all endeavours of life, but as one who wins through humility, gentleness and submission. The study used quantitative research design. Primary data were collected through self-administered questionnaires. Data was analysed using descriptive statistics as the statistical tool. The value of this study lies in the findings contrary to existing literature and; women play a major role in the society. However, the level of Christian's related experience the women holds, regardless of gender, influences the person's behaviours. It is evident that Sarah, Abraham's wife played a vital role as a woman who was an agent of inculcating Christian ethics at home and in the society. The study therefore, suggests that if women adhere to Biblical and social norms then it will certainly improve the ethical values of community thereby making the society a better place for all to live.

INTRODUCTION

The driving force behind this study is the way "the human female species have been the subject of agonizing humiliation and suffering, and the object of mockery and ridicule in the various human societies, religious background and cultural contexts, almost from the beginnings of human history." "Most of the passages referring to women in the Holy Scriptures assume the normal vocation of women to be in the home, and most of the women in the Bible history" (Shamah 2011). The early history of the global East saw and considered a single woman without a family as a dry branch on a tree.

This idea of life was strengthened in the early days of the scriptures by the religious dogma that all nations should be blessed in the descendants of Abraham, why not in the woman Sarah? It is because of this marginalisation and humiliation of women from time immemorial that make women, no longer to be salient about their

situation, but to want to vindicate themselves through their words and deeds.

In the ancient Israel, which serves as the background of the matriarch of this study, women were beings, but not heard. They were always at the background or the shadow of either their husband, brother or the son. They were treated as non-entity. Despite this, the women were still the shakers and movers, or even the controller of their men's destiny, and the nation as a whole. But the point now is: what is the method employed by these women of old times of whom Sarah was a prime figure. Biblical narratives portray women as being silent at the background, but still; they scheme things through a subtle approach to achieve their aims. This method could still be applied today by the modern women.

In Sarah's life (Abraham's wife, the progenitor of the Israelites race) she was observed as example of God's eternal purpose for the women folk. Though she is always at the background, may be somewhere in the kitchen, quietly doing

her chores of domestic duties. Yet her impact was felt by her husband and even the entire world today.

These women present or portray a line of demarcation between God's divine purpose for women, and what the contemporary women's idea is based on. The contemporary women had since, as a result of the humiliation which they feel suffer from the hands of men and the world in general (the marginalisation so to say), refused to be at the background or become a shadow in the society (Orson 2001). This study sets out to present Sarah to the modern day women, as rare gem, a priceless ruby to be emulated for the modern day women to be successful, and to make notable influence in her God assigned role in the world. In abiding by God's purpose for their life they will be successful and receive God's favour and blessing upon their endeavours without stress.

Aims of the Study

- ♦ To let women portray themselves not as a competitor with men in all endeavours of life, but as one who wins through humility, gentleness and submission.
- ♦ To view women as dove and not stallion.
- ♦ To perceive themselves as soaring on the Eagles wing of submissiveness in order to rule their world.

Objectives of the Study

- ♦ To establish whether women portray themselves not as competitors with men in all endeavours of life, but as one who wins through humility, gentleness and submission.
- ♦ To investigate the view of women as doves and not stallions.
- ♦ To examine women as soaring on the Eagles wing of submissiveness in order to rule their world.

Research Questions

- ♦ Do women portray themselves as competitors with men in all endeavours of life?
- ♦ What are the view of women as doves and not stallions?
- ♦ Do women as soar on the Eagles wing of submissiveness in order to rule their world?

