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A Poem in Praise of a Virtuous Wife: Implications for Development in Africa

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Abstract

The Bible has various teachings about hard work and industriousness as one of the virtues that leads to development of an individual, family and as a corporate society of Israel. One of its books; Proverbs, provides us with one of the most relevant and exciting texts in form of a poem praising a virtuous wife (Proverbs 31:10-31). However though praised, among the Israelites a woman was treated differently as compared to a man and was usually excluded or had her rights restricted on the basis of gender. In the African family setting, the virtues described are important for promoting social economic development. A good social-economic development has one of its roots in such strong and stable families. Thus, this chapter bases itself on the teachings of the above text. Various implications will be drawn for a modern African society based on the virtuous wife: To what extent are such virtues promoted in our society today? To what extent do we women promote sincerity, hard work, trust and industriousness in today's society? How can the growth of our economies in Africa base on such virtues? Questionnaires, in-depth interviews, participant observation and relevant literature will be the instruments to obtain data for this chapter.

Key words: Virtuous wife, virtues, social economic development

Introduction

Tokunboh (2006) introduces this text to us as an acrostic poem, in that each verse begins with a different letter of the Hebrew alphabet, in sequence. Thus, it is the 'A to Z of wifely virtues (Kidner, (1988). Elsewhere, the attributes to the virtuous woman are called the 'ABC's of an Ideal wife". (Tenny, 1995). An acrostic poem is a poem where certain letters in each line spell out a word or phrase. Typically, the first letters of each line are used to spell the message, but they can appear anywhere. According to the Oxford Advanced Learner's dictionary the word acrostic is a poem or other piece of writing in which particular letters in each line, usually the first letters, can be read downwards to form a word or words. Atkinson (1996) also sees the ending Proverbs describing in a vivid acrostic poem the virtues of an excellent wife. He also notes that each verse begins with a different letter of the Hebrew Alphabet, using the twenty two letters in sequence. It also argued that such a formal arrangement means that there is not necessarily a logical connection between one verse and the next. The acrostic form may have been used not only to highlight the beautiful order of its subject matter, and its expression of wholeness from A to Z, but also probably as a learning device to help the reader remember it. See Proverbs 31:10-31:

¹⁰ Who can find a virtuous woman? for her price is far above rubies.¹¹ The heart of her husband doth safely trust in her, so that he shall have no need of spoil.¹² She will do him good and not evil all the days of her life.¹³ She seeketh wool, and flax, and worketh willingly with her hands.¹⁴ She is like the merchants' ships; she bringeth her food from afar.¹⁵ She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.¹⁶ She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.¹⁷ She girdeth her loins with strength, and strengtheneth her

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arms.¹⁸ She perceiveth that her merchandise is good: her candle goeth not out by night.¹⁹ She layeth her hands to the spindle, and her hands hold the distaff.²⁰ She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.²¹ She is not afraid of the snow for her household: for all her household are clothed with scarlet.²² She maketh herself coverings of tapestry; her clothing is silk and purple.²³ Her husband is known in the gates, when he sitteth among the elders of the land.²⁴ She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.²⁵ Strength and honour are her clothing; and she shall rejoice in time to come.²⁶ She openeth her mouth with wisdom; and in her tongue is the law of kindness.²⁷ She looketh well to the ways of her household, and eateth not the bread of idleness.²⁸ Her children arise up, and call her blessed; her husband also, and he praiseth her.²⁹ Many daughters have done virtuously, but thou excellest them all.³⁰ Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.³¹ Give her of the fruit of her hands; and let her own works praise her in the gates. The King James Version of Proverbs 31:10-31

Kamsen Joel while writing about Nigerian women based on (Proverbs 31:10-31) comments that the intention of the poet here is instructional - to point out that godly wisdom gives direction and grants success in life while moral virtues earn honour, respect, dignity and integrity for someone. The fear of the Lord is the undergirding factor for godly wisdom and moral virtues as this serves as the theological ground for the recognition by society of the woman of virtue and wife of worth in Prov 31:10-31. "Her wealth, wisdom, and success are attributed to her faith. She believes, like all true sages, that the beginning of wisdom is the belief in God as Creator and Sustainer." On this basis... whether educated or not, working class or peasant farmer, living in the city or in the village, must not abandon her pride of industry, respect and wisdom for some intruding ideologies foreign to her socio-cultural and religious upbringing. For the culminating picture of this woman as model and epitome of womanhood, "reinforces the thought that anyone whose character, commitment, godliness, and productivity replicate the qualities of this woman has learned to live wisely" (Sciolo, 2018).

