

**NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY**

**An Evaluation of the Women's Ministry
Programs in Kenya Assemblies of
God Church-Buruburu**

BY

Susan Odhiambo

*A THESIS SUBMITTED TO THE GRADUATE SCHOOL IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS IN CHRISTIAN EDUCATION*

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PROGRAMS IN KENYA ASSEMBLIES OF
GOD CHURCH - BURUBURU


BY
SUSAN ODHIAMBO

A Thesis submitted to the Graduate School in partial
fulfillment of the requirements for the degree
of Master of Arts in Christian Education

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Student's Declaration

AN EVALUATION OF THE WOMEN'S MINISTRY PROGRAMS IN
KENYA ASSEMBLIES OF GOD - BURUBURU

I declare that this is my original work and has not been submitted to any other College or University for academic credit.

The views herein presented are not necessarily those of Nairobi Evangelical Graduate School of Theology or the Examiners.

Signed _____
Susan Odhiambo

July, 2010

ABSTRACT

This study was an evaluation of the programs of Kenya Assemblies of God Women's Ministry (KAGWM) in relation to relevance with the ministry's objectives and the needs of the women represented. The purpose of the study was to evaluate the relevance of the programs offered by KAGWM with its objectives and the needs of the women.

The objectives of the study are: to establish how the programs offered by the KAGWM assist the women in meeting their ministry objectives; to determine how the programs of KAGWM relate to the needs of the women and to realize how the programs equip women to become mature Christians.

The findings and recommendation of this study will serve as a guide to the KAGWM leaders in evaluating how their programs are related to the objectives of the ministry.

Qualitative research paradigm is used in this evaluation since it required the aspect of describing how the program imparts the members. The researcher used purposeful sampling in selecting the interviewees. The reason for purposeful sampling was to get women who were actively involved and would give useful information. The instruments used were interview guides that had open-ended questions as seen in appendix 1 and 2. In order to develop the instrument the researcher considered the objectives of the study.

The findings revealed that the programs of KAGWM were formulated to attain the ministries objectives. No ministry objective was left without a channel in order to be realized. The finding also viewed that the needs of the single ladies were not being considered.

In view of the above aspects, the leaders of the KAGWM should re-examine the objectives of the ministry to see if they can come up with some that can help build the morale of the women. The KAGWM leaders need to formulate a program that specifically deals with the needs of the single ladies in order to have all the needs of the women met. The leadership of KAGWM should have a representative from all the groups.

TO

God Almighty who has by His grace enabled me to come this far, my loving husband Timothy and my children Mike, Nike, June and Jeremy who have supported me in prayers and much needed moral support.

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ABBREVIATIONS

KAG: Kenya Assemblies of God

KAGWM: Kenya Assemblies of God Women's Ministry Buruburu

WM: Women's Ministry

TABLE OF CONTENTS

ABSTRACT	iv
ACKNOWLEDGEMENT	vi
ABBREVIATIONS	vii
LIST OF TABLES	x
CHAPTER ONE	1
INTRODUCTION	1
Problem Statement.....	2
Purpose of Study.....	2
Significance of Study.....	2
Research Questions.....	3
Limitation.....	3
Delimitations.....	3
CHAPTER TWO	5
LITERATURE REVIEW	5
A Woman as a Home Maker.....	5
Care to Husbands and Children	6
Roles of Women in Church Ministries	8
The Women’s Ministerial Role to Women’s Needs	10
Methodological Literature Review	14
CHAPTER THREE	16
METHODOLOGY	16
Entry.....	16
Design	16
Rationale of the Program	17
Description of KAGWM.....	17
Population	19
Sampling	19
Instrument Design and Data Collection	20
Validation of Instrument.....	21
Data Analysis.....	22

CHAPTER FOUR.....	23
DATA ANALYSIS AND INTERPRETATION.....	23
The Logical Contingency between the Ministry Programs and the Objectives.....	23
Relevance of Programs to the Ministry Objectivesas seen by the Different Groups	26
The Relationship between the Programs offered by the KAGWM to the Needs of the Women.....	28
CHAPTER FIVE	32
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	32
Significance of the Study	32
Conclusion	33
Recommendations.....	33
Areas for Further Research	34
REFERENCE LIST.....	35
APPENDICES.....	38
Appendix I: Interview Guide A for Members of KAGWM	38
Appendix II: Interview Guide B for Leaders of KAGWM.....	39

LIST OF TABLES

Table	Page
1: Population and Sampling	20
2: Level of contingency between intended transactions (programmes) and outcomes	25
3: The relevance of programs to the Ministry objectives as seen by the different Groups	26
4: The Relevance of the Programs in Meeting the Needs of the different groups	28

CHAPTER ONE

INTRODUCTION

The Kenya Assemblies of God Women's Ministry (KAGWM) was introduced in Kenya in 1972 by a missionary called Mary Beggs. The parent body of the ministry started in 1925, when Etta Calhoun organized a group of women for intercessory prayer in Houston, Texas. Originally meeting for intercessory prayer for missionaries, the women quickly found practical ways to provide support for each other and for the ministry of the Assemblies of God Church. The group became the first Women's Missionary Council, the forerunner of today's Assemblies of God Women's Ministries (Beggs 1972, 4).

The AOG Women's Ministries has continued to organize meetings across the United States and in other countries. While many changes and adjustments have been made, the primary purpose of the Ministry, which is, to reach the world for Jesus has never changed.