Problem Statement

Russell (1974) emphasized that 'the search of women today for a more fully human life has become part of the groaning of all creation as it longs for God's liberation'. In this modern time, the women folk are more aggressive in agitating for their right. They are not ready to accept docility anymore. They want to be 'liberated'. They also want to be seen, recognised and heard. The contemporary women are also striving to usurp the role of men. They see themselves as co-equal in standing to men. A partner in progress of equal worth or even more valuable than men. But assessing this critically, is this the will of God for the modern women? Are they not going out their bound to dangerous grounds? Was this the way the Old Matriarch Sarah made herself known to the world and people around her? The answer to most, if not all of these questions is No! The role and duty assigned to women by God is to be a helpmate. A submissive woman whose power and strength lies in her quietness and submissiveness (Isaiah 30: 15b). But the modern day women are not ready anymore to surrender to the divine arrangement anymore. The orientation of the modern women had changed so much that an urgent action needs to be taken so as for them not to miss the blessing of God inherent in submissiveness. The women need to be called back to the original beginning, where God bade her to be submissive, she is expected to 'Stoop to conquer' her man and her world.

Striving and struggling by the modern woman with her man would not lead her into any meaningful goal. Therefore, a quick and necessary action must be taken to settle issues in a proportionate order for the purpose of beginning in the Garden of Eden, where God called her out of the man as a helpmate for the man. This called for the assessment of Sarah's details, to set her up as a role model for the contemporary women to be emulated in order to win acceptability before God and man.

Literature Review

The Life of Sarah as a Role Model

Sarah and her better half Abraham were the ancestors of the Hebrew individuals, as indicated by the book of Genesis. Different strains of considerations respect Sarah as the female au-

thority of God's picked individuals, a wonderful, saving spouse, a solid, dynamic bond together with Abraham, and even the carrier of the esteemed religious-family framework. Sarah, as she is known toward the start of her Biblical story, weds Abraham in Ur of Chaldeans (Modern Iraq).

God guaranteed to make Abraham "An extraordinary Nation" and sent them on a daring Middle Eastern excursion. Unfit to imagine, and stressed over God's guarantee, Sarah gives Abraham her young slave, Hagar, who bore his first non-guaranteed kid, Ishmael. Before long God renamed Abram and Sarah, and however she is 90, promises both of them a kid. After a year their child Isaac was conceived, starting the Biblical line of God's guaranteed 'Great Nation' of Israel.

The spouse of Abraham, mother of Isaac, authority of the Jewish individuals and initially her name was Sarai, yet it was changed by God while Abram's name was changed to Abraham (Gen. 17). She started from Abraham's family (Gen. 11: 29-31) and went with her better half from Mesopotamia to Canaan. Her excellence was striking (Gen. 12: 11) and was portrayed in incredible subtle elements in a content found among the Dead Sea Scrolls.

She was secured by remote rulers (Gen. 12: 10-20) and when Abraham came into the domain of Abimelech, King of Gerar, he displayed her as sister. After Sarah was taken by Abimelech, God appeared to the King in a fantasy and disclosed to him that Sarah was Abraham's significant other. Abimelech immediately sent both Abraham and Sarah away with many blessings.

Dissimilar to the instance of different Patriarchs, the Bible recorded Sarah's age, both at the time she brought forth Isaac and at her passing at age 127. The Midrash guaranteed that Sarah kicked the bucket when she got the report of the yield of Isaac. The Midrash likewise accentuates that Sarah worked nearby her significant other in conveying individuals nearer to acknowledgment of the one God, with Abraham dynamic among the men and Sarah among the ladies. At the point when Sarah passed on, Abraham purchased the burial ground in Macpelah from Ephron the Hittite for four hundred shekels of silver to use as an internment site for her and others from his ancestry.

Sarah's Background in Ur of the Chaldeans

Sarah was a relative to her better half, Abraham (Gen. 20: 12). Abraham portrayed his association with his significant other to King Abimelech. "She is really my sister she is the girl of my dad, however not the little girl of my mom and she turned into my better half!" Terah was the father to the two of them, Sarah being ten years more youthful than Abraham (Gen. 17:17). The researchers were not told the names of both of their mothers.

