

**SUSTAINABILITY OF ADULT EDUCATION INSTITUTIONS: A CASE
STUDY OF PANUKA INSTITUTE OF PEMBA DISTRICT OF ZAMBIA**

BY

MALIKO ALEXIOUS HAMPAMBA

A dissertation submitted to the University of Zambia in partial fulfilment of the requirements for the award of the degree of Master of Education in Adult Education

UNIVERSITY OF ZAMBIA

LUSAKA

2019

COPYRIGHT DECLARATION

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without prior permission of the author or the University of Zambia.

©2019

AUTHORS DECLARATION

I, Maliko Alexious Hampamba, do declare that *Sustainability of Adult Education Institutions: A case Study of Panuka Institute of Pemba District of Zambia* is purely my research product. The work has not in part or whole been presented as material for the award of any degree at this or any other University before. All other people's work cited, has been acknowledged through use of complete reference.

Signature of author:

Date:

Signature of the supervisor:

Date:

APPROVAL

The University of Zambia approved this dissertation by Maliko Alexious Hampamba as partial fulfilment of the award of the degree of Master of Education in Adult Education. It is submitted with approval by the Examiners and with full consent from the Supervisor.

Examiners	Signature	Date
Examiner 1:
Examiner 2:
Examiner 3:
Chairperson Board of Examiners.....		Signature.....
Date.....		

Supervisor: Wanga W. Chakanika

Signature: Date:

DEDICATION

I dedicate this work to the following; Mr Mudenda White Chamutigo, Munkombwe Daina Chamutigo, Bubala Joseph and Munkombwe Annah Banji posthumously, my wife Visa Siakweenda and children Lubomba, Maliko jr., Lwiiyo, Ndalumba, Komana, Janety and Misozi and importantly, my academic supervisor Wanga W. Chakanika who tirelessly made corrections and suggestions to this study.

ACKNOWLEDGEMENTS

This study would not have been possible but for my supervisor Wanga W. Chakanika, who patiently read my work, made numerous suggestions to make the work comprehensive. I am truly and deeply indebted with sincere thanks to him.

I would also like to express my gratitude to the ebullient friends Ezinala and Brian for the support they rendered to me during the study.

The other thanks go to Mr A. L. H. Moonga, Drs.E.H. Mbozi, M. Changala and N.K. Sichula for their support. I also recognise and value the contributions by Messrs Sakala Nelson, Phiri Davies, Hankuba Bright and Hampwaye Bestain.

To my family, I extend my thanks to Edina, Enerdy and Love posthumously and Fredah, Alick, Elitah, Aidah, Gift, Bright, Jeffrey, Mrs Virginia Mudenda Sibajene, Mr & Mrs Nyumba Iven and Uncle Abraham for their moral and material support.

Finally, I would like to thank my friends Benson, Victor, Herodian, Richard, Oliver, Muulu Ephraim, Miyoba Kanene and Chipo Ngweza for their moral support and to God who has made everything possible.

ABSTRACT

This study sought to establish the sustainability of Panuka institute. The objectives were to: describe the factors which led to the success of Panuka Institute; establish the circumstances which led to the subsequent down fall and explore community perspectives on how Panuka Institute can be resuscitated. The study employed qualitative approach in data collection with a case study design. The population of the study was about 71. Using a purposive sampling procedure in selecting the respondents, the researcher used 2 focus group discussions with 10 headmen and semi-structured-interview with 5 former learners and in-depth interviews with 3 former executive management committee members and 2 lecturers from UNZA Department of Adult Education. The findings from the study showed that stakeholder involvement, trust, innovativeness, hard work and unity of purpose, development and learning led to the successful establishment of the institution. The finding also revealed that inadequate external resources, leadership, volunteers, handouts and vastness of the project and lack of clear policy guidelines culminated in the subsequent reduction of programme operations. Furthermore, the findings from the study established that in order to revive and sustain Panuka Institute, it should be rehabilitated and renovated; leadership should be contractual and democratically elected by local people; the institute should craft a constitution and policies and should engage in fundraising ventures. The study concluded that Panuka Institute had serious challenges which led to its downfall but if rightful interventions are put in place, the institute can be revived and sustained. The study recommends that: Panuka Institute should formulate local constitutions and policies to guide their operations; Panuka Institute should constantly consult for expert knowledge from colleges and universities that offer adult education programmes; volunteers should be paid for services they render to the institutions; and the government, through the line Ministry of Community Development and Social Services, should supplement resources to Panuka institute.