The KAGWM Buruburu began with membership of four women. Today the ministry has grown to a population of fifty women comprising of married, widowed, and singled women—with and without children.

A casual look at the ministry of the Church will reveal that these women are having a significant impact on the Church; however the impact has been diminishing with the passing of time to the bewilderment of many. It is interesting to note why such a crucial ministry is witnessing a low morale among its members.

Problem Statement

There is evidence of low morale and involvement in the ministries of the KAGWM by women in the last eight years of the existence of the ministry. A major manifestation of the low morale is the non-attendance of members who have made prior commitments of engagement in the ministry. Prior to these years, the women's group was vibrant and the most active in comparison to other ministries of the church. What has concerned the researcher is the reason or possible factors that have led to the low morale and involvement that is now evident. This study is a response to that concern and is therefore an inquiry into the level of involvement and commitment of the women to the ministries of the KAGWM.

Purpose of Study

The study, which is evaluative in nature, had a dual purpose. In the first place, the purpose was to establish the logical contingency between intended outcomes (objectives) and the intended transactions offered by the programs in the ministry. Second, the purpose was to establish the participants' perception of relevance of the ministry from their assessment of the programs offered in the ministry.

Significance of Study

The findings of the research will serve as a resource material and guide to the administration of KAG in assessing the degree to which the objectives of establishing a ministry is being met through the programs offered by the ministry. They will also serve as a guide to the KAGWM leaders in evaluating how their programs are relevant to the objectives of the ministry. It will help to uncover the possible reasons of the low morale among the women in the church.

Research Questions

The purpose of this evaluative study was to establish the measure of fit between objectives of the ministry of KAGWM and the programs and also to identify the relevance of the programs from the perspective of the participants. In response to this dual purpose of the research, the following research questions (RQs) were generated

1. What is the level of consistency (logical contingency) between the ministry programs and the objectives of the ministry at the level of intents?
2. To what extent do the participants in the ministry see the programs as meeting their needs?

Limitation

The study looked at the relation of the programs offered by the KAGWM to their stated aims and objectives. The limitation of time could not allow the research to be carried out among the Kenya Assemblies of God women beyond Buruburu church.

Delimitations

The interviews were limited to the KAGWM women only and thus the results of this study will not be generalized to all the women ministries in other churches and if any of them chooses to use these findings in their ministry they should only do so with caution.

There is also delimitation to the design. The researcher recommends that both levels of comparison of descriptive data (congruency—relationships between what is observed and what is intended and logical contingency—consistency between intentions) should be examined in light of the intents and observation of the antecedents, transactions and outcomes for an evaluation to be authentic. This

research only treated transactions and outcomes at the level of intents. This may have implications for the applicability of the data.

CHAPTER TWO

LITERATURE REVIEW

This Chapter is sub-divided into substantive and methodological review. The substantive literature review will discuss the woman as a home maker, how they take care of the husband and children, their role in church ministry and how they help the different categories of women. The methodological literature will discuss the evaluative approach and the rationale for the paradigm used.

A Woman as a Home Maker

To woman has been given one of the greatest privileges in the world, that of molding and nurturing a living soul. Woman's first duty is the making and keeping of her home. Many modern women choose a career, hire a baby-sitter, and rush their children through childhood so that they can be free to pursue their interests. The Bible teaches that women are to be "keepers at home" (Titus 2:5). This means a woman is to be there, loving her husband, teaching and enjoying her children, and applying the homemaking arts with joy in her heart. The mother is the heartbeat of the home. She helps lay the foundation of moral standards there. The warmth of her spirit quietly establishes security in the lives of everyone in the home. "It is interesting that as a helper she is clearly someone who runs the family and household so efficiently that her husband is free to take his place as a leader in the outside world. He is respected at the city gates... because she fulfills her role very well" (Barclay 1994, 24).

Care to Husbands and Children

For a married woman the home is her first priority. Her first mission field is the home and not any service to the church. The family is God's first institution in time. He provided that man and woman meet each others needs for companionship in marriage. "God designed the family as the setting for procreation. When He wanted to convey his relationships with the highest order of his creation, mankind, he used the idea of family" (Tidwell 1982, 179). Kelly adds,

As much as the priest of the house is the husband if the wife does not cooperate then the children will not also cooperate and every mother has the gift of teaching, for a gracious God would not give a woman the responsibility of a child without giving her the added giftedness to teach that child.... (Kelly 1946, 59)

The women have the privilege of accepting this gift of God and use it to train her children to be good members of the society. Principles from the Bible can be derived to assist women in teaching their children. When teaching on salvation, the children may be taught that salvation is by repentance and faith in the finished work of the cross. Romans 10:9, 10 (ASV) says, "That if you confess with your mouth the Lord Jesus, and believe in your heart that God raised him from the dead, you will be saved. For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation." And, II Peter 3:9 (ASV) says, "The Lord is not slow concerning his promise, as some men count slowness; but is longsuffering to us, not willing that any should perish, but that all should come to repentance." Then they should be taught on the importance of reading God's Word. Tell them how precious God's Word is and how we need to love and treasure it. The mother's attitude toward the Bible will affect their attitude. As they stress the importance of reading the Bible, they should encourage them to live by it. James 1:22 (ASV) says, "Be doers of the word, and not hearers only...".