Unexpectedly, that sort of half-kin conjugal relationship was not viewed as perverted in the old Israel. Abraham's sibling, Nahor, wedded a niece of his and both Isaac and Jacob wedded their cousins. Such relational unions to close relatives were not in any way shape or form bizarre or shameful in the man centric period nor in the past circumstances stretching out the distance back to creation. Clearly, since Adam and Eve were the main people God initially made, it would have been significant before all else for some Adam's posterity's to wed their own particular kin.

Sacred writing made no preclusion against affiliated relational unions, that is, wedding between close relatives, until the point that well Abraham's chance. Almost certainly of the primary reasons the Lord at last deny the training was a direct result of the collection of hereditary changes in the human quality pool. When you start with two hereditarily consummate creatures, there is no danger of any innate imperfection. Just step by step did the risks related with inbreeding emerge. In this way, no lawful restriction against interbreeding even existed until the season of Moses. At that point Leviticus 18:6-18 and 20:17-21 unequivocally disallowed a few sorts of inbreeding, including marriage between half-kin. However, the patriarchs ought not to be assessed by laws that were just passed on numerous ages later. It was no transgression for Abraham to take Sarah as his better half.

The Holy Bible says practically nothing in regards to their initial a very long time of marriage. Actually, all we thought about that period in their lives was the sharp truth that unendingly welcomed without anyone else awareness: Sarah was fruitless; she had no child—Gen.11:30. That one articulation summed up everything sacred writing needs to say in regards to the initial sixty-five years of Sarah's life! It is no big

surprise that she sometimes displayed flashes of disappointment and disdain.

Notice that the Biblical record of Abraham's life in like manner does not by any means start until the point when he was seventy-five. All we were told is that he had been brought up in Sumeria, southern Mesopotamia, close to the confluence of the Tigris and Euphrates waterways. Abraham's main residence was a popular urban focus known as Ur of the Chaldeans.

Ur was the core of the modern agnostic culture. Sarah and Abraham would have lived there amid the very stature of its energy and opulence. The city government was superstitious religious government as far as anyone knows under the Babylonian moon god. Abraham, obviously, was an admirer of Yahweh. His insight into the genuine God was presumably passed down to him by one of his predecessors. All things considered, Abraham was just a ninth-generation relative from Shem, son of Noah.

Sarah in Pharaoh's Harem

On the trip to Egypt, Abraham told Sarah to recognize herself just as his sister, expecting that Pharaoh would murder him with a specific end goal to take his significant other, saying, "I realize what lovely lady you are. At the point when the Egyptians see you, they will state, 'this is his better half'. At that point they will murder me however will give you a chance to live. Let's assume you are my sister, with the goal that I will be dealt with well for your purpose and my life will be saved as a result of you." At the point when brought before Pharaoh, Sarah said that Abraham was her sibling, and the King immediately offered to the last many displays and characteristics of qualification.

As his token of his adoration to Sarah, the King deeded his whole properties to her, and gave her the place where there is Goshen, as his genetic ownership: therefore, the Israelites in this way lived in that land. It is likely that she had procured her Egyptians maidservant (Hagar) amid her remain. Sarah petitioned God to convey her from the King, and God immediately sent a heavenly attendant, who struck Pharaoh at whatever point he endeavoured to touch her. Pharaoh was so astounded at these blows that he talked benevolently to Sarah, who admitted that she was Abraham's better half. The King at that point stopped to pester her.

As indicated by one of their traditions (Pritchard 1969), it was when Pharaoh saw these wonders created for Sarah's benefit that he gave her his little girl Hagar as slave, saying: 'it is better that my little girl ought to be a slave in the place of such a lady than special lady in another house'; Abimelech additionally acted a similar way. Sarah treated Hagar well, and initiated ladies who came to visit her too. Hagar, when pregnant for Abraham, started to act superciliously towards Sarah inciting the last to treat her cruelly, to force overwhelming work upon her, and even to strike her.