Key words: sustainability, institution, Panuka and stakeholders.

TABLE OF CONTENTS

COPYRIGHT DECLARATION	i
AUTHORS DECLARATION	ii
APPROVAL.....	iii
DEDICATION.....	iv
ACKNOWLEDGEMENTS.....	v
ABSTRACT	vi
LIST OF FIGURES	xi
LIST OF ACRONYMS.....	xii
CHAPTER ONE: INTRODUCTION	1
1.1 Introduction	1
1.2 Background of the study	1
1.3 Statement of the Problem.....	9
1.4 Purpose of the Study.....	10
1.5 Objectives of the Study	10
1.6 Research Questions.....	10
1.7 Significance of the Study.....	10
1.8 Delimitation of the study	11
1.9 Limitations of the study	11
1.10 Theoretical Framework.....	11
1.11 Operational Definition of Terms	13
1.12 Summary of chapter 1	13
CHAPTER TWO: LITERATURE REVIEW	14
2.0 Introduction	14
2.1 Education	14
2.2 Adult education	14

2.3 Education for sustainability	18
2.4 Adult education institutions.....	19
2.5 Adult education programmes	21
2.6 Contributing factors to success of institutions	22
2.7 Reasons behind the Failures of adult education institutions	23
2.8 Resuscitation of an institution	27
2.9 Sustainability	28
2.10 Summary of chapter 2	32
CHAPTER THREE: METHODOLOGY	33
3.0. Introduction	33
3.1. Research design	33
3.2. Population	33
3.4. Sampling technique	34
3.5. Research instrument	35
3.5.1. Interview guide	35
3.5.2 Focus group discussion guide	36
3.7. Data analysis.....	37
3.8 Trustworthiness of the research findings.....	38
3.9. Ethical issues	40
3.10. Summary of chapter 3.....	41
CHAPTER FOUR: PRESENTATION OF FINDINGS	42
4.0 Introduction	42
4.1 Research Question 1: What factors led to the success of Panuka Institute?	42
4.1.1 Stakeholder involvement.....	43
4.1.2 Local person introduced.....	46
4.1.3. Trust	46

4.1.4. Unity	47
4.1.5. Working hard	48
4.1.6 Development	49
4.1.7 Learning	50
4.1.8 Barriers to development	54
4.1.9. Summary of Findings on Research Question 1.....	58
4.2. Research Question 2. What Challenges Led to Reduction in Programme Operations of Panuka Institute?	59
4.2.1 Leadership.....	59
4.2.2. Communication.....	60
4.2.3. Volunteers	61
4.2.4. Expectations	62
4.2.5 Handouts	63
4.2.6. The Management Structure.....	64
4.2.7 Funding	66
4.2.8. Summary of research question 2.....	67
4.3. Research Question 3. How can Panuka Institute be sustained?.....	67
4.3.1. Identification of visionary Leadership	67
4.3.2. Rehabilitation of Panuka Institute.....	68
4.3.3. Sustaining the Panuka Institute	69
4.3.4. Institutional Constitution	70
4.3.5. Fundraising venture.....	71
4.3.6. Summary of findings on research question 3.....	72
4.4 Summary of Chapter 4	72
CHAPTER FIVE: DISCUSSION OF FINDINGS	73
5.0. Introduction	73
5.1. Objective 1: Factors Which Led To the Success of Panuka Institute	73