This should be followed by lessons on the importance of prayer. Teach them, by example, to go to the Lord about everything....every burden...every decision to make. The last part of James 4:2(ASV) says, “You have not because you ask not” and then II Chronicles 16:9 (ASV) says, “For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong on behalf of them whose heart is perfect toward him.”

It is important to teach them to choose godly friends. Proverbs 13:20 (ASV) says, “He that walks with wise men shall be wise, but a companion of fools shall be destroyed.” How many Christian young peoples’ testimonies or even lives have been destroyed simply because of a wrong friend? Psalm 119:63 (ASV) “I am a companion of all them that fear thee, and of them that keep thy precepts.” The right kind of friends will encourage and build them up in the faith.

Lastly, teach them the blessing of obedience as well as honor. Ephesians 6:1-3 (ASV) says, “Children, obey your parents in the Lord: for this is right. Honor your father and mother; (which is the first commandment with promise ;) That it may be well with you, and you may live long on the earth.” But not only teach them the blessing, but warn them of the danger of disobedience and disrespect. Proverbs 30:17 (ASV) says, “The eye that mocks at his father, and despises to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.” Proverbs 20:20 (ASV) says, “Whosoever curses his father or his mother, his lamp shall be put out in obscure darkness.” The obedience and respect that we are to teach them should not be only toward parents. Hebrews 13:17 (ASV) says, “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.” There is need to stress the importance of respect and obedience toward their pastors and elders.

Roles of Women in Church Ministries

It has taken long for the church to embrace women in ministry world wide but even much longer has it been for the African church. This could be mainly a consequence of the African culture where women could be considered a little lower than men. “In some cultures, women are not allowed to eat certain choice cuts of meat that are reserved for men only. The exclusion of women extends to other areas of life too... Where all women are excluded from certain things, women who carry some sort of stigma fear even more in terms of social isolation” (Adeyemo 2006,1259). But within the last decade women have risen up to leadership in churches and have excelled. For instance our country Kenya a number of Christian ministries which are thriving are led by women evangelists.

When Paul wrote to say that “I am not allowing women to teach” it was not a universal rule but one that was addressing a specific problem at that time and place. Women are encouraged to accept their responsibility as women of God who will offer themselves as living sacrifices, acceptable and pleasing to God; be devoted to one another in love, honor one another above themselves; serve God and their church with zeal, keep their spiritual fervor; joyfully hope; be patient in affliction and faithful in prayer; share with God’s people who are in need; and practice hospitality. The verses found in Romans 12:1, 10-13 are the foundations for these aspirations. We understand the above more when we consider “Phoebe who held a position of considerable responsibility, prominence and authority in her congregation. She probably taught the scriptures as well, but if she did not, she was at least trusted with sufficient regard theologically to be placed in this prominent authority in the church” (Johnson 1992, 239).

Women are also encouraged to be committed to teaching the younger women as outlined in Titus 2:4. The above describes what God desires of every woman in the church.

It is interesting to note that there came a time in the story of Jesus when the disciples all forsake Jesus and run away; and at that point, long before the rehabilitation of Peter and the others, it is the women who come first to the tomb, who are the first to see the risen Jesus, and are the first to be entrusted with the news that he has been raised from the dead. Belleville says it well that,

It is these very women who were at the cross (after all disciples except John fled), observed where the body was laid, made sure that the body received a proper burial...were the first to witness the empty tomb, the ones to whom Jesus initially appeared and the ones charged with proclaiming Jesus' resurrection to the other disciples. (Belleville 2000, 51)

This is of incalculable significance. Mary Magdalene and the others are the apostles to the apostles. We should not be surprised that Paul calls a woman named Junia an apostle in Romans 16.7. If an apostle is a witness to the resurrection, there were women who deserved that title before any of the men. This should work as a basic encouragement to any woman who aspires to do ministry.

The following shows us how women can decide to be committed to ministry. "Come see a man who told me everything I ever did," (John 4:29 ASV) the exhilarated messenger announced, unable to contain their joy and amazement any longer. At Jacobs well the woman immediately changed from a shameful occupation to an evangelist who no longer cared what people thought of her. Instead she felt obliged to share her good news with all. Women have the capacity to be the most committed members in any congregation.

In the Old Testament we see women serving as God's co-workers and agents of life. "God did not simply create the woman to be the mother of all the living and live it at that. Rather...God consistently involved women in the divine activity of giving, preserving, and redeeming life" (Fabella and Oduyoye 1989, 52). We see Rebeka helping her son Jacob (though in a mischievous way) to be what God called him to be in Genesis 27:1-29. Moses, who turned out to be the instrument used to deliver the Israelites out of Egypt, was able to achieve this because of the ministry of some Egyptian Midwives. Some women worked as judges, worship leaders and evangelist just to mention but a few. These are just but a few examples of women's ministry in the Bible.

The Women's Ministerial Role to Women's Needs

The women's ministry leaders need to make it clear that for a married woman, the home is her first priority for there to be a balance. Her first mission ground is the home and not any service to the church. The family is God's first institution in time. He provided that man and woman meet each others needs for companionship in marriage.

Wilma writes of a woman's confession,

I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is Christian religion. If they had that and I had not given them one shilling they would have been rich; and if they had not that, and I had given them the entire world, they would be poor. (Wilma 1973, 42)

The researcher sees this as a proper teaching for the women in the church who need to understand that the best gift they can offer their children is a relationship with the master. As she ministers to the children the wife should also minister to the needs of the husband. "It is through the support and encouragement of a loving wife,

committed to helping her husband develop his full potential in every area of life, that a man becomes the stable, secure and godly individual” (Towns and Ruth 1978, 29).