Sarah's Perseverance through Years of Silence

At the point when Ishmael was destined to Hagar, sacred text says Abraham was eighty-six years of age (Gen 16: 16). Thirteen all the more baffling years passed on for Sarah after that. She stayed fruitless. When she was eighty-nine years of age. She had lived in Canaan for twenty-four years. Her better half was going to have his hundredth birthday celebration. In the event that her expectation was the completely broken, it more likely than not been hung by a thin string.

Here is the place the enormity of Sarah's confidence radiates through. She had harboured seek after so long. After a seemingly endless amount of time had gone back and forth. She was presently an old woman, and regardless of how frequently she and Abraham endeavoured to consider, the guarantee was as yet unfulfilled. Most ladies would have surrendered some time before this. A lesser woman may have given up all hope of consistently observing Yahweh's guarantee satisfied and swung to agnosticism. In any case, we were reminded again that Sarah 'Passed judgment on him steadfast who had guaranteed' (Heb. 11:11 NKJV). This is the thing that made her so phenomenal.

At long last, when Abraham was ninety-nine, the Lord appeared to him again and yet again restored the contract. It was additionally now that God gave Abraham his name, transforming it from his original name, Abram-signifying 'exalted father', to Abraham signifying 'father of numerous Nations'.

Sarah, Obedient Heroine of Faith

Sarah, the spouse of Abraham, father of the Jewish race, bowed faithfully to confront the

incomparable trial of marriage. Her big name, status and flawless excellence handled her in the hare, of Pharaoh, King of Egypt. Sarah breezed through this trial of agony and rose triumphant as one of the colossal courageous women of confidence. She without any help vanquished the Egyptian realm by dutifulness to the beauty of God and won the peace from this bastion of common quality. Men are sent to win the war while women are brought to secure the peace.

Such was the spouse of Abraham, the father of the Jewish race. In spite of the fact that the provision of God, she was bound to manage a child of another race. Through Abraham and Sarah, the Jewish race, the turn of mankind's history, would appear. The Jew's eventual God picked individual. Through them would come the learning of God and the guaranteed Saviour for all humankind? Abraham and Sarah were the methods whereby the crest of mankind's history would always show signs of change. Our profound legacy can be followed to the agreement that God made with Abraham and the guarantees satisfied in Sarah. The marriage of Abraham and Sarah was bound to change the way of life of, not only the world, but rather the course of mankind's history.

Abraham and Sarah wedded in the fascination of expression, which in the congregation age isn't prescribed (1 Corinthians 7: 25-38). They knew they were correct man, right lady and were both spared. A similar route in the Old Testament and New, that is, by confidence alone in Christ alone. They didn't know the Lord by the name, Jesus Christ, however alluded to him by the Hebrew tetragrammaton. Yahweh which was called Adonai (which means my Lord) by the Jews and is made an interpretation of Jehovah or Lord into English. Abraham anticipated the cross, similarly as we think back to it. Salvation by confidence in Christ is an outright essential for getting everlasting life and carrying on with the Christian life. There can be no learning of God separated from confidence in the Lord Jesus Christ. Salvation is appropriated by basic having faith in Jesus Christ.

Sarah's Joy in the Fulfilment of the Promise

Sarah's eagerness to engage missionaries so intricately without prior warning one of the characteristics of her accommodation to Abraham specified by Apostle Peter when he held Sarah

up as a model for spouses. Diminish composed, "In this way, in previous circumstances, the heavenly women who confided in God likewise embellished themselves, being meek to their own particular spouses, as Sarah obeyed Abraham, calling him Lord" (1 Peter 3: 5-6). Also, when she understood this outsider had such a beyond any doubt and intensive learning of her heart, she knew immediately and certainly that it was the Lord.