5.1.1. Stakeholder involvement.....	73
5.1.3 The programme was Successful because there was Learning.	75
5.2. Circumstances Which Led to the Subsequent Reduction in Programme	
Operations.....	76
5.2.1. Failure to Promptly Trace the Source of the Challenges and Resolve them.	76
5.3. Respondents’ Perspectives of How Panuka Institute Can Be Sustained.....	80
5.3.1 Election of Leadership	80
5.3.2. Ideas from Expert.....	81
5.3.3 Renovations and Rehabilitation of the Institute	81
5.3.4 Sustaining the Institute.....	81
5.3.5 Crafting an Institutional Constitution	82
5.3.6 Local Policies.....	82
5.4 Summary of Chapter 5	83
CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS.....	84
6.0 Introduction	84
6.1 Conclusion	84
6.2 Recommendations.....	86
REFERENCES	87
APPENDICES	96
Appendix i: Schedule of Research Activities for Twelve Months	96
Appendix ii: Budget.....	97
Appendix iii: Letter to Respondents	98
Appendix iv: Focus Group Discussion for Former students	99
Appendix v: Themes for Focus Discussion for Tradition Leaders	100
Appendix vi: Interview Guide for the Panuka Executive Management Committee	
.....	101
Appendix vii: Interview Guide for the University Lecturers	102

LIST OF FIGURES

Figure 1: Panuka Institute	3
Figure 2: Institutional Structures	4
Figure 4: Market Shelter	6
Figure 5: Bakery/Shop Building	6
Figure 6: Abandoned Piggery	7
Figure 7: The Former and Present State of Panuka Institute.....	9
Figure 8: Transformation Process Model.....	12

LIST OF ACRONYMS

AEAZ	Adult Education Association of Zambia
DAE	Department of Adult Education
FAO	Food and Agriculture Organisation
FFGH	First Focus Group for Headmen
FP	Former Participants
PEMCM	Panuka Executive Management Committee Members
GTZ	German Technical Aid to Zambia
JICA	Japan International Cooperation Agency
PPP	Public Private Partnership
SFGH	Second Focus Group for Headmen
TPM	Transformation Process Model
UL	University Lecturer
UNESCO	United Nations Educational Scientific and Cultural Organisation
USA	United States of America
UNZA	University of Zambia

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter presents the background to the study. It also gives the statement of the problem, the purpose and objectives of the study, research questions, significance of the study, theoretical framework, delimitation, limitations, operational definition of key terms and summary of the chapter.

1.2 Background of the study

Adult education is highly associated with development (Jinna and Maikano, 2014). Its institutions and programmes are specifically designed to improve the lives of people. Despite the significance of these programmes in alleviating poverty, marginalisation, social, political and economic ills, most of them suffer sustainability challenges (Wanyama, 2014). Thomas and Lamm (2012) acknowledge that sustainability concerns are difficult to successfully integrate into strategic and operational decision-making processes while still maintaining its traditional business goals.

In the same vein, Habermas (1981) argues that sustainability in adult education is delicate and hard to balance. The reason is that by nature, adult education is less institutionalised because the needs of people are usually diverse due to lack of uniformity. A person can start a programme when he or she wants to on one hand, on the other exit points are not fixed or predictable. This means participants join at any point and liberally leave at the time when they feel the programme has satiated their needs. Generally, adult education programmes do not have structured graduation. The concomitant challenge arising from the aforementioned is that of creating specific permanent structures or institutions for adult education (Sheriff, 2003). The perceived risk of highly institutionalising adult education is that it would divorce learning from real life situations and experiences of learners. It would also bar from participation those small interventions such as individuals and small organisation which do not have the ability to meet the required standards. The other reasons are that adults come to learn when they want to learn and they put to immediate use the knowledge they acquire (Knowles, 1980). Therefore, keeping them at an institution longer would cost

them dearly in terms of time, opportunities and resources since they also have other responsibilities.

The challenges highlighted above are not only common in Zambia but affect the whole world. In Zambia particularly, there were useful adult education institutions and programmes that have discontinued which, inter alia include Chuundu Centre of Adult Education Association in Choma, Kara Counselling in Choma, President's Citizenship College in Kabwe and Panuka Institute in Pemba, yet the country could still benefit from these institutions if they were maintained. To consolidate the existence of the challenges of adult education institutions, the study will start by giving a brief background of how Chuundu Centre started and later transformed into a Secondary School.