Thus, the biblical text on which this study hinges is about the advice which King Lemuel's mother gave to him, about how a virtuous king should reign, and also detailing the attributes of a virtuous wife or ideal woman, thus a loyal instruction. 'Also the human origin of this passage is not the thoughts of a male chauvinist, but rather a godly mother teaching her son the qualities of an excellent wife. King Lemuel's mother was used of God not only to have a great influence on him, but also on the rest of the world because what she taught him was written into the Scriptures' (Grace Bible, 2018). As will be seen later, that one of the major implications for development in Africa is the promotion of strong families. Are we building strong families? Do our families have an opportunity to participate in the social, economic, physical and cultural activities of our nation? The family is the bedrock of our society. Strong families build strong communities which in turn can build a strong nation. It is in the family that our young people first learn moral and spiritual values which give meaning to their lives. Blessed John Paul II reminded us years ago that: "The future of humanity passes by way of the family." He referred to the family as "a society in its own original right", and the "first and vital cell of society" (Social Justice, 2018). Every single need of a human person has got a beginning with the foundation of a family setting...so, any

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country seeking development, advancement and better living must first build the capacity of the family and families must take their responsibility to bring up their children under rules and regulations” (Linked in, 2018).

In another development, it is noted that the text about the ideal wife is very significant for a present African community. It is fair to say that the people in biblical Israel felt that men were more important than women. The father or the eldest male in the family made decisions that affected the whole family, while the women had very little to say about them. This patriarchal (father-centred) form of family life set tone for the way women in Israel. But what does patriarchy mean? Bloesch in Rakestraw & Clerk, 2003:295) explains that ‘patriarchy connotes male leadership bent on preserving male prerogatives. That is, in its ancient form, patriarchy saw woman as a brood mare; in its modern type, it treats woman as a sexual plaything’. For example, a girl was raised to obey her father without question. Then when she married she was to obey the husband in the same way. It was also a fact that a woman was worth only about half as much as a man. Thus a female child was less welcome than a male. Boys were taught to make decisions and to preside over their families. Girls were raised to get married and have children (Tenny, 1995).

In this marriage, there seems to be no competition, no open conflict and no effort to control or to manipulate the other person. Significantly, neither party seeks to overhaul the other. These marriage partners complement and complete each other. They complement – truthfully speak well of – each other, too. They build on their strengths, letting their different personalities and interests bring their union vigour, variety and energy. The marriage portrayed in this passage shows a successful (and arguably adjustable and flexible) combination of intimacy, coactivity, individual activities and activities performed from a distance (see Worthington (1989:69). Together they work for the betterment, the well-being, of their family, their community and each other. Others recognize that the fear of the Lord (v. 30), a principle in Proverbs, influences their choices

Tenny (1995) observes that by today’s standards, we would consider the daily life of the average Israelite mother to have been stimulating. That is, it was marked by hard work and long hours. She was up each morning before anyone else, starting a fire in the hearth or oven making bread and also to grind grain into flour. She obviously had no electrical gadgets that are available today, so all of this work had to be done by hand. Thus the Israelite mother held an important place in the life of the family. To a large degree, she could be the key to a successful family or the cause of failure. Israel’s history and its culture owe a great deal to such hard-working women.

One commentator says that ‘some people have the mistaken idea that the ideal woman in the bible is retiring, servile, and entirely domestic. Not so! This woman is an excellent mother and wife. She is also a manufacturer, importer, manager, realtor, farmer, seamstress, upholsterer, and merchant. Her strength and dignity do not come from her amazing achievements, however. They are a result of her reverence for God. In our society, where physical appearance counts for much, it may be a surprise for us to realize that her appearance is never mentioned. Her attractiveness comes entirely from her character...do not see her as a model to imitate in every detail; your days are not long enough to do everything she does! See her instead as an inspiration to be all you can be. We can’t be just like her, but we can learn from her industry, integrity and resourcefulness’ (*Application Study Bible, 2013*). The crux of the matter is note that all the attributes noted in the text there because of her reverence for God. She did not succeed because they were a wealthy family neither was it because the husband was known in the town and street. It was not because she was hard-working woman

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but because she put God in the first place in her family and all the blessings happened. Likewise, any development for a woman needs to borrow a leaf from this woman who was an entrepreneur. We see the classic example of Proverbs 31 is very significant for a Christian woman today as far as development is concerned. 'What Lemuel's mother is teaching him about a virtuous wife is in reality a verse-by-verse repudiation of the system of male domination then in use. The ideal woman of Proverbs 31- God's ideal for a woman-accepts full responsibility for a variety of duties. She is a wife, mother, housewife, businesswoman, and teacher. And she receives the same respect as her husband does. Here, as in Genesis, there is not the slightest indication of any inferiority' (Walt, 2008: 247).

However, despite a green light noted above, this ideal wife's achievements were during the patriarchal era. A man was the head of everything and very little could a woman be praised for. For instance, 'according to the patriarchal system, the man was the father and the master, the ruler and owner of the women in the household. The Hebrew word *baal* for husband could also mean 'boss' or 'owner'. The status of married woman was none other than that of a child or a possession. Her husband could take decisions about her without consulting her or even against her will. He could even render null and void the promises which wives and daughters had made to God c.f. (Numbers 30). A father could sell his own daughter as a slave to serve as a concubine c.f. (Exodus 21: 7-11) (Walt, 2008:244). However, gone are the days when the entire world should do away with any practices that don't consider a woman as a greatest contributor to social economic development in various ways!

Furthermore, we need to take a flash back and look at Judaism and see the situation. Judaism was a religion based on the traditions of the Scribes and the Pharisees. "The woman was subservient to man in everything: in marriage, the family, religion and social life. Judaism had the appreciation of marriage but –as often- at the expense of the woman. The wife was literally locked up in the house. She had to be seen in the public as possible, because she would, with her innate cunning, seduce the 'innocent men'. The Talmud warns, for example, that men should not converse with women-even with their wives-too often, because this would ultimately make them fall into immorality... women were compelled to wash their husbands feet. They were often equated with slaves and children". (Walt, 2007: 249). What has been explained is a patriarchal system where the man is supreme. An African woman needs to live in an enabling environment that promotes development but without such a historical description among the Jews. Development would never be realized if women of this 21st Century could have such a Jewish woman experience.

Despite all the praises that have been noted on the virtuous wife, 'this portrait of excellence sets a high standard that it can be depressing to godly women today until its purpose is understood. First it embodies wisdom in all areas of life. Second, this profile is ideal. It is not expected that any one woman will look exactly like this in every way. Rather, it is an example of full scale virtue and wisdom toward which the faithful are willing to be molded" (Packer, 2011, commentary on Proverbs 31). This is also supported by Atkinson (1998:168) who says that ' there is idealism about these verses which, would make Christian wives feel that they do not match up, and would certainly make many Christian husbands run away scared...this list would make most of us feel somewhat lacking". Thus, the wisdom of God still prays its role at the centre of this text.

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Review of Related Literature

Review of literature identifies gaps. Library Guide states that, “A literature review is an evaluative report of information found in the literature related to your selected area of study. The review should describe, summarize, evaluate and clarify this literature. It should give a theoretical base for the research and help you (the author) determine the nature of your research” (Library Guides, 2018). Also, “*The "Proverbs31 Woman"* shines as a bright beacon in this wonderful Old Testament book of precepts and warnings. Today as we see women of all ages following dubious role models, we are refreshed to find a timeless example of virtue, responsibility and good sense. Here, in this lovely picture of womanhood, is a woman who embodies the qualities which every believing woman should strive for in her personal life and appearance, in her family life, and in her daily duties (Middle Town Bible Church, 2018).

Accordingly, it has been observed by many that the text is about an example of a good home with husband, wife, children and others staying with them. A family is a primary cell of any society. With a good family background, a lot is accomplished in a community. Kunhiyopu (2008:190) agrees with this point and comments that ‘the home is a key institution that shapes the individuals and the society. If families are distorted, so is the whole society. Thus it is vital that any study of ethics also deals with ethical issues affecting the family’. The implication behind the entire text is the promotion of a good family with relevant and good virtues which are greatly needed in contemporary Africa. To contribute to a developing continent, there is need of a peaceful environment namely a home. *The Proverb 31 woman* is one the best examples for Africa today. Is she an idealized woman? Did she live? Can a person actually fulfill the requirements of this text today? What is important here is to see whether there is any implication. However, much of how it shapes an individual is lacking which this research will hinge on to fill the gap.

In another development, it is realized that that the bible is full of more men doing the work of God than women. That is; it is a male-dominated culture. But, Proverbs 31 brings: 10-31 brings in quite a unique appraisal of a woman. The end of the chapter is crowned by words about a virtuous woman. Thus Atkinson (1996) recognizes it as of particular interest given the concentration of attention paid to men throughout Proverbs- the farmer, the son, the shepherd, the ruler and so on- that the editor chooses to bring this collection to its climax by exalting the virtues of a woman. The woman here, is not as elsewhere, defined only in terms of men in her life. That is important for us to note for a Christian community which is only slowly recognizing the alienating emphasis of the traditionally perceived “maleness” of God- who is really beyond gender- of male dominance in church’s ministry, and of the male language in Christian liturgies. Yes, attention has always been given to men. In which ways can women portray or show themselves as contributors to development? What can the current African woman do to come out of the cocoon and be singled out like the “Proverbs 31:10-31woman”?

In addition, Handelman (2003) observes various things concerning the great role of women towards development. He quotes a Chinese saying which observes that “Women Hold Up Half the Sky”. He continues and notes that for many for many scholars, Third World governments, and Western development agencies appeared strangely oblivious to women’s role in the modernization process. Also, early studies of political and economic change in developing countries usually said little or nothing about women’s issues. An example is given where in the past two or three decades, however, two factors have contributed to the new understanding of women in developing countries: the emergence of feminist or gender

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related social science research, and the growing recognition by policy planners that women play a distinct and important role in national development. In relation to this, it is high time that various lessons are learned from the 'Proverbs 31:10-31 woman'. If there are attempts to apply this text, then it would cause African men to be like those Chinese men that applaud women.

O'Donovan (2006) gives us some high lights concerning women in modern Africa and the church. He points out how the role of women in society and especially the role of women in the church is a subject of considerable discussion in modern Africa. To him, he sees that much of what is affecting the current trends affecting women is from the impact of western culture. His thrust is on the other hand is about the ordination of women but what needs to be delved into is how the western culture has to a greater extent affected the African attitudes towards women's liberation.

African societies need to come out and empower women. They need to enjoy the same rights as men. If completely done, then imbalances and inequalities would be no more. Morrison (1999) notes that in the past, laws and policies have been used by governments to promote and reinforce discrimination against women leading to women having limited employment opportunities. He emphasizes that most women are underrepresented in the labour market, especially in high status jobs in that official policy is often non-discriminatory but in reality, the jobs are normally given to men. He also confirms that little attention was given to women's education, advancement or participation as leaders and decision makers. Some laws even had the effect of reducing women to minors; some would be excluded from owning family property after the death of the husband since some of the inheritance laws favoured the eldest son or other male relatives of the man. Morrison, however, does not delve into how this unfortunate incident is being redressed in Africa. To what extent is the inequality and discrimination handled in Africa today? What is the reality today? All these need to be addressed for the purposes of liberating women. Thus there is need to empower the women in this 21st century than ever before if Africa and the world is to promote development.

Grudem and Asmus (2013) write about the freedom for women as well as men where they affirmed that if one is realize greater prosperity women should be given freedom. After all, human beings were created in the image of God. However, not much has been exposed on the relevance or implications for such in Africa since it is a book about the poverty of nations including Africa as a continent. The woman in the book of Proverbs shows that she is instead with freedom which Grudem & Asmus are talking of. Freedom is needed at least for those that suffer under the harsh conditions and circumstances of men (husbands) where they are like slaves. They further raise the idea of raising and nurturing children which the Proverbs' woman' is also praised for. The raising of children is seen as a God-given responsibility. And, the raising of children of the 21st century leaves a lot to be desired. They also advance the point of economic freedom for women including the freedom to start and own businesses, to own property, to inherit; to buy and sell or negotiating contracts, travel and relocate anywhere. However, in the African setting, not many women can do all these. We see that the woman in the text can 'fit' in the nature of the woman being promoted by these authors but due to poverty and economic hardships and traditions that hamper women; this may not be fully enjoyed.

Walt (2008) comments on the "Proverbs 31 woman" but more so, giving examples of the rediscovery of marriage as God wishes it to be where mutual equality is stressed. Also, he notes that an ideal woman accepts full responsibility for a wide variety of duties. However,

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Africa and the world at large have a litany of domestic challenges where the good attributes of the woman in the text don't match. Thus mutual equality is significant if Africa is to develop. Men and women need to work together toward developing themselves and the communities surrounding them. Inequalities have instead brought challenges toward any social economic advancement.

Methodology used

This work employed various methods. First, questionnaires were used to obtain data. Forty questionnaires were sent out to theology students and staff at the institution. For the questionnaires Yuko & Onen (2009) note that 'they are very suitable if the population is literate. Population is large and time is limited and information needed can be easily described in writing.' Interviews were also conducted to obtain data. Yuko & Onen (2009:90) remind us that interviews are purposely to collect information that cannot be directly observed or are difficult to put down in writing. That it is also to capture the meanings beyond the words'. These were especially for particular senior religious leaders. All these respondents were from different parts of East Africa and Sudan. They worked in different schools and other institutions and churches. Others worked with groups of women like Mothers' Unions which promotes Christian marriage in the Church of Christ among other things. African Bible and Commentary, Application Bible and other relevant text books were consulted.

Implications of Proverbs 31:10-31 for African woman on development

The following section is a discussion and presentation of respondents on the implications and meaning of Proverbs 31 as far as development is concerned in Africa. These were some of the implications drawn: wisdom from the Lord, a liberated woman, helping the needy, and stewardship of time and promotion of a good family environment

Wisdom from the Lord

The crux of the matter in the text under study is that she is a woman who feared the Lord. The fear of the Lord is the beginning of wisdom (Proverbs 1:7). Africa needs women who fear the Lord, who put God in the first place for the purposes of any development and general living. Atkinson (1998) says: what we have is a demonstration of what the life of Wisdom herself would like, were she to manage the home...the wisdom of God is here expressed in the creativity, responsibility and artistry of managing a home, providing for the needs of others, and taking a stand on the side of the poor. When wisdom is at home, she takes trouble over her work, is diligent and hard-working, prudent and generous, loving and creative. Wisdom embodied, Wisdom lived out, Wisdom at home!' In other words, the entire Proverbs 31 is about the wife of noble character- wisdom at home. It is a vivid acrostic poem of virtues of an excellent wife.

Liberated Woman

Though the Old Testament is largely patriarchal in nature, Proverbs 31 provides us with a different scenario where there is freedom for the woman as well as man. "If a nation truly wants to move from poverty toward greater prosperity, it must insure that all of the freedoms... are available to women as well as to men (Grudem & Asmus, 2013: 292). We see a liberated woman in Proverbs 31 doing all sorts of things. It is also realized that " the portrayal of the 'ideal wife' in Proverbs 31 shows she is someone who engages in various commercial activities in the public market place: " she considers a field and buys it; with the

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fruit of her hands she plants a vineyard...she perceives that her merchandise is profitable... she makes linen garments and sells them; she delivers sashes to the merchant” This means that women should have the same opportunities as men to hold jobs, to be educated, to be trained for careers, to inherit, and to own property or businesses”However, though it is seen to be in a patriarchal setting, the text presents the view that this is a marriage of equals (see Tichenor 2005:17). Some point out that this equality is surprising because the poem’s setting is a patriarchal society. However, other scholars observe equality in love is neither surprising nor unusual in Hebrew poetry, for the Song of Songs presents equality in love between the young man and young woman. Proverbs indicates home instruction and responsibility as equally shared by the father and mother (1:8; 10:1; 23:22, 25). Also, let us see this quotation as we conclude patriarchal related issue in this text: ‘what Lemuel’s mother is teaching him (his son) about a virtuous wife is in reality a verse-by-verse-repudiation of the system of male domination then in use (Walt, 2008:247)

Planning for the future

Furthermore, this family plans for the future by investing in the ancient equivalent of insurance policies and long-term financial investments. For example, the wife considers a field, buys it and from its earnings plants a vineyard, something that takes years of care before producing a crop (v. 16). These investments bring the family a sense of accomplishment and joy. Knowing they are secure financially gives this couple an exuberance, confidence and generous spirit (v. 20). This family’s wealth comes from honest labour and diligence, and probably because its members fear the Lord. The woman provides ample clothes (even double layers) for her household and servants for the winter (v. 21). Arguably, a woman’s primary psychological needs are love and security (see Eph 5:33). This Proverbs 31 woman feels so secure in her marriage and in her family’s financial standing that she faces the future with laughter (v. 25). She is also a woman who helps the needy. “She opens her arms to the poor and extends her hands to the needy. She is not holding on tightly to what is rightfully hers. She is sharing the fruits of her labor with those in need. Her charity does not end with a kind word or a promise to pray for others; it’s more than a passive activity. Her helping may involve physical giving – food, clothing, other goods or it may include giving spiritual food to those who are poor in spirit, spiritually poor and needy, and who hunger and thirst after righteousness” (Woman Of Noble Character, 2018).

A good relationship and cooperation in the family

Yet another implication is that the marriage picture presented in Proverbs 31:10–31 shows no sign of physical or emotional abuse. Modern research sheds light on the partners in an abusive marriage (see McCue 1995:108–109). The traits of an abuser include low self-esteem, a belief in male superiority, and the tendency to blame others for his actions, a pathological jealousy and a refusal to believe that his actions may have negative consequences. An abusive man is possessive of his wife’s time; he tends to be jealous. Significantly, the husband of the Proverbs 31 woman shows none of these traits. Likewise, modern research shows that an abused woman also may have some distinctive traits. For example, an abused woman may adopt a strategy for coping with abnormal and unusually frightening experiences (Wexler 2003:46). Her strategy likely involves silence, denial, passivity, instant obedience, no

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dialogue, isolation and minimalising herself. She adopts an attitude of learned helplessness (see Clarke 1986:46). Significantly, the woman of Proverbs 31 shows none of these traits

Stewardship of time

In an African setting, there is a lot that can be learned from the text. For instance, early rising (31:15) is vivid in her programs. All other activities in the poem are done one after another and well planned for. Africans need to borrow a leaf from such a setting. It is common knowledge that Africans have baptized 'time' *African time*. This is in comparison to the Western world where time is strictly kept as a value. Let us see the example of *Lawino* the wife of *Ocol* who ridiculed the husband who had embraced serious time keeping by saying:

*Time has become
My husband's Master.
It is my husband's husband
My husband runs from place to place
Like a small boy
He rushes without dignity.*

The picture created here is that of a human being who is a slave of time. To be seen rushing and dashing for appointments is equivalent to loss of respect and one is perceived to be behaving like a small child. The above poem also shows how time keeping phenomenon is very unusual in the continent. This scenario has forced modern Africans to come up with different time concept called *the African time*. The African time has been developed to help cushion Africans in regard to time keeping. ...in Kenya for example when an event is being planned, the organizers will indicate when the event will be but in their actual program, the event would be scheduled to start after an hour or so...this is therefore a proposed program which is communicated to invited guests while the organizers keep a separate program which is 'the actual program'. (Okot p'Bitek: 1966:91) Though *Ocol* had become 'westernized' in relation to the concept of time, we need to say that time is time; there is no African or European time! Even today, the 21st century woman (and others) needs to promote and respect the stewardship of time in their activities.

Conclusion and Recommendations

The acrostic poem about the "Proverbs 31 woman" still remains relevant for a past, present and future generation of an African Christian woman- and of course the whole world as far as development is concerned. For a Christian woman to be relevant in today's Africa, the Wisdom of God is paramount. The "Proverbs 31 woman" excelled because of the Wisdom of God expressed in the creativity, responsibility and artistry of managing a home, providing the needs of others and above all taking a stand on the side of the poor. It is "Wisdom embodied, Wisdom lived out and Wisdom at home". Atkinson (1998:169). As a recommendation, for those men who are still 'buried' in their African family and marriage traditions that suffocate women's advancement, they need to borrow a leaf from the ideal wife and need to work towards a better family that is a prerequisite for any development. These attributes need to be promoted in Africa where we still live in poverty. Women should be released and empowered for the purposes of building a home and societal values that will live on for posterity.

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