



CONCEPT PAPER: EMPOWERING VULNERABLE WOMEN THROUGH BET MODEL

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Executive Summary

The Beulah Mission Center of Oklahoma – hereafter referred to as BMCOK – proposes the adoption of the Belong, Embrace, and Transform (BET) model geared towards impactful fulfilment of the key rudimentary needs, as theorized in the Maslow’s Hierarchy of Needs, in order ensure that women feel accepted and valued in the society for them to effectively play their roles as primary caregivers, leaders, and career-persons. Based in Tulsa, Oklahoma, the organization mobilizes resources to provide targeted help to vulnerable families and women undertaking activities such as counselling, sharing, and caregiving to offset traumatic experiences. In effect, women get a safe space for belonging thus enabling them to fully embrace their identities and get motivated to fully transform their lives. To achieve this, the mission focuses on a number of objectives as listed below.

- a. Develop a platform where every woman feels unconditionally accepted in order to inculcate a sense of belonging and self-realization.
- b. Create resilient, tolerable, and adaptable communities by offering pastoral counselling and mentorship among vulnerable women.
- c. Undertake informal and formal skill-building activities to build capacity for financial sustainability and holistic well-being.
- d. Conduct extensive need assessments among women in the community and collaborate with partners to address the identified skill gaps.
- e. Raise awareness regarding the challenges facing women to buy in other interested actors into the BET program’s support system.
- f. Record and present the experiences of healed women in order to help heal others through testimony.

- g. In the long-term, establish a center for skill development, capacity building, and mission activities among vulnerable women and girls

The Founder – Faith Wambugu – gets her inspiration from lived experiences as a medical chaplain, a seamstress since childhood, and a pastor besides being a certified specialist. She believes in the metaphorical stipulation of the “Faith of a Seamstress” which fundamentally underpins the seamstresses’ efforts to create functional and fashionable garments from scrap. She further bases her work from the biblical insights of Tabitha (Dorcas) who used scrap to make garments for the widows and the less fortunate in the City of Joppa. In the same light, Miriam’s actions as a dancer, a motivator, and a caregiver inspires her journey towards restoration of lives.

In addition to this, BMCOK operative framework is grounded on sound theoretical frameworks including the Abraham’s Maslow’s motivational theory which stipulates the need for humans to belong in the society and occupy their rightful social space. In essence, the architecture and the conceptual formulation of the Maslow’s motivational theory, in part, informs the development of the BET model. In addition to this, BMCOK firmly believes in the potential of transformation leadership theory which is anchored on four dimensions which include idealized influence, intellectual stimulation, inspirational motivation, and individualized consideration all of which have been comprehensively discussed in this concept paper. Our activities, initiatives, programs, and partners have also been discussed

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1.0 Introductory Statement

1.1 Overview and Background of Beulah Mission

My journey began with the establishment of Beulah Mission Center in Kenya (BMC) in 2004. Building on the experience at BMC, I established the Beulah Mission Center of Oklahoma (BMCOK) having realized that the challenges that women face as the primary caregivers, given their high propensity to take care of their children, are universal in nature. BMCOK was, therefore, established as platform through which vulnerable women would be empowered and supported to meet their psychological, financial, and social needs. This transformation manifests the Parable of the Mustard Seed in Mathew 13: 31-32.

“The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”

Just like the smallest seeds germinate and grow into large plants that provide homage to the birds of the air, BMCOK continues to grow in terms of its conceptual framework and the geographical reach. In 2004, BMC started as a humble effort to impart technical and transferrable skills on vulnerable Kenyan women raising children with disability. When my husband and I relocated to the USA in 2007, our passion for community service and commitment to ministry persisted. We, therefore, established the Tulsa International Fellowship to widen our spiritual and social impact in Tulsa. At the height of the COVID19 crisis in 2020, BMCOK established a program referred to as Belonging, Embracing, and Transforming (Be BET) to provide a safe community, pastoral care and skill-building activities. During this period, the mission played a critical role in connecting, caring, and spreading word of hope to make life better regardless of the prevalent challenges at the time. My daughter – Vivien Wambugu – and I took the initiative to sew masks

to support the war against the virus. At this point in time, this document proposes to develop BMCOK into a long-term mission dedicated towards bringing wholesome empowerment to those in need through Christ-like acts of compassion.