Chuundu Centre for the Adult Education Association of Zambia (CCAENZ) was established in 1981. It used to operate at Choma Provincial Library under the supervision of the then librarian Mr John Thomson before it was shifted to Adastra Primary School in 1983 (Chuundu, 2019).

Later on, the demand for adult education continued to increase. It was at this point when permanent infrastructure was put up. This development made the centre to relocate from Adastra to Chuundu Adult Education Continuing Centre near the Butala House where the school currently is. Construction at the current site started in 1981 and the first classroom block was completed in 1984 with the help of the donation of K23 000 from a Mr Patel. This centre focused on three main areas namely skills, agriculture and academic training.

The skills training involved carpentry, tailoring and typing. Academic training dominated over the rest due to the high demand among Choma residents, which comprised education from Grades 8 to 9. However, Mr. John Thomson ran the centre up to 1985. Thereafter, he handed over the running of the centre to Mr. Simatyaba. The Ministry of Education seconded him to run the centre until 1987 when the Ministry promoted him to the post of District Continuing Education Officer for Monze. It was in 2005 when the community requested the government to turn the centre into Chuundu high school. Thus, in 2005 the Ministry of Education transformed the centre into a high

school, offering academic courses similar to those offered by other high schools (Chuundu, 2019).

The community requested that the institution ceases to be an adult education centre (Chuundu, 2019). The concern which made the community request that the government turned Chuundu into high school while there were other people who needed skills and training in agriculture and amidst climate change was that there was great need to educate young people or pupils. Nevertheless, there are still farmers who need to be educated on the best farming methods to respond to the changing climate. The challenge was that these farmers have nowhere to learn from since their centre was transformed into a secondary school.

Panuka Institute in Pemba District of Zambia, was another Adult Education institution that faced challenges. Panuka Adult Institute was founded as a community-based organization in 1997 to address the challenge of poverty, isolation, and hopelessness of the people of Nkandela area of Pemba (Duke and Hinzen, 2008). The main target was the women who were most hit by the social, political and economic ills. The picture below shows Panuka Institute and the date it was commissioned.

Figure 1: Panuka Institute



Photo of Panuka Institute

Illiteracy levels were high among women compared to their male counterparts with percentages 76.3% and 59.8% respectively as of 2004 (Banda, 2007). Most of the girls could not complete school because the parents favoured the boy child thereby engaging the female in early marriages. The married women and girl-child spent most of the time doing household chores. Most of the men as per their tradition, engaged in polygamous marriages where each could marry up to five wives. Due to the growing size of the families, men forego some of their responsibilities such as that of being providers. They shifted it to their wives where each had a duty of providing for her own children. Besides, it was the duty of the wife in whose house the husband would spend that night to feed him. They did this in rotation depending on their arrangement. The women did not have the right to own land, property or to hold leadership positions. Consequently, poverty was higher on their side (Duke and Hinzen, 2008). The approach adopted to end the bedevilled issues of social, political and economic ills of the people of the area was by making them literate first. Thus, those who created Panuka Institute adopted the Tonga word Panuka, which means ‘wake up’. They never wanted to leave anyone behind in terms of development. Their aim was to empower and conscientise everyone (Banda, 2007). The pictures below show some of Panuka’s institutional structures which are underutilised.

Figure 2: Institutional Structures



Pictures of Panuka Institute

The initiator of Panuka identified three groups of local stakeholders in Nkandela area. These stakeholders helped her to make the programme successful. First she involved the local traditional leadership. When the headmen were in conformity with what she had told them, she turned to men who happened to be the husbands at household level. She explained her intentions of starting a club which required participation of their

wives. When the males accepted her suggestions, she finally turned to the main targets, the women (Duke and Hinzen, 2008).