Last mentioned, as indicated by the Holy Bible, "The Lord went to Sarah as He had stated, and the Lord improved the situation Sarah as He has talked. For Sarah conceived and bore Abraham a child in his old age, at the set time of which God had addressed him" (Gen 21: 1-2). Sarah named him Isaac, signifying 'Laughter'. What's more, Sarah stated, 'God has influenced me to snicker, and all who hear will laugh with me' (Gen 21: 6). Therefore, she admitted the chuckle she had beforehand attempted to deny.

We were given a captivating understanding into Sarah's genuine character by the way that she was honest to goodness diversion in the way God managed her. Notwithstanding her infrequent burst of temper and battles with debilitation, Sarah remained a basically agreeable woman. After these long, a very long time of sharp dissatisfaction, she could even now value the incongruity and relish the parody of turning into a mother thusly a very old age. Her life's desire was presently understood, the memory of years of intense dissatisfaction immediately vanished from being seen. God had to be sure been steadfast.

Sarah in Islam

Sarah (Arabic: Sara), the spouse of the patriarch, and Islamic prophet Ibrahim, and the mother of the prophet Isaac is a respected woman in the Islamic confidence according to Elgart (1976). As indicated by Muslim conviction she was Abraham's first spouse. In spite of the fact that not specified by name in the Qur'an, she is alluded, referenced and a lulled to through the account of her better half. She lived with Abraham for the duration of her life and despite the fact that she was fruitless, God guaranteed her the introduction of a prophetic child, Isaac (Ishaq).

Muslim custom holds that Sarah and Abraham had no kid. Abraham, in any case, suppli-

cated always to God for a child. Sarah, being desolate consequently gave him her Egyptian handmaiden, Hagar (Hagar) to wed as his second spouse. Hagar bore Ismail (Ishmael) when Abraham was eighty-six, who too would turn into a prophet of God like his father. After thirteen years, God reported to Abraham, now a hundred years of age, that desolate Sarah would bring forth his second child, Isaac who might likewise be a prophet of the Lord. In spite of the fact that the Qur'an did not say Sarah by name, it said the annunciation of the introduction of Isaac. The Qur'an said that Sarah giggled when the heavenly attendants gave her the happy greetings of Isaac, which is maybe why the name Isaac has the root importance of 'Laughter'.

Sarah in the New Testament References

The New Testament of the Life Application Study Bible makes various references to Sarah. She is specified by Apostle Paul in Roman 4: 17-19. He indicated out that the guarantee Abraham to be the fathers of numerous countries stretched out past Israel to all countries of the world. Missionary Paul additionally exemplified divine decision in Romans 9:9-11 by saying that the Jews were glad for the way that their ancestry originated from Israel-whose mother was Sarah (Abraham's honest to goodness spouse), as opposed to Ishmael whose mother was Hagar (Sarah's housemaid). Apostle Paul affirmed that nobody can claim to be picked by God in light of His legacy or benevolent acts. The regulation of decision shows that it is God's integrity and leniency that recoveries and not our own legitimacy.

In the rundown of extraordinary saints of confidence in the epistle to the Hebrews, Sarah showed up as a conspicuous woman who however her confidence 'got quality to imagine seed, and was conveyed of a child when she past age, since she passed judgment on him unwavering who had guaranteed' (Hebrew 11:11).

Apostle Peter remarked on her accommodation to Abraham in 1 Peter 3:6. Sarah, spouse of Abraham and mother of Isaac with Rebecca, Rachel and Leah, she was one of four Hebrew matrons. The aggregate accommodation of Sarah intends to participate wilfully with Abraham her better half out of certified love and regard for God.

In Galatians 4: 21. (Obijole 1987) emphasized that Apostle Paul differentiated the individuals

who are oppressed by the law with the individuals who are free from the law. Hagar's mishandle of Sarah resembled the mistreatment Gentile Christians were getting from the Judaizers who demanded keeping the law to be spared. In the end Sarah triumphed on the grounds that her child was a guaranteed by God, similarly as the individuals who adore Christ in confidence will likewise triumph.