1.2 BET Framework

The “Be BET” program is designed to enable women find their respective purpose in life in order to realize full potential. This framework employs three dimensions which include Belonging, Embracing, and Transforming. The concept is inspired by the story of the bleeding woman in Luke 8: 43-48.

1.2.1 Belonging

In this dimension of BET, BCMOK seeks to create an environment where women feel accepted by the community regardless of their respective social, mental, and financial situations. This effort is rationalized by the deep-seated understanding that, despite the progressive legal and socio-cultural reforms that have been undertaken over the years to achieve women empowerment, vestiges of retrogressive patriarchal ideals remain informally entrenched in our day to day lives. Even in advanced societies such as the American, subtle biases tend to significantly cripple women’s confidence which is key in family and community leadership. At the workplace, women labor remain undervalued evidenced by the huge pay gaps that still persist on a global scale.

In developing societies such as Kenya, authorities have made efforts to increase girl child’s access to education, but vices such as early marriages, teenage pregnancies, and poverty exacerbate the rate of girls dropping out of school. Whereas the relevant authorities have enacted policies and laws to curb gender violence against women, domestic violence still prevails with

utter impunity. Widows and unmarried daughters face obstacles that marginalize them from fair property inheritance thus creating a systematic economic disenfranchisement. Dismal political representation among women remain dismal despite legislators passing laws that require irreducible minimum representation in social and political organizations. In essence, the discrimination meted on women, especially those in the low social and economic cadre, undermines their sense of belonging.

In Luke 8: 43-48, the society had stigmatized the bleeding woman for 12 years to the extent that she was required to live in the outskirts of the city. In the society's cultural perspective and according to the Jewish law, her condition made her unfit to mingle with other people in the community for she belonged nowhere amongst them. However, as a strong woman of faith, she gained courage and pushed through the crowd holding on to the belief that, if she touched the cloak of Jesus, she would get healed. The stigma meted on her evidences the fact that suffering comes before healing. However, when the victim heals, this suffering is a lived experience which embodies an opportunity to help others through the process of healing. On the other hand, the faith she had in Jesus activated a ray of hope and a new sense of belonging. In keeping with these teachings, BCMOK combines pastoral guidance, skill-building activities, and sharing to rejuvenate the faith of vulnerable women in the society in order to reactivate their inherent power of self-determination to view themselves not as victims, but as worthy contributors in their respective communities. Importantly, our long term goal is to get directly involved in the lives of vulnerable girls from the early childhood education in order to instill hope and confidence. This way, such girl will acquire the necessary skills and attributes that would enable them to occupy their rightful space within the society and ably play their roles because a woman's contribution is undoubtedly irreplaceable.

1.2.2 Embracing

The second dimension of BET is grounded on the conviction that, when a woman acquires a sense of belonging and feels worth to occupy a given space within the society, she fully embraces her true identity and sets forth to make impactful contributions towards its growth. In fact, BMCOK departs from a preliminary understanding that a woman cannot effectively take care of their families if they do not feel valued at an individual level. The adage, “*you cannot pour from an empty glass*” stipulates the fundamental need to ensure that one’s emotional, spiritual, and mental wellness is in order before proceeding to take care of others. In other words, women must be full from the inside in order to make a meaningful impact to others and in an attempt to fill others. The concept of BET, therefore, emphasizes on ensuring that women fully embrace and feel proud of themselves as wives, daughters, and professionals among others. In the story of the bleeding woman, upon being healed, she embraced her health and engaged with other people in the community without shame. Her restored identity rejuvenated a new sense of purpose as she did not view herself as an outcast anymore. Our empowerment activities seek to achieve this important outcome to the extent that vulnerable women feel worthy to play their role without stigmatization or discrimination.

1.2.3 Transforming

The third dimension draws its philosophical and conceptual episteme from the fact that when we are healed, we become healers and better providers. When one is relieved off his or her suffering, s/he becomes a living testimony that can positively influence how others perceive their situations. Upon healing, Jesus said unto the woman “Daughter, your faith has healed you. Go in peace and be freed from your suffering”.