Finally, all the stakeholders worked together to establish Panuka institute among the ten villages that make up Nkandela settlement. Nkandela is situated 230 km south of the capital, Lusaka, 60 km from Choma town and 30 km west of the town of Pemba. Their own staff consisted entirely of volunteers in the composition of a coordinator, 20 literacy facilitators (three of whom were women) and five area co-ordinators (Milambo: 2006) cited by Banda (2007).

Right at inception, Panuka made available accommodation for the literacy groups and offered a focal point person for learning. The first class was a functional literacy, which started in 1999. This group comprised 200 women in functional literacy activities of Nkandela area. The people demonstrated serious commitment such that they attracted the attention of both government and non-governmental organisations within and outside Zambia. In the end, aid from cooperating partners started flowing in. They received aid from the Dutch Embassy for the construction of a classroom block. The other stakeholder was the Germany Technical Cooperation to Zambia (GTZ) who sponsored the training of literacy facilitators. Food and Agriculture Organisation (FAO) supported agriculture-related activities such as pig breeding and gardening projects through the provision of inputs. The Japanese Embassy met the costs of constructing the Training Institute (Duke and Hinzen, 2008). The picture below shows the literacy classrooms.

Figure 3: Literacy Classroom Block



Picture of Panuka Literacy Classroom Block

The intervention the institute had put in place did not holistically respond to the needs of the people. It was at this point that the stakeholders realised that to improve the quality of life of rural women, literacy alone could not adequately solve their problems. In fact, attendance of literacy classes declined particularly in the dry season because people preferred to go out in search for food, which became very scarce especially between July and December. It was apparent that these people needed to be empowered with productive skills to enhance sustained food productivity and other income-generating activities by incorporating them in the literacy programmes. The United States Embassy also assisted by funding the construction of a bakery/shop and an open air market. Participants in the literacy programme were empowered with a variety of skills which inter alia included; gardening, cereal crop growing and pig breeding (UNESCO, 2004). The pictures below show the open market shelter and bakery/shop.

Figure 4: Market Shelter



Figure 5: Bakery/Shop Building



Picture of a Market and Bakery at Panuka

Food and Agriculture Organisation (FAO) assisted 44 women with materials for the construction of a pigpen. Thereafter, each woman was given a sow or two. They also received two boars. However, during the period of drought, it became difficult to maintain these animals. Most of the pigs died while those that remained were sold and replaced by goats. The reason for replacement was that the latter were able to withstand the drought (Duke and Hinzen, 2008). The pictures below show the abandoned pigpen.

Figure 6: Abandoned Piggery



Pictures of abandoned piggery at Panuka

Furthermore, FAO empowered 26 women with seeds and treadle pumps for irrigation in vegetable gardening and a donkey each for transport. They also enhanced the supply of water by rehabilitating the old dam and boreholes which supplied water for domestic use and for animal consumption. The challenge was that while Panuka obtained government assistance in rehabilitating the dam, the persistent drought meant that the dam never filled up (Malambo, 2006).

Food and Agriculture Organisation also empowered women in agriculture. Their main concerns were to enhance food production for human consumption and herbage and fodder for animals. They did this by giving more than 100 women maize, sorghum, groundnuts, cowpeas and sunflower seeds. However, the drought of 2001-2002 farming season, which hit the whole of the Southern African region led to crop failure. The result was that out of the 3 projects, only the use of donkeys for transport was sustainable because these animals adapt very easily to drought. Women relied on them to transport water, firewood, relief food, and other products, instead of carrying these on their heads. The Ministry of Agriculture trained the women for two weeks and involved in this project donkey management (UNESCO, 2003/4).