Women in the Contemporary Christianity

Most Christian women we met and chatted with express a yearning to carry on with a prefabricated life. They need a prefabricated marriage and prefabricated youngsters. They want to associate with prefabricated companions and love in prefabricated houses of worship and serve a prefabricated God.

What do we mean by these? Anything that is prefabricated is created misleadingly, immediately amassed and developed in segments at a plant for the minimum give conceivable so a role as to breeze through the negligible standard test. Apparently, it meets the liveable test, yet it does not meet the persisting trial of time.

Be that as it may, there are a few ladies, Christian women, who gather their prefabricated lives from part taken from other individuals' lives. Purchasing the books and magazines and duplicating what others say and do, attempting to meet the standard of the endorsement by the individuals who are just taking a gander at the outside. At the same time, sitting tight for God to appear in their prefabricated world and accomplish something extraordinary.

Here comes a thought provoking question, is there any Christian lady whose lives is in a credible Christian life in this our contemporary time? On the off chance that the reaction is yes, where is she? They are few and far on the grounds that, to carry on with a credible Christian life requires relinquish, it requires work, it requires change and expensive. You can't get it; you should live it. You can't collect it; you should construct it (Marek 2005).

Emotions are effortlessly harmed, activities are misread and misconstrued, and people credit importance to deeds that may not really have been proposed. Once a man goes into an association with another, any choices made by either have outcomes felt by the two gatherings (Man and Woman). This is valid for any association or marriage. Including that a youngster (child-

dren) makes this entangled. To a more prominent degree or lesser degree, all choices essentially affect everybody, regardless of whether the individual proposed this to happen.

Mixed families don't accompany an arrangement of guidelines on or how to arrange these disturbed and alarming waters. We can in any case, gain from the encounters of others. One prime case is found in the Genesis, the affections and connections of Abraham and Sarah, and Hagar, and afterward the extra personages of Ishmael and Isaac. Their story gives us the living lessons of what may be done or maintained a strategic distance from when there is a mixed family.

Mixed families will be families when after separation or passing, and afterward through remarriage, no less than one present and one kid (kids) are not naturally associated. This wonder is ordinary in this day and age.

The flow of mixed families is interminably more confounded than in more customary family designs. What part can or should the progression guardians (mixed guardians) take? What steadfastness is there between the progression guardians and the progression child? In the event that trades between conventional individuals are regularly possibly changed, trades between individuals from a mixed family are amplified. Regularly, individuals fuss for status, consideration and additionally control.

Simon (1995) explained that women can manage the pace and heading in Christendom and society on the loose. Their sheer numerical quality is sufficient to jar sceptics. Their commitment can't be disapproved in the family unit and in the Nation. The present part of Christian ladies in National Development is significant, yet the potential is much more extensive. With a specific end goal to recognize and tap these assets in order to guarantee ideal execution in National improvement, endeavours ought to be made for all encompassing advancement of ladies along these accompanying lines:

- ♦ Ensure significant approach mediations to bring ladies' status and financial open doors as standard with those of men.
- ♦ Shift accentuation in local improvement endeavours to the arrangement of foundations and area of generation wanders in minimized ranges.
- ♦ Identification and ethics of all appearances of separation in view of sex.

- ♦ Special kiddies mind security/recompense ought to be set up in light of the fact that an appropriately raised child is a resource for the general public and not to the mother alone.
- ♦ Converted endeavours must be made by ladies themselves to be heard, seen and engaged with all endeavours, including political ones on the grounds that the best promoters for women liberation must ladies themselves.
- ♦ Credit offices that are comparable with their successes inside the populace should make effortlessly available to women.
- ♦ All anticipates the accomplishment of the women improvement advance carefully outline and loyally executed.

The Place of the Women in Nigeria Context

Writing on Nigeria's National advancement is generally noiseless on the commitments of women. In any case, in 1975, The International Women's Year, was a time of intense when disturbance for the status of women accepted a national open deliberation as portrayed by Akintayo (2005) in his book.