2.0 Who We Are

2.1 Mission

To foster wholesome empowerment for vulnerable women in the community by providing a space where they can belong, realize and fully embrace their self-worth, and transform into new beings through skill-building, sharing, and education among other activities.

2.2 Vision Statement

Our vision is to establish BMCOK as the safest platform where any vulnerable woman can be accepted unconditionally and get emotional, mental, and financial restoration on her journey toward becoming what God created her to be through empathy, love, and trust. Any woman seeking emotional solace will instead receive an open-arm embrace of other healed women that will walk along her through the darkest nights until life reveals the early light of the dawn.

2.3 Objectives

- h. Develop a platform where every woman feels unconditionally accepted in order to inculcate a sense of belonging and self-realization.
- i. Create resilient, tolerable, and adaptable communities by offering pastoral counselling and mentorship among vulnerable women.
- j. Undertake informal and formal skill-building activities to build capacity for financial sustainability and holistic well-being.
- k. Conduct extensive need assessments among women in the community and collaborate with partners to address the identified skill gaps.
- l. Raise awareness regarding the challenges facing women to buy in other interested actors into the BET program's support system.

- m. Record and present the experiences of healed women in order to help heal others through testimony.
- n. In the long-term, establish a center for skill development, capacity building, and mission activities among vulnerable women and girls.

3.0 Our Scope and Rationale: Why the Woman?

4.1 Providing Targeted Support

In light of the world's realities, BCMOK acknowledges the universality of human challenges which do not only affect women, but also men. This begs the question as to why our organization specifically limits its scope to addressing the challenges facing vulnerable women. Why the woman? To start with, BCMOK addresses itself to the historical realities of patriarchal ideals which tend to expose women to unique systemic, socio-cultural, and political challenges. In principle, therefore, it is absolutely not the express objective of the mission to exclude other demographics, but rather to address the challenges of the gender which research and data suggest that it requires targeted support for us to attain equity in the social landscape. Sentimentally, my focus on women resonates with my personal challenges as a girl child and my journey overcoming these adversities. These personal experiences have infused me with an inclination towards addressing the challenges that uniquely impact women, such as stress from single motherhood, absent fathers, and the general burden of caregiving, thereby affecting the female demographic disproportionately.

4.2 Women Education Helps the Entire Family and Community

The adage, "educate a girl, you educate a whole community" underscores the powerful ripple effect that positively impacts communities when they empower their girls. In other words, it

asserts that empowering a girl meaningfully benefits the whole family and the community at large. Proverbs 31: 10-31 alludes to this fact where it praises the noble attributes of a virtuous woman who develops her understanding. According to the Bible, a woman that seeks and gains wisdom cultivates blessings both for herself and far beyond. The bible denotes,

"Who can find a virtuous woman? For her worth is far above rubies... She seeks wool and flax, and works with her hands in delight. She is like merchant ships; she brings her food from afar. She rises also while it is yet night and gives food to her household."

It implies that, when a woman gains knowledge, her skills do not only help her as a person, but also the entire household. In effect, communities are better nurtured if they ensure their girls are educated, of course, without negatively affecting the education of their male counterparts. The Bible then continues to adduce,

"She opens her mouth with wisdom, and the teaching of kindness is on her tongue." The impacts of her teachings are far-reaching - "Her children rise up and bless her; her husband also, and he praises her."

As such, an educated woman, also, provides guidance to her community to ensure they walk through the righteous path. We, thus, infer that empowering girls and women in general results to far-reaching and abundant benefits spiritually, socially, and financially. It enhances strong epistemic systems that cultivate credible ideals and values which guarantees the sustainability of families and their generations. In addition to this, empowered women tend to have fewer children composing a more sustainable and healthier family and secure high-income jobs thus breaking down the intergenerational cycle of poverty. This is coupled with the fact

there is a higher probability for educated mothers to value and support the education of their children until they succeed thereby cushioning against dropping out early and poor performance.