The programmes in the institution were running well that The Noma Literacy Prize was awarded by Unesco to Panuka in 2003 as further recognition of Panuka's work and an endorsement of their vision of a literate and learning rural society. According to UNESCO (2003:4):

'The Noma Literacy Prize to the Panuka Trust, presented by the Government of the Republic of Zambia, for having:

Developed a gender-sensitive program with volunteer staff with the ultimate aim of creating a society where women and men enjoy Oequal opportunities, liberty, dignity and peace through enhancing women's contribution to agriculture, lightening women's domestic workload and addressing harmful practices to family harmony such as polygamy;

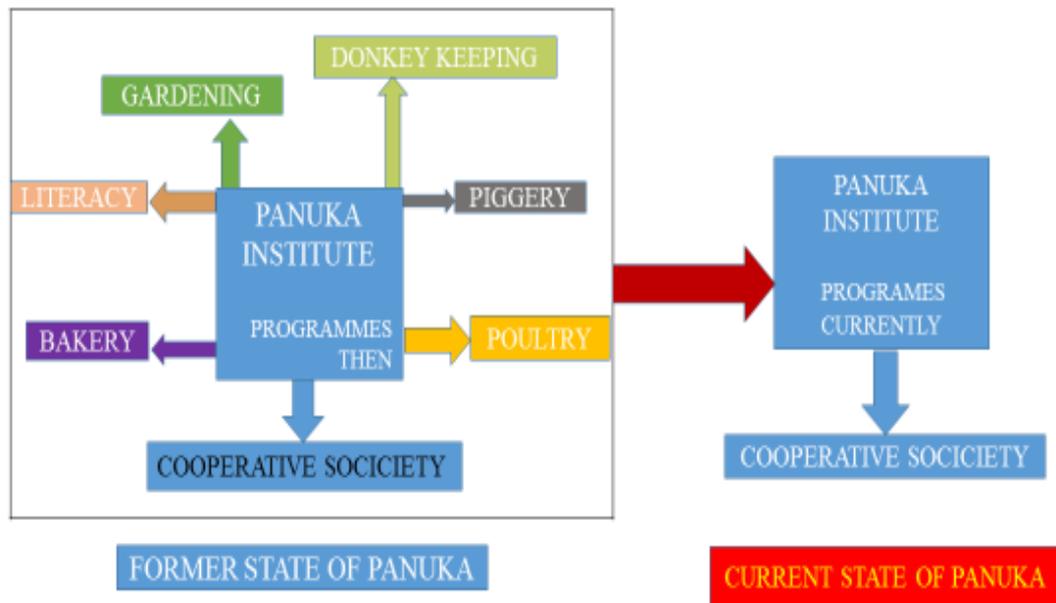
Instituted in a country which has suffered great poverty and deprivation due to consistent drought and high HIV infection rates, the program adapted to observed needs, to develop local community ownership of the educational process and designed to incorporate women into the education system through organization of literacy classes for women ranging in age from 15 to 75 years;

combined literacy and training for livelihood skills, encouraged literacy facilitators to create further literacy centers, undertaken peer training workshops in functional literacy, carried out literacy training at various levels ranging from mother tongue literacy for beginners, elderly women and young mothers to literacy in English and the learners' local language;

sought funding and assistance from some United Nations agencies, NGOs and other donors especially for assistance with agricultural projects and accessed funds for the construction of a training institute in order to organize residential courses for the training of female intermediate-level educators and supervisors.'

According to UNESCO (2003/4), over the six years of implementing this programme, Panuka identified some specific problems and constraints. In terms of the larger environment, the work has suffered from lack of an overall national policy on adult education, resulting in weak government commitment to improving adult learning due to the absence of a coordinating bod[y]. In addition, donors have not shown a strong commitment to support adult literacy efforts. Aside from the previously mentioned, other constraints included lack of skilled personnel and materials, which posed a challenge to institutional sustainability. The former and present management structure of Panuka is shown below:

Figure 7: The Former and Present State of Panuka Institute



The immediate effects of the discontinuation of programmes, which may not be visible, include reduction in economic activities, reduction in government revenue in terms of VAT and the dwindling of the standard of living. However, Holford (2016) argues that when a programme has discontinued, it does not mean that it has outlived its usefulness. This does not in any way suggest that it no longer had anything of value to offer to the people. This perception is anchored on the firm belief that there is no situation that is permanent. Something can still be done about it. This has come as a consolation to the adult educators who might lament that when a programme discontinues while people still anticipate the benefit, all hope is gone.