The church has to know the needs of widows and how to meet them.

The death of a loved one is a mortal wound, difficult to grasp and impossible to understand. It is unasked for, unplanned for, and unwanted. It is one of the few events in life that is beyond human control. Because of the depth of the wound, even one’s own self becomes unfamiliar. Time assumes a different meaning and nothing that was once important matters any longer.

Single parenting is common today because of many reasons. Death of a spouse, separation, rape, fornication and other related issues have become rampant today than ever before. The church has not been spared of these unfortunate occurrences. Some ladies choose not to get married and have children. Whatever the reason, the group has grown to the extent that the women ministries in the church cannot afford to ignore them.

Confusion reigns in the life of today’s single mother. Is she to take up both the role of the father and mother for her children’s sake? Does that mean she is equal to the man? Warrens comments about this when she wrote,

On the one hand she is being pushed by Women’s Liberation to march bravely into the future declaring herself to be equal to or better than her male counterpart. And on the other hand a traditional loyalty of the home and the family burdens her, making her wonder what kind of life she really needs or wants anyway. (Warren 1994, 7)

On the same issue Belleville comments,

Can she provide leadership in the house, or is her role to submit to the husband’s leadership whom she does not have? Can she instruct and direct her children or is this uniquely the father’s role that is not there? Can a woman be the bread winner of the family or is this a job reserved for men? (Belleville 2000, 71)

Some times these single mothers want to postpone employment until their children are old enough to begin school but they cannot since they are their sole bread

winners. “Others entrust their babies to day care centers and pre-schools in order to enter the job market. In the case of single parents, employment outside of home is usually not an option, but a necessity” (Peterson 1984, 205). These are the challenges that these mothers have to face.

These parents have the responsibility of bringing their children in the ways of the Lord so that the child is not torn apart from the context of the home and treated as a complete independent individual. “The home is an organism in which the parent and the child are part of each other so that they share a common life, and if there is Christian faith in the parent, the child will begin to participate in it from the time of birth” (Smart 1953, 52). Regardless of whether the two parents are there or not this expectation stands. Elridge says,

Unique parent relationship provides teaching opportunities. Some children have unique needs, such as those in single parent families. A single-parent family unit is formed either through a death of a married partner, divorce, separation or desertion. It also happens when an unmarried person becomes a parent through giving birth, adoption, or fostering. In addition to their regular needs of their age group, children of single parents have unique needs. (Elridge 1995, 115)

Regardless of how one became a single mother they should be ministered to in the church. “Others will have tested and retested the gall of loneliness because of the one to whom you were to have been married died before the marriage took place” (Price 1959, 105).

It is clear how vulnerable the single mother is and if the church does not take into account their needs and try to help where possible, these mothers will languish in depression at early ages. If bringing up children as a couple is a hard, how about those who do it alone?

Inevitable crisis are not peculiar to women but this does not make them easy to

handle. Many women break down during these episodes thus the need for the ministry to create a venue for handling them.

“When life hurts and our dreams fade, we may express our anguish in different ways, but each one of us knows the sting of pain and heartache, disease, trials and sufferings. There is a different kind of loss that inevitably occurs in all of our lives, though less frequent and less predictably” (Sittser 1995, 23).

It is easy to understand why parents who lose a child seek some reason to ground the hope that their infant is saved. “Unfortunately many seek this reason in false belief that not only lack any spiritual biblical claims but that in fact contradicts essential biblical beliefs” (Nash 1995, 11). They thus have to be understood and taught with biblical foundations how to deal with their loss by the women’s ministry. The following story demands some actions to be taken.

One woman who was very mature and composed shocked everyone with her weird behavior which she also did not seem to understand. She had arrived at midlife without looking very far ahead. She always knew her children would grow up and eventually leave home, but she had not realized how quickly it would happen. She was beginning to see a foreshadowing of the empty nest. Like many women who had functioned mainly as house wives and mothers without outside careers, she was at a loss to know what to do with herself at midlife. (Conway and James 1983, 35)

This is where the church comes in. To give teachings on midlife crisis, menopause, depression and such like topics. This incident has not yet happened to the researcher’s knowledge, but lessons can be taken from the above scenario.

This chapter has so far highlighted key issues with regard to how ministries can be effective and later rounded up on the women’s ministry and the needs of women that need to be addressed. The next part of this chapter shall deal with literature on the method the researcher used to collect and analyze the data.

needed to establish this conclusion. On the other hand, contingency is used when there is a consistency between antecedents, transactions and outcomes. Contingency between the elements of the intents can be obtained through logic while contingency between the observation elements can only be empirical (Jusu 2010).

Stake considers the rationale of the program as the overarching element that controls the evaluation. Jusu (2010) defines a program rationale as the “philosophic background and basic purposes of the program that provides for the evaluation of the intents. Programs can also be evaluated using the opinion of people affected by the program.

CHAPTER THREE

METHODOLOGY

This chapter explores a detailed account of the methods and procedures that were used in the research. Its goal was to see the relation of the programs offered by the KAGWM with the objectives of the ministry. The following will be discussed: design, entry, population, sampling, instrument design and validation of instrument, data collection and data analysis.

Entry

The researcher gained entry into the research site through verbal discussion with the senior pastor based on an existing relationship where the researcher is the youth counselor and pre-marital adviser. Details of the research were explained to the senior pastor in order to make the scope of the research well understood.

Design

The evaluative design was used in this research. The purposes were to first establish the consistency between intended objectives and intended program activities and second to establish the participants perception of relevance of the ministry from their assessment of the programs offered in the ministry in regards to their needs. Stake's Countenance Model was used in this research. The model helps evaluators to establish the level of consistency (logical contingency) between program activities (transactions) and program outcomes at the level of intents. An evaluative judgment based on the relationship established was made.

In this design, a full description and rationale was given, the transactions were identified and clarified and the outcomes were provided. With this data, a simple logical relationship or absence thereof was established.

In the second instance, the perception of the women in the program was used as the basis of judgment in relation to the relevance of the program. It was an attempt to establish the level of congruence between intended outcomes and observed outcomes (Stake 1967, 524-530).

Stakes design requires a full description of the program's rationale, the people the program is intended for, the activities of the program and the outcomes of the program.

Rationale of the Program

The KAGWM vision is to enhance fellowship by nurturing, educating and encouraging women. The mission is to reach the Eastland's area women with the word of God and equip them to be purposeful in their lives.

Description of KAGWM

This ministry has a leadership of eight women who have different roles to play. To begin with we have the chair lady who is the overall leader. She has a vice that assists her in the leadership role. The secretary takes and records minutes for every official meeting. The treasurer does the financial book keeping and sensitizes the women on the needs at hand. The patron advises the team since she is a pastor and has theological background. The team has a widow who represents all the widows. There is also a health representative who is a retired nurse and advises on health issues. Lastly there is a representative of the children's leaders who updates the group on the young girl's development in the church.

The women have scheduled meeting over the whole month. The first weekend there is a prayer breakfast. The second weekend the different groups meet including the married, the widows, the single mothers and the singles. The third weekend is a family day where all ladies are requested to spend time with their families. The last weekend a meeting is scheduled on Sunday afternoon where different guests are invited to minister. In these meeting the following programs are offered: Prayer meetings (covering the family, church and the nation), seminars (covering special topics for instance investments.), normal Sunday fellowship (for enhancing fellowship), home science courses (covering tailoring, cooking, nutrition guides and basket weaving), and offering opportunities to serve (such as cleaning and visiting).

The KAGWM has the following objectives:

1. Bringing women together for fellowship;
2. Submitting to their husband in keeping with the teachings of the Bible
3. Taking care of their children; offering services that will help in the smooth running of the church such as cleaning
4. Taking care of the pastor and pastor's family;
5. Giving services to widows, orphans, and visiting the sick and homeless; to intercede for the nation and offer Christian teaching concerning citizenship; encouraging micro finance programs among women.

The KAGWM has the following programs:

1. Prayer meetings (covering the family, church and the nation)
2. Seminars (covering special topics for instance investments).
3. Normal Sunday fellowship (for enhancing fellowship)
4. Home science courses (covering tailoring, cooking, nutrition guides and basket weaving)
5. Offering opportunities to serve (such as cleaning and visiting).

Population

The population of the study comprised of 50 women who attend meetings on a regular basis over a three month period. The population includes 25 married women, 9 widows, 10 single mothers and 6 single ladies.

Sampling

The population that the researcher was dealing with was the women members of KAG Buruburu. The researcher used purposeful sampling in selecting the interviewees. The reason for purposeful sampling was to get women who were actively involved and would give useful information. Creswell agrees with this as he says, "The idea behind qualitative research is to purposefully select participants or sites that will best help the researcher to understand and answer the problem and the research questions" (Creswell 2003, 185).

For the purpose of this research three widows were chosen who have been members of KAG Buruburu for more than three years, who have been widows for more than five years and are over eighteen years old. Three single mothers were chosen who have been members for three or more years, who have never been married and are over eighteen years old. Three singles were also chosen, those who have been members for three or more years, who are not married and are over eighteen years old.

The researcher chose six married ladies who were over eighteen years old. Among the married women the researcher considered number of qualifications apart from being members for more than three years and being over eighteen years old. Two women were in the KAGWM leadership. The other two were between the ages of eighteen and thirty nine and the last two ladies were forty years and above. The total population sampled was fifty as indicated in table 1.

Table1: Population and Sampling

CATEGORIES	POPULATION	SAMPLE
Married Women	25	6
Widows	9	3
Single Mothers	10	3
Singles	6	3
Total	50	15

Instrument Design and Data Collection

The purpose of this research was to establish the level of consistency between the intended programme activities and the intended objectives of the KAGWM and also to establish the relevance perception of the women in the programme about the programme. Two research questions were posited and these guided the design of the instrument.

RQ 1: What is the level of consistency (logical contingency) between the ministry programs and the objectives of the ministry at the level of intents?

Analyses of documents of the Assemblies of God Church, Buruburu were used to address this research question. Documents entailing the program rationale, objectives and activities were analyzed by the researcher. A simple matching of activities and the objectives of the program was done in a tabular form.

RQ 2: To what extent do the participants in the ministry see the programs as meeting their needs?

An open ended interview was used to collect data for this research question. The interview guide is given in appendices 1 and 2.

In order to develop the guide the researcher considered the objectives of the KAGWM and had a casual conversation with some members on the programs offered. The researcher met with all the participants separately and collected information from them as they answered her questions. The taped interviews were transcribed and the researcher was able to pick themes related to the research objectives which kept emerging from one participant to another.

To begin with a continuous data analysis called emerging design was done in this study whereby the researcher went through the data collected immediately. “An emerging design ... is the process in which the researcher collects data, analyses it immediately rather than waiting until all data are collected, and then bases the decision about what data to collect next on this analysis” (Creswell 2002, 450). From the researcher’s notes and tape recorder information about the people and events in the research setting was derived. Evaluation and interpretation of the emerging patterns in regards to their usefulness in answering the research questions and respond to the research objective in chapter one was realized. Using a narrative passage, the researcher conveyed the findings of the analysis.

Validation of Instrument

To test validity of the instrument used, the methods of the analysis of the document was shared with colleague researchers in the department and also in consultation with one of the readers. The colleagues and the readers were to examine the decision of the research in asserting consistency between various programme activities and the outcomes of the programme. The jurors were either to agree or disagree with the decision of the researcher.

On the second instrument, interview questions were given to three graduates of NEGST who have done thesis and are from the educational studies plus two on

going students of the same department. The task was to ascertain whether the interview protocol would generate the type of responses required to address the research question. No adjustments were made on the protocol.

Further, the interviewer, after transcribing the data and themes started to emerged, went back to the interviewees for them to confirm whether what emerged was actually their perceptions about the programme.

Data Analysis

In relation to research question 1, which is (what is the level of consistency (logical contingency) between the ministry programs and the objectives of the ministry at the level of intents) a simple consistency check was done on the relationship between intended activities and intended outcomes of the programme. The level of consistency led the researcher to make a judgment of whether there is a logical contingency between the outcomes and activities at the level of intents.

In relation to research question 2, which is (to what extent do the participants in the ministry see the programs as meeting their needs?) an interview guide was used. The interview was transcribed and read over for a general feel of the data. Thereafter, the researcher identified the perceptions displayed by the women in relation to the programme objectives.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

The purpose of this evaluative study was to establish the level of consistency between objectives of the ministry of KAGWM and the programs and also to identify the relevance of the programs from the perspective of the participants.

This chapter presents the analysis, findings and interpretation of data that was gathered.

Altogether fifteen women comprising of six married, three widows, three single mothers and three singles that were purposively chosen were personally interviewed by the researcher. So as to arrive at the overall judgment the result of the analysis was considered and synthesized.

The Logical Contingency between the Ministry Programs and the Objectives

The first research question was as follows;

R Q1. What is the level of consistency between the ministry programs and the objectives of the ministry?

To establish the logical contingency (level of consistency) between the ministry programs and the objectives, the researcher used the descriptive data provided by the KAGWM programs. The KAGWM programs are as follows;

1. Prayer meetings (covering the family, church and the nation)
2. Seminars (covering special topics for instance investments).
3. Normal Sunday fellowship (for enhancing fellowship)

4. Home science courses (covering tailoring, cooking, nutrition guides and basket weaving)
5. Offering opportunities to serve (such as cleaning and visiting).

The ministry objectives are as follows:

1. Bringing women together for fellowship
2. Submitting to their husband in keeping with the teachings of the Bible
3. Taking care of their children
4. Offering services that will help in the smooth running of the church such as cleaning
5. Taking care of the Pastor and pastor's family
6. Giving services to widows, orphans, and visiting the sick and homeless
7. To intercede for the Nation and offer Christian teaching concerning citizenship
8. Encouraging micro finance programs among women

Table 2 below gives the logical contingency between the objectives and the programme activities. A simple measure of fit was taken.

Table 2: Level of contingency between intended transactions (programmes) and outcomes

	OBJ 1	OBJ2	OBJ3	OBJ4	OBJ5	OBJ6	OBJ7	OBJ8
PRAYER	✓	✓	✓	✓	✓	✓	✓	✓
SEMINARS	✓	✓	✓	X	✓	✓	✓	✓
SUNDAY MEETING	✓	✓	X	X	✓	✓	✓	✓
HOME SCIENCE	✓	X	✓	✓	✓	✓	X	✓
OPP. TO SERVE	✓	X	X	✓	✓	✓	✓	✓
VISITATION	✓	X	X	X	✓	✓	X	✓

Key: ✓ = Logical consistency exists

X = No logical consistency exists

Table 2 above reveals that:

- a. Three of the ministry objectives are catered by all the programs (objectives 1, 5 and 6)
- b. All the objectives have a program that caters for them
- c. All the objectives have more than two out of five programs catering for them

To answer RQ1 which states: What is the level of congruency between the ministry programs and the objectives of the ministry?

There are six programmes designed to cater for eight outcomes. A complete logical contingency would have been obtained if each program catered for all the outcomes that is a forty-eight out of forty-eight consistency. According to table 2, only 37 out of 48 consistency was attained. It can thus be concluded that there is about 77% logical contingency between the intended objectives and the intended programs.

Relevance of Programs to the Ministry Objectives as seen by the Different Groups
 RQ2. To what extent do the participants in the ministry see the programs as meeting their needs?

In identifying the perception of relevance of the women in the programme about the programme meeting the objectives of the Ministry, the women were asked to indicate which of the activities in the programme they consider as meeting the needs of the ministry. Table 3 below gives the results.

Table3: The relevance of programs to the Ministry objectives as seen by the different Groups

	Widows	Single Mothers	Single ladies	married leaders	Married younger	Married Older
Prayer Meeting	✓	✓	✓	✓	✓	✓
Seminars	✓	X	X	✓	X	✓
Sunday Fellowship	✓	X	X	✓	X	✓
Home science	✓	✓	✓	✓	✓	✓
Opportunity To serve	✓	X	X	✓	X	✓
Visitation	X	X	X	✓	✓	✓

The widows identified programs that are designed to achieve the ministry objectives. These programs are: Prayer meeting, seminars, normal Sunday fellowships, home science courses, and offering opportunities to serve. One widow called Ann (pseudo) who was very old said that she was there when the programs were planned and they planned with the objectives in mind.

The single mothers identified the following programs that are designed to achieve the ministry objectives. These are: Prayers, home science and the hand craft that comes with home science lessons.

The singles were elusive in this question because they were not very familiar with the ministry objectives. The researcher restructured the questions by mentioning an objective and asked if there was any program to meet that objective. This helped them to mention some programs that helped to achieve the ministry goals. These were intercessory and the home science courses.

The leaders in this group identified all the programs as helping to achieve the ministry objective. The seminars were supposed to cover topics that affected all the groups; the home science projects were to equip women with knowledge, the Sunday meetings were for enhancing fellowship, the visitations were to meet with the needs of the needy in the society.

The younger married women identified programs that were connected to the ministry objectives as the intercessory, the visitations, and the home science projects.

The older married women appreciated the fact that the ministry programs were directly connected to the ministry objectives and they help in achieving these objectives. They mentioned the entire ministry programs namely seminars, normal meetings, intercessory, home science projects and visitations as instruments to reaching the ministry's objective.

The analysis above reveals that:

- a. Only two programs according to all the participants cater for the objectives of the ministry.
- b. No other groups agree to all the programs apart from the leaders

The above analysis would suggest that whereas the researcher found a high logical contingency between the ministry programs and the objectives the participants do not agree to it.

The Relationship between the Programs offered by the KAGWM to the Needs of the Women

The second research question sought to find out the relationship between the programs offered by the KAGWM to the needs of the women. The question states:

R.Q.2: To what extent do the participants in the ministry see the programs as meeting their needs?

To find out whether the programmes meets the needs of the women, the women were asked to indicate which of the programmes they considered useful.

Table 4 below gives the results.

Table 4: The Relevance of the Programs in Meeting the Needs of the different groups

	Widows	Single Mothers	Single Ladies	Married Leaders	married younger	Married Older
Prayer Meeting	✓	X	X	✓	X	✓
Seminars	X	X	X	✓	X	X
Sunday Fellowship	✓	X	X	✓	X	✓
Home science	✓	✓	X	✓	X	✓
Opportunity To serve	✓	X	X	✓	X	✓
Visitation	X	X	X	✓	X	✓

The widows identified four programs that minister to their needs namely: prayer meeting-which help them to have fellowship with God; normal Sunday fellowships- which enhances their fellowship with fellow women; home science courses- which assist them to generate income and offering opportunities to serve- which helps them to give back the comfort that they have already received. Mama Jane (pseudo) who was in her thirties said the KAGWM has become her second home. It was certain that the needs in this group were being met although the

researcher expected among all the groups the widows to applaud visitation. In contrast Mama Jane said they are the ones who visit but they are not visited by members of KAGWM.

The single mothers identified only one program that related to their needs. The program is the home science courses that helped them to start small scale businesses. The Sunday meetings to them were not very encouraging because they felt like people were judging them for having children out of wedlock or for not maintaining their marital status. Mary (pseudo) said, "It is not what they say about me but the way they behave when I enter the room that puts me off" when she was asked how often she attends the WWK meetings. For this reason they avoided the fellowship. The needs in this group were scantily met.

The single ladies opinions were no better than the single mothers. They did not attend the Sunday meetings frequently because they felt the programs were not meant for them. Apart from the prayer meetings of which they preferred the ones organized by the whole church, they were not keen to attend the other meetings. When the researcher inquired about the seminars that were organized for them they were adamant to say they would love to have topics that were relevant to them. "Why don't the women ask us what our needs are?" asked Wendy (pseudo) one of the single ladies. So did they appreciate the objectives of the KAGWM? They said the objectives were good for the other ladies but not for singles. "What about the prayer meetings?" prompted the researcher? "We can attend the prayer meetings organized by the church" replied Lydia (pseudo). This registered to the researcher that the needs of the single ladies were not met by KAGWM programs.

In answering item 2 in Appendix 2 the two leaders in this group said that they deliberately invite guest to speak to the widows, the single mothers and the married women during the seminars. They confessed that they have not brought a guest to

speak to the singles yet but that it is in their plan to do so. As for them the programs were relevant to their needs.

The older married women identified all the six programs as meeting their needs in contrast to the younger married women who identified none. The older married women appreciate the seminars that allow them to ask questions about the things that bother them in marriage. The home science projects are highly praised because they have enabled them to improve their financial status. Visitations and service to the church are opportunities for them to serve in the church while the prayer meetings help them keep their relationship with God “on check”, as Geraldine (pseudo) put it.

The younger married women simply said none of the meetings meet with their needs instead they find them boring and so avoid attending them.

Table 4 reveals that:

- a. There is no one single program that all the ladies appreciate in meeting with their needs
- b. Home science has the highest score in terms of meeting the needs of the ladies whereas the seminars have the lowest.

The above findings give a reason for the low morale among the women since their needs are not met by the ministry programs.

Discussion

An interesting pattern was seen to emerge in the analysis. While all the women groups perceived Prayer meetings and Home Science as meeting the objectives of the programmes, not all of them saw these activities as meeting their personal needs. This becomes a case where logical contingency does not necessarily mean congruency. Though the programme transactions are consistent with the outcomes at the level of

intents, what is observed is that there is no congruency between what was intended and what was observed.

Another observation is of the married ladies (leaders and older) and the widows who approved that the Seminars are designed to cater for the objectives both they all confessed that Seminars don't not meet their needs. Again we see no congruency between what was intended and what was observed.

The younger ladies established that Prayer meetings, Home science and Visitation are designed to accommodate the objectives. But when asked where these three satisfy their needs they declined to respond.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The purpose of this evaluative study was to establish the measure of fit between objectives of the ministry of KAGWM and the programs and also to identify the relevance of the programs from the perspective of the participants. To pursue these purposes, the following research questions were posited.

1. What is the level of congruency between the ministry programs and the objectives of the ministry?
2. To what extent do the participants in the ministry see the programs as meeting their needs?

Significance of the Study

It was important to pursue these questions because answers to them would serve as a resource material and guide to the administration of KAG in assessing the degree to which the objectives of establishing a ministry is being met through the programs offered by the ministry. They will also serve as a guide to the KAGWM leaders in evaluating how their programs are relevant to the objectives of the ministry. It will help to uncover the possible reasons of the low morale among the women in the church.

Summary

While the women groups perceived that most of the programmes were meeting the objectives of the ministry, not all of them saw these activities as meeting their personal needs. This becomes a case where logical contingency does not

necessarily mean congruency. Though the programme transactions are consistent with the outcomes at the level of intents, what is observed is that there is no congruency between what was intended and what was observed.

Conclusion

In response to this dual purpose of the research it is evident that there is a high level of congruence between the programs and the objectives of the ministry. The paradox is that although this is an ideal situation in terms of the educational goal, the needs of the women in the ministry are scantily met. Greater paradox is when the same women were asked about the congruence between the ministry programs and the objectives and their results were high. But the results turned very low when they were asked if the programs meet their needs.

In the introduction part the researcher mentioned that in the last eight years the ministry has experienced low morale from the women and from the findings it is now evident that the needs of the women are not met by the programs offered.

Recommendations

Based on the conclusions drawn above, the researcher made the following recommendations to help improve the programs of KAGWM:

The leaders of the KAGWM should find out the needs of the women they are leading and then formulate objectives that will meet the needs that would be mentioned. This will in turn help them have programs that will cater for those needs.

The KAGWM leaders need to formulate a program that will cater for all the groups in the ministry equally so as to increase the lost morale amongst the women.

The leadership of KAGWM should have a representative from all the groups so that they will have first hand information if any of the groups feel segregated, in this case the single mothers.

Areas for Further Research

There is need for more research on the following areas:

This research has proved that it is possible to have an ideal educational program that is not able to touch the needs of the learners. There is need to research why this gap is there or is created.

There is need to research on the causes of low morale amongst ministry groups especially when the objectives are in check. This will help the ministry to solve the problem at hand.

Further research should be done on who should provide objectives for the educational ministries in the churches. Is it proper to leave it to the ministry members or should the church administration take over?

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APPENDICES

Appendix I: Interview Guide A for Members of KAGWM

(TO PARTICIPATE IN THIS EXERCISE YOU MUST BE A MEMBER OF BURUBURU K.A.G. (for not less than three years))

Good morning/afternoon. My name is Susan Odhiambo. I am a Master's student at Nairobi Evangelical Graduate School of Theology. I am carrying out a study to evaluate the program of the women ministry of the Kenya Assemblies of God Church. In this regard, I kindly request you to participate in the study by answering a few questions that I will ask you. This exercise is however voluntary.

Thank you for your effort and cooperation.

1. How regularly do you attend the W.W.K meeting?
2. In your words describe how the meetings are.
3. Do the programs minister to your needs as a (widow, single mother, married woman, single lady)? (Specify)
4. What are their teachings based on?
5. If some ladies don't attend the meetings, would you know why?
6. Do you know their objectives?
7. Do these objectives affect you in any way?
8. Do the programs offered help you achieve the objectives?

Appendix II: Interview Guide B for Leaders of KAGWM

(TO PARTICIPATE IN THIS EXERCISE YOU MUST BE A LEADER OF BURUBURU KAGWM)

Good morning/afternoon. My name is Susan Odhiambo. I am a Master's student at Nairobi Evangelical Graduate School of Theology. I am carrying out a study to evaluate the program of the KAGWM.

In this regard, I kindly request you to participate in the study by answering a few questions that I will ask you. This exercise is however voluntary.

Thank you for your effort and cooperation.

1. In your own words describe the women of KAGWM.
2. How do you plan to minister to a group like KAGWM that has different need for instance, the young, the widows, the single mothers and all?
3. What challenges do you face as a leader in the different programs you offer?
4. In your opinion are these programs meeting the needs of the women?
5. How do the programs offered relate to the ministry objectives?
6. How do you decide the programs to offer to KAGWM?

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