The far-reaching effects of empowering a woman manifests in the story of Ruth – a young Moabite woman whose fate landed her in a foreign land lonely and widowed. Ruth decided to follow her mother-in-law Naomi after the death of her husband with the aim of caring for her now that she was already aged and weak. When the two arrived in Bethlehem and because they had been left with nothing after the great famine, her mother-in-law said to her,

"Don't call me Naomi anymore. Call me Mara, because the Almighty has made my life very bitter."

Being the virtuous woman she was, she went out to the fields to gather grains enough to sustain her and Naomi. When Boaz came to the fields, he was impressed by Ruth sense of hard work and because Boaz owned huge pieces of land he ordered his men to leave more grain for Ruth to gather and carry home. Boaz then told Ruth not to glean in another field because he would provide enough grains for her. Boaz act of generosity empowered Ruth in a fundamental way and later on he married Ruth. From this union, Obed was born and later gave birth to Jesse the father of King David. Boaz act of kindness was a crucial moment of empowerment through which Ruth did not only take care of her mother-in-law, but also brought glory to her people.

4.0 Philosophical Framework

4.1 Faith of a Seamstress: Tabitha (Dorcas) the Dressmaker

The Faith of a Seamstress is a metaphorical representations that inspires the foundational work of the BMCOK. Drawing from my experiences as a seamstress, I understand the fundamental impact that the activities of a seamstress can have. In practice, a seamstress combines different

fabrics to create a warm and beautiful clothe. In the same way, the mission seeks to bring together different aspects of women capabilities in order to holistically improve their lives. The metaphor illustrates how the delicate work of a seamstress parallels BMC's goals - to carefully and practically tend to needs, foster self-esteem, and piece lives back together through compassion. The principle of “Faith of a Seamstress” is founded on the life and experience of Tabitha – also referred to as Dorcas the dressmaker who dedicated her life towards helping the poor. Dorcas came from a humble family living in the City of Joppa from where she learned to make dresses right from her childhood. Whereas she had become famous for her impeccable dressmaking skills, she opted not to solely do it for profit. While many looked down upon the poor in Joppa, Dorcas compassionately spared her time to collect scrap fabric and sew them carefully to make simple garments and cloaks for the poor. The symbolism in this act is that Dorcas collected broken scraps which could be deemed unusable and sew them into helpful garments. BMCOK mission seeks to sew different life dimensions that might not be working for vulnerable women and restore them into functional livelihoods. Nonetheless, although Dorcas’ kindness made her famous and the work spread far and wide, she did not seek praise but the poor people in Joppa talked of him and blessed her name. Dorcas believed that the welfare of others in the community mattered, not just her own. Unfortunately, Dorcas became ill and passed away and the entire Joppa mourned the loss of the selfless lady. Around the same time, however, Peter was in Lydda – a city near Joppa. When the disciples heard that Peter was in Lydda, they sent two men to him and urged him to come. When he went to Joppa, all the windows that Dorcas had made the lobes for cried as they showed them to Peter. The bible says,

“Peter sent them all out of the room; then he got down on his knees and prayed. Turning toward the dead woman, he said, “Tabitha, get up.” She opened her eyes, and seeing

Peter she sat up. ⁴¹ He took her by the hand and helped her to her feet. Then he called for the believers, especially the widows, and presented her to them alive. ⁴² This became known all over Joppa, and many people believed in the Lord. ⁴³ Peter stayed in Joppa for some time with a tanner named Simon.”

Having been raised from the dead, the story of Dorcas not only confirms the Lord’s mercy upon those who glorifies him, but also elevates the concept of “Faith in Action”. In essence, Dorcas knew that faith without action is dead, yet she understood that work without faith gained no favor from God.