1.3 Statement of the Problem

Panuka institute has permanent infrastructure and was founded as an Adult Education Institution. It was established to improve the lives of the people of Nkandela area of Pemba district in southern province of Zambia. The institute, through its programmes, created a society where men and women enjoyed equal opportunities, liberty, dignity and peace. These programmes enhanced women’s contribution to agriculture, lightened women’s domestic workload and addressed the harmful practices to family harmony such as polygamy. Panuka also developed local community ownership education programmes such as literacy for women, and sought funds for the construction of a

training institute for residential courses .Despite Panuka recording success which drew international recognition, its operations went down and there seems to be a notable paucity of evidence literature revealing the factors that led to its failure and how it can be sustained. This study was carried out to explore the sustainability aspect of Panuka Adult Education Literacy Centre of Pemba.

1.4 Purpose of the Study

The study sought to explore the sustainability aspect of Panuka adult education institution.

1.5 Objectives of the Study

The objectives of the study were to:

- i. describe the factors which led to the success of Panuka institute;
- ii. establish the circumstances leading to the subsequent reduction of programme operations at Panuka institute; and
- iii. explore community' perspectives on how Panuka Institute can be revived

1.6 Research Questions

- a) What factors led to the success of Panuka Institute?
- b) What challenges led to the subsequent reduction in programme delivery of Panuka Institute?
- c) How can Panuka Institute be revived?

1.7 Significance of the Study

It is hoped that the findings of this study would inform policy makers from the line Ministry of Community Development and Social Services on how to establish and sustain adult education institutions. The findings would add to the body of existing knowledge on the subject thereby act as the basis for would-be researchers on the subject.

1.8 Delimitation of the study

According to Yin (2014), delimitations are the boundaries of the study from the beginning of the research to completion. Phiri (2015) argues that delimitations are factors that affect the study over which the researcher does have some degree of control. This study was restricted to Panuka Institute located in Nkandela area of Pemba District in Zambia.

1.9 Limitations of the study

This study was conducted at Panuka Institute only. Therefore, the results may not apply to other institutions of similar status.