In Nigeria, mindfulness about the part of women in the improvement picked up energy in the last fifty percent of the 1980s (Oyeronke 2009). Mindfulness was additionally upgraded in 2010 because of the successful investment of the Nigerian women in the International Conference on Women at Beijing in China.

Notwithstanding this exertion, it is suitable to express that the part or a position of the Nigerian women being developed has not been adequately underlined. In featuring the Nigerian experience, three periods will be quickly inspected in particular, the Pre-frontier, Colonial and Post-colonial.

Women and Family Setting in African Context

The family foundation is viewed as the bedrock and foundation of society from which each individual builds up his or her self-idea through the obtaining of an arrangement of socially developed standards and conduct basic to our survival (Dake 2007). The part that women play as mother and spouses in this angle can't be overemphasized. She is frequently viewed as the

mother of all living. Women by nature are modified to replicate and look after children and she is extremely fundamental to the prosperity of the coming generation. Along these lines, a woman's part and position in the family can be described as expressive in that they give warmth, security and passionate help to the family. Her part is basic and powerful in the socialization of the youthful youngsters (Obijole 1987). Plus, the woman as a mother adds to the adjustment of grown-up identities, which incorporate the spouse. In this sense, the instrumental parts of the men and the expressive parts of women supplements each other. Like a catch and a buttonhole, they bolt together to advance family solidarity.

This nearby enthusiastic bond amongst mother and child is hereditarily based inclination for the two gatherings that is basic to the general improvement of the child. This is the reason in the most country social orders in Nigeria, a child's character whether negative or positive is constantly credited to the home preparing given him/her by his/her parent especially the mother.

In numerous indigenous African social orders including Nigeria, there is a cosy connection between the social structures, settlement design and the parts and connections including people in the provincial groups. Here family relationship and plummet assume a noteworthy part in characterizing the distribution of rights and social commitments, for example, those of home, gather participation and citizenship, progression of office and legacy (Obijole 1987). In this manner, a noteworthy component of most conventional society is the male centric structure, which is an arrangement of social connection, which is a material based that empowers men to command women.

Besides, in most rural areas in Nigeria, for example, the Urhobo, Igbo, Hausa-Fulani and other ethnic gatherings, plummet is fundamentally patrilineal with a solid male effect on for all intents and purposes each circle of life. By this structure, the rural woman is associated into a culture of control and subordination. She isn't just subordinated to her better half, yet additionally to the whole individuals from her significant other.

RESEARCH METHODOLOGY

The study used quantitative research design and survey research method of data collection. The study involved fifty (50) respondents from

Ibadan North Local Government in Oyo State of Nigeria. The study used questionnaire as a research instrument. Data for the study was collected through self-administered questionnaires and the use of random sampling. Self-administered questionnaires were delivered to respondents who completed them and the researchers collected them at an appointed time. The questionnaire comprised of structured questions, which made it easy for the respondents to indicate their views. The data collected was analysed using descriptive statistics.

FINDINGS AND DISCUSSION

Biographical Information

Tables 1 to 4 show the biographical information of the respondents.

Table 1: Sex

	<i>Male</i>	<i>Female</i>	<i>Total</i>
Respondent	35	15	50
Percentage (%)	70	30	100

In Table 1, the findings of the study show that seventy percent (70%) of the respondents were male and the remaining thirty percent (30%) were female.

Table 2: Religion

<i>Religion</i>	<i>Respondent</i>	<i>Percentage (%)</i>
Christianity	28	56
Islam	16	32
Pagan	-	-
Others	6	12
Total	50	100

Table 2 shows that fifty-six percent (56%) of the respondents were Christians, thirty-two percent (32%) of the respondents were Muslims while the remaining twelve percent (12%) of the respondents were from the other religions.

Table 3: Age

<i>Age</i>	<i>Respondent</i>	<i>Percentage (%)</i>
20-30	2	4
31-40	10	10
41-50	30	60
51 and above	8	16
Total	50	100

Table 3 shows age distribution of the respondents that actually participated in the study. The finding shows that the majority sixty percent (60%) of the respondents were aged between 41 to 50 years old, sixteen percent (16%) were aged between 51 and above years old, ten percent (10%) were aged between 31 to 40 years old, and four percent (4%) were aged between 20 and 20 years.

Table 4: Occupation

Occupation	Respondent	Percentage (%)
Student	7	16
Civil Servant	29	58
Self-employed	10	20
Total	50	100

Table 4 shows the occupation distribution of the respondents. The finding of the study shows that the majority fifty-eight percent (58%) of the respondents were civil servants, twenty percent (20%) were self-employed, while the remaining sixteen percent (16%) were students.

Opinion Questions and their Responses

Question 1: Do you Think That Women's Submissiveness Contribute to the Growth of the Society?

The findings of the study reveal that sixty-five percent (65%) of the respondents agreed to the fact that women's submissiveness contribute to the growth of the society while thirty-five percent (35%) of the respondents disagreed.

Question 2: Do You Have Organization in your Establishments That Teach Women Ethical Value?

The findings show that seventy-two percent of the respondents supported that their organization teach women ethical values and twenty-eight percent declined.

Question 3: Do You Think Women Should Have a Substantial Say in Children Upbringing?

The findings show that sixty-six (66%) of the respondents agreed that women have substantial say in children upbringing while thirty-five

percent (35%) said that women have no important contribution.

Question 4: Do Mothers Act as Watchdog to Prevent Promiscuity among Their Children?

The findings show that thirty-six percent (36%) out of the fifty (50) respondents agreed that mothers act as watchdog at home among their children so as to prevent indiscipline while seventy-six percent (76%) and others declined.

Question 5: Do You Think That All Women Discharge their Duties Effectively at Home?

The finding reveals that sixty-eight percent (68%) of the respondents supported that all women discharged their duties effectively at home while forty-two percent (42%) bluntly disagreed.

Question 6: Do Mothers Act as Confidants to their Children than Fathers?

The findings show that seventy-two percent (72%) of the respondents agreed that mother acts as confidants to their children while twenty-eight percent (28%) supported that children repose confidence in fathers than mothers.

Question 7: Are Women Involved in the Care of the Aged Parents than Men?

The findings show that eighty percent (80%) of the respondents supported the fact that women care for old and aged parents than men while twenty (20%) of the respondents said that men care more for aged parents than women.

Question 8: Do Women Desperately Crave to be Leaders of Organizations?

The findings show that ninety percent (90%) of the respondents agreed that women crave desperately for leaders of organizations while ten percent (10%) of the respondents disagreed.

CONCLUSION

From this study, it is evident that Sarah, Abraham's wife played a vital role as a woman who was an agent of inculcating Christian ethics at home and in the society, the spreading of the

Christian faith in the families and the preaching of the Christian messages in the ecclesiastical communities. She has also contributed to the growth and development of women in the society. In fact, the study perceived women as been submissive in order to rule their world. Hence, as a matter of fact, the researchers of this study have critically examined the life of Sarah in the Holy Bible typifying the role of women in this modern-day as an agent of inculcating Christian ethics at home and the factors militating against women's effective performance in their roles.

RECOMMENDATIONS

The study proffer solutions, which if adhered to, will certainly improve the ethical values of the community thereby making the society a better place for all to live. There should be equal educational training for boys and girls. Parents should not neglect the training of girl child because of the belief that the girls would end up in the kitchen (home). Even if a girl ends up at home, she still needs to be educated because she would also play a major role in the society which is of utmost importance. Whatever the mother does

has an impact on the children. This is what they imbibe and exhibit to the society.

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