4.2 Concept of Scrape

The concept of scrape is at the core of BMC’s transformative agenda through which women’s lives restored by taking advantage of their strengths to cancel out the challenges they face. In the story of Dorcas, the leftover fabrics found new significance in the hands of a passionate, skilled, and empathetic seamstress who envisioned to touch the lives of the less fortunate in the society. She pieced together what remained in order to develop a functional garment that would help the window feel rejuvenated and loved. The idea in this scenario is that, in the hands of faithful hands of Dorcas, the scrapes were rewoven into a precious garments although the leftovers would normally be discarded. Using what good had remained from the garments, Dorcas would not only ensure the windows are warm, but also restore their dignity in society. The BET model, therefore, undertakes sharing circles in which people reflect on their life journeys in order to reveal their challenges and their lives’ remnants which can be refashioned into new beginnings. By thoughtfully listening to the positive aspects of what is remaining in each of the individuals in the sharing circles, the members can weave a strong fabric of hope amidst the darkest situations they go through. In principle, BMC holds the view that, just as the scraps make a beautiful

garment in its wholesomeness, so can the lives of the broken women intertwine to form a strong group from which each of them can draw strength and restoration. As such, our value proposition is to the effect that the mission will work to nourish each woman's life by taking advantage of the remaining fragments of light amidst challenges to provide solace and engender restoration on the compassionate and skillful hands of the seamstress.

4.3 Nurturing and Providing: The Story of Miriam

The story of Miriam, further, forms our biblical philosophy and understanding about the role the BMC should play in the process of restoring the lives of the broken and less privileged women in the society. In Exodus 15:20, Miriam led women in worshiping and thanking the Lord for seeing them through the Red Sea. Miriam says,

"Sing to the Lord, for he is highly exalted. Both horse and driver he has hurled into the sea."

The song was meant to celebrate the victory of the Israelites against the oppression by the Egyptian in the red sea. Her role as a singer projects the role of women as motivators and but more so as leaders in the society considering that she was also conferred with the role of taking care of Moses when he was left in river Nile in Exodus 2:4. As a nurturer and provider, Miriam also provided water to the Israelites in Numbers 21:16-18. This does not only show her motherly care and love, but also the source of sustenance during difficult times. The BET model argues that, when people heal, they stand a chance to heal others and restore them from pain. BMC seeks to restore women's lives so that the world can benefit from the nurturing and caregiving role of women in the society by taking care of each other and also their children. Given the plight of women in a toxic patriarchy over the years in the past, we believe that having broken women

raising their families would only make the situation worse. In light of this, therefore, it is understandable that when women bring up their children in a state of mental stability and prosperity, we shall have a new age of men that value, respect, and support women to play their roles more effectively.

5.0 Theoretical Perspectives

Our biblical and theoretical perspectives are the indispensable twin anchors that provide a strong conceptual foundation for our activities. BMC operates on three theoretical frameworks including transformational leadership, servant leadership, and the motivational theory ingrained in the hierarchy of needs.

5.1 Transformation Leadership

In the realm of organizational and social systems, transformational leadership incorporates four fundamental dimensions that inform the qualities of a good leader which include.

- Idealized Influence
- Intellectual Stimulation
- Inspirational Motivation
- Individualized Consideration (Asmal, 2019)

These dimensions are as represented in the figure below.

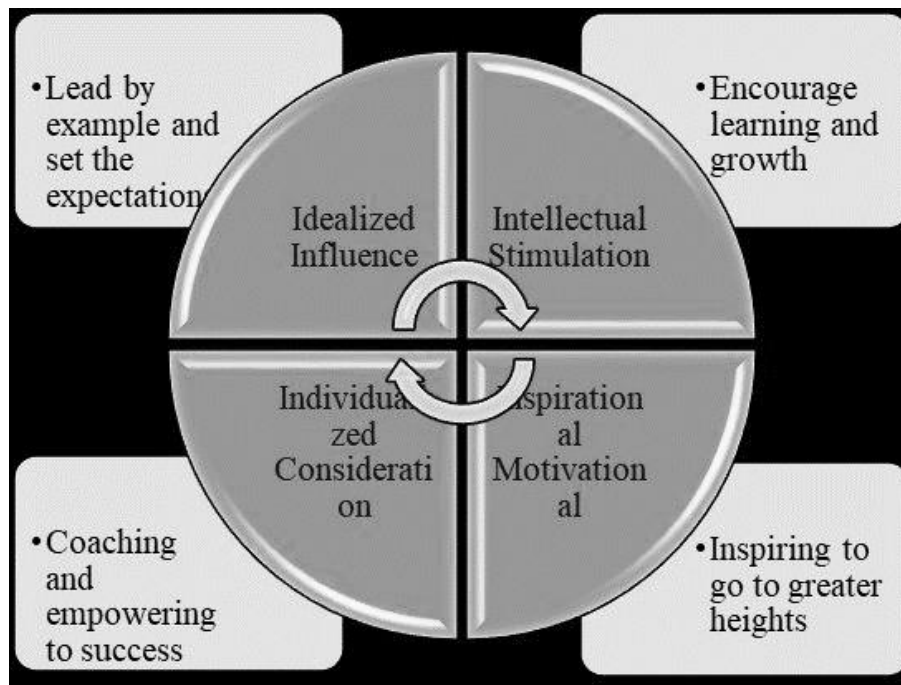


Figure 1: Dimensions of transformational leadership (Alzoraiki et al., 2018)

We believe that women in their quest to discharge their primary role as caregivers with a high propensity to take care of their young ones are leaders in their own right both within their households and the community at large. BMC seeks to impart women with four key dimensions of leadership in order to help nurture a more sustainable society. To start with, the mission seeks to impart idealized influence on the women we restore so that they use their stories to proof that transformation can actually take place. In principle, idealized influence is a dimension that requires leaders in the society to act in an ethical matter to the extent that the followers want to emulate them and follow their steps (East, 2019). Based on the primary stipulation of BET in which the healed people become healers and providers, we undertake activities that impart strong value systems on less-privileged women in order to transform them into agents of change not only for their families, but the society at large.

BMC, further, adopts the dimension of inspirational motivation which according to Inam (2019) refers to the articulation of futuristic goals that challenges our members to adopt a strong sense of optimism in the face of adversity. While our focus is to partly reinforce morale among our members as they deal with their personal challenges, we believe that this imparts inspirational motivation as a value system which the healed women can pass down to their families, neighbors, friends, and the society in general. Why is this important? The earlier discussion regarding the patriarchal oppression meted on women is a true manifestation of how toxic environments can negatively impact on the morale of women and the capacity to develop their capabilities. As such, we believe that transformational leadership will fundamentally reinforce the general morale among our members and impart it in their value system for future application.

Intellectual stimulations makes reference to a person's clamor to challenge conventional ways of thinking in order to come up with innovative and progressive ways of solving challenges (Wiltshire et al., 2018). In light of this dimension, transformational leaders are encouraged to ensure that their leaders think outside the box and endeavor to become problem solvers rather than complaining and playing victims. Our training activities play this role perfectly where women are taken through seamstress courses to develop their knowledge base and provide ways through which they can enhance their skills, passion, and creativity to develop fashionable and functional garments.

While transformational leadership is concerned with groups, it further acknowledges the unique nature of each person's challenges, strengths, and needs. Individualized consideration requires that people's unique circumstances are taken into consideration in order to tailor activities that specifically address the existential issues in the life of the person involved (Northouse, 2022). To address ourselves to this dimension, BMC undertakes occasional individual counselling sessions

to assess the progress of each member and deal with the existing challenges at the time in order to foster progress and eventual restoration.

5.2 Abraham Maslow's Human Motivation Theory

The Abraham Maslow's hierarchy of needs which are at the core of human motivation alludes to the existence of various needs which motivates a human being to be devoted to their work.

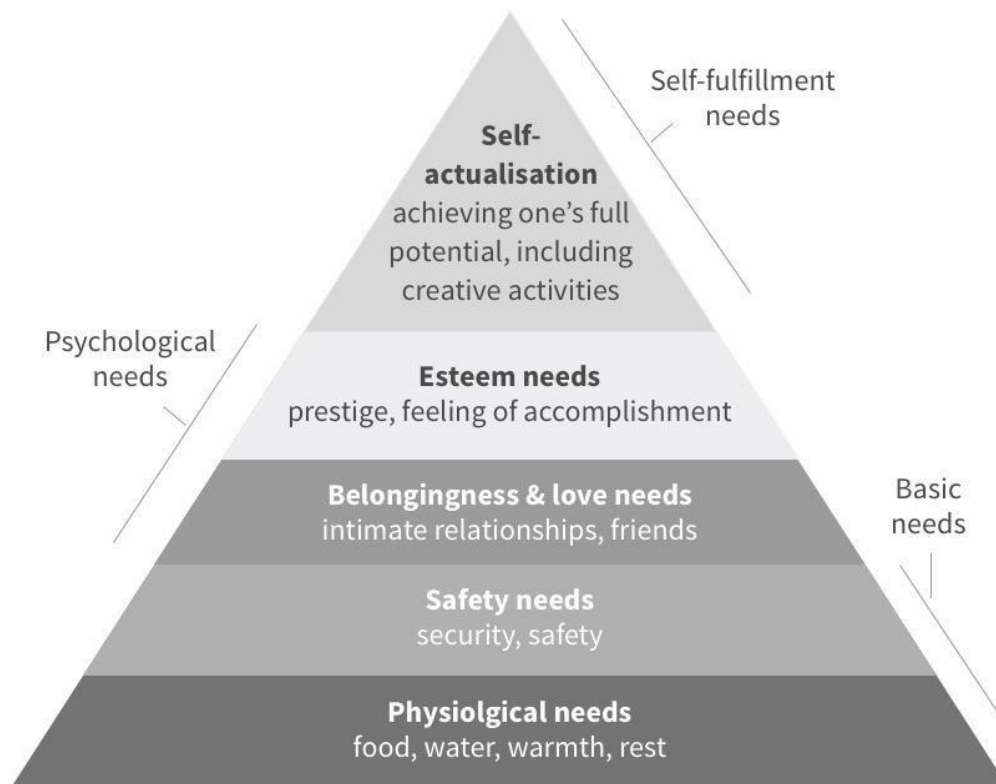


Figure 2: Abraham Maslow's hierarchy of needs (Hysa et al., 2020)

BMC seeks to address most of these needs in order to promote all-round restoration of less privileged women to make them sustainable in their day-to-day lives and the quest to bring up their families. Maslow indicates that at the lowest level of needs are the physiological needs which include food, water, and warmth among other things which are directly related to the physical sustenance of an individual (Mashkovich & Maslow, 2018). By imparting skills on

women in regard to activities such as sewing, we empower them economically in order to ensure they can satisfy these basic needs for themselves and their families. In addition to this, our counselling, sharing, and interaction sessions are meant to impart a sense of belonging in the society by shedding out the shame and isolation among the affected women. As such, BMC takes pride as being a community where individuals can feel accepted. With the combination of both economic and social empowerment, our members will embark on an indispensable path of satisfying their esteem and self-actualization needs.

6.0 Activities and Initiatives – Action Plan

6.1 Activities

- Undertaking skill-building sessions where women are equipped with skills such as sewing to provide financial security and provide an avenue for rechanneling their frustrations.
- Providing clinical pastoral care necessary for the development of personal identity, self-esteem, and a strong Christian foundation.
- Building relationships among members in order to forge a strong support system which precipitates acceptance and a sense of belonging in the community.
- Undertake workshops, conferences, and meetings that are geared towards reinforcing the participants' strengths and offsetting their weaknesses.
- Creating awareness about the work, vision, and objectives of BMCOK in the community.

6.2 Strategies

- Connect needy women with economic and social opportunities to foster self-realization, care, and growth.
- Christian-based educative programs which focus on imparting holistic self-care.

- Applying community-based assessments to understand the gaps that exist within the community and identify the people who require assistance.
- Leverage digital channels in the quest to popularize the BMCOK vision and aspirations in the community.
- Develop a physical training center where women can undertake different courses, receive assessment, and get certified to work as professionals in their respective areas of specialization.
- Organize, lobby for, and undertake volunteer activities as part of our corporate social responsibility to the society at large.

7.0 Partners and Collaborators

Cognizant of the nobility and the challenging nature of the goals set out by the mission, we forge vast affiliations to create an extensive and diverse support system incorporating both individuals and organizations alike. Simple Seams has partnered with us to provide exceptional support on a myriad of objectives. The company does not only donate significant sewing time, but also finished products - a charitable ensemble through which BMCOK raises funds by selling the items to support children with tumultuous diseases and disorders. The mission further partners with local businesses and beneficent individuals in the community to identify areas of needs and develop sustainable solutions to deal with the inherent challenges. With the vast collaboration, the mission engenders a synergistic relationship between the partners and the individual members in order to maximize their strengths and address the existent needs. The long-term goal is to link the members to estimable resources through intense networking in order to ensure their needs are met holistically while still creating a network that understands and spreads the tenets of its worth causes. We, therefore, call upon organizations and individuals that share in our values

to partner with us ideologically, financially, and spiritually, thus, assisting us in the uphill task of cultivating the lives of vulnerable families and instilling hope among disadvantaged women in the society.

8.0 Getting Involved

- a. We, first and foremost, call upon all who share in the beauty of our dreams to regularly pray for the mission and its leadership as part of providing spiritual support.
- b. Donate time and resources to undertake some of our activities such as sewing items which we, in turn, donate or sell in order to raise funds to support our key objectives.
- c. Help us expand our reach by identifying people in the community who might need financial, moral, and psychological support through counselling.
- d. Offer direct help to needy women and families in the community by funding our initiatives or providing professional services such as counselling.
- e. Attend our conferences, activities, and workshops in order to learn more about our initiatives and develop capacity to help others. Through the workshops, we endeavor to engender a multiplying effect on our overall impact as a mission.

9.0 BET Research Proposal

9.1 Research Title and Background

The development and implementation of the BET model is a key undertaking the operation of BMCOK because it provides a theoretical yet scientific understanding of human suffering and the positive ripple effect that emerge after healing. In light of this, it is fundamentally vital to undertake a scientific evaluation of its effectiveness in leading interventions. The title of the research is, therefore, as follows.

Evaluating the Impact of the Beulah Mission Center of Oklahoma: An investigation into the effectiveness of Belonging, Embracing, and Transforming (BET) model in cultivating the lives of vulnerable women and families in Tulsa Oklahoma.

9.2 Research Objectives

- a. To determine whether there is a significant positive impact on the sense of belonging, self-worth, and the general support among vulnerable women in Tulsa Oklahoma.
- b. To evaluate the impact of the BMCOK activities on skill-development and capacity building.
- c. To investigate the program graduate's commitment towards volunteerism and community development after they have undertaken the program.

9.3 Research Questions

- a. To what extent does the BET model impact vulnerable women in Tulsa, Oklahoma in terms of their self-esteem, belongingness, and the social support system?
- b. Is there a significant positive impact on the skill set of the women that undertake the BMCOK program?
- c. Do the program graduates advance their volunteerism to help community development and transform others?

9.4 Research Hypothesis

A research hypothesis is a researcher's pre-conception of what could be the possible outcomes of the research in response to the research questions. In this regard, the research hypotheses are as follows.

- a. There is a significant effect on the self-esteem, belongingness, and feeling of better social status/support after undertaking the BET intervention.

- b. Women who undertake the BMCOK program gain helpful skill set which can sustain them financially and lead to better mental status.
- c. BMCOK program instils a significant commitment to volunteerism hence leading to a multiplier effect where the healed individuals become healers.

9.5 Methods

The research will apply a mixed-method research design which incorporates both quantitative and qualitative approaches to answer the research questions and hence achieve the stipulated objectives. Considering the fact that the research seeks to determine the impact of the BMCOK programs, the participants will be evaluated both at the point of entry and the exit using standard scientific scales to assess the level of belongingness, ability to cope, the feeling of social support, and general satisfaction with their lives. The quantitative data will then be analyzed using the independent t-test and measures of central tendency to determine whether there is a significant difference in the aforementioned levels before and after the program. Qualitative data will be collected using in-depth interviewing to get opinions and experiences of the participants before and after the program. This data will be analyzed using thematic evaluation of patterns and triangulation to achieve a detailed understanding of the participant's transformation

9.6 Potential Impact

The findings of this research will help in advancing the BET model to develop it into a standardized and holistic tool for intervention among vulnerable women and families. Importantly, it will make fundamental epistemic contribution regarding the effectiveness of faith-based interventions which seeks to empower people experiencing unique challenges such as caring for families with disabled dependents.

10.0 References

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