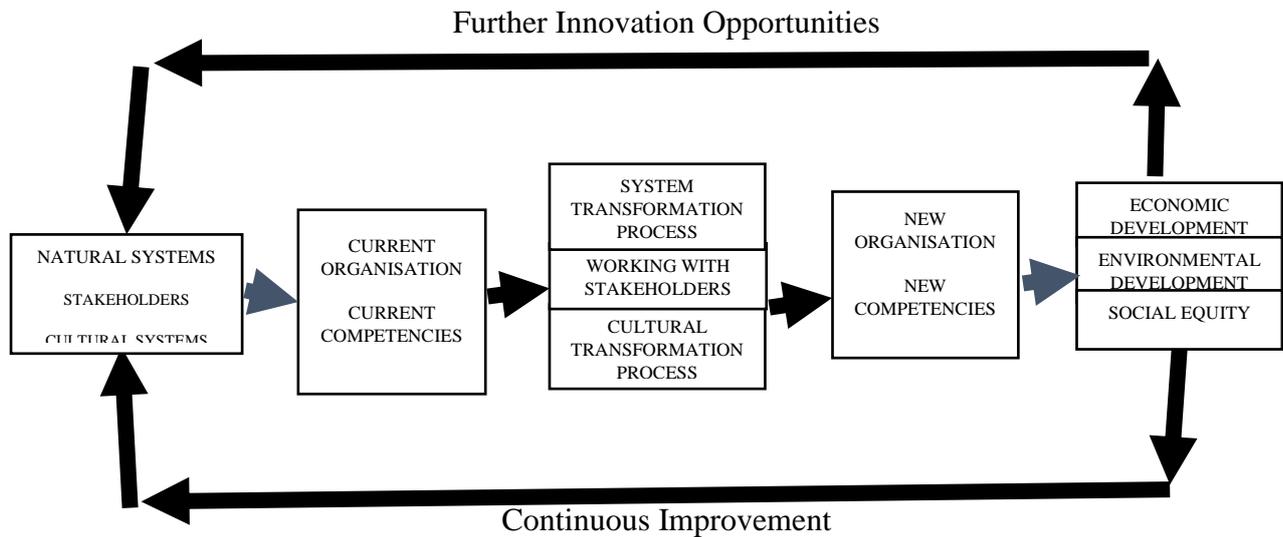
1.10 Theoretical Framework

The theoretical model known as Transformation Process Model, by Madu and Kuei (2012) guided this study. It states that to achieve excellence in economic, environmental and social performance, an organisation must undergo a transformation from its traditional management approach to sustainable management. They argue that sustainability can be achieved when there is leadership at the centre of all organisational activities. They believe that an organisation must divorce its traditional management approach by undergoing transformation, which will lead to sustainability. The theoretical model offers practical guidelines to sustainability leadership and their value chain partners. They believe that when policy or decision makers are aware of the value of the concept of sustainability, they will encourage process and organisational transformation. This anticipated transformation would be driven by a new vision that considers the interaction of the organisation with its natural and social systems, and the need to listen to stakeholders. The stakeholders would interact with both the natural and social systems.

The stakeholders' needs are holistic and as a result of this interaction, there must be a balance among economic, environmental and social impacts in the context of sustainability. To these emerging needs and challenges, core-competencies need to be recognised. If the core-competencies are faulty or insufficient, course corrections and major changes need to be taken at one point or another. The aim of such courses of action is to change existing situations into preferred ones (Madu and Kuei, 2012).

As shown in Figure 8 below, three main areas will be impacted by this process of change and these are *system transformation process*, *working with stakeholders* and *cultural transformation process*. These are the critical, transformation steps, which the current organisation is required to undergo at the point of reflection.

Figure 8: Transformation Process Model



System transformation usually results from the process of emergence. It is believed that the whole is more than the total of its parts. This transformation involves using system principles, system dimensions and system methodology. The components of system principles are openness, purposefulness, multi-dimensionality and emergent property. System dimensions include membership, decision system, measurement system, organisation process and throughput (Gharajedaghi, 2006). On the other hand, cultural transformation results from the influence the relatedness of the parts of the system have on the behaviour of the parts.

Figure 8 above is a graphic depiction of such a sustainability model and its components. The above figure shows that in the natural systems, stakeholders in the middle and cultural systems will result in the current organisational competencies. These have to undergo transformation processes where there are system transformation processes while working with stakeholders and the cultural transformation process. The transformation would result in a new organisation and new competencies. The social equity dimension of sustainability is concerned with how burdens and benefits of different policy actions are distributed in a community. The more evenly they are distributed, the more equitable the community is and this even distribution would be

reflected in the economic, ecological and sociological outcomes. Figure 8 also shows that the transformation process assumes a continuous cycle that is never ending.

This theoretical model is relevant to this study because it suggests the change that an institution could make to appropriately meet the current needs of the institution. Considering the fact that the needs of adults are dynamic, this model responds well because it requires that an institute is innovative in order to respond to emerging needs. The model stands for continuous improvement of an institution. The Transformation Process Model directly applies to this study in that if Panuka is to be sustained, there is need for continuous improvement and innovation, failure of which it will meet its demise. The theory show precisely how an institution can be sustained.

1.11 Operational Definition of Terms .

Sustainability: Maintaining of an institution to serve the interests of the present and future generations

Institution: Organisation, which provides either goods or services or both to people

Panuka: Tonga word, which means, “Wake up”

Stakeholders: All parties in an institution whose contributions are critical for its survival.

1.12 Summary of Chapter 1

This chapter discussed the background of sustainability of Adult education institutions with specific reference to Panuka Institute. The chapter has clearly highlighted the statement of the problem, purpose of the study, objectives and the significance of the study. The next chapter reviews the relevant literature for the study.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

This chapter reviews the literature related to Sustainability of Adult Education Institutions and Panuka Institute of Pemba District in particular. The literature is under the following themes: education, adult education, education for sustainability, adult education institutions, adult education programmes, contributing factors to success of institutions, reasons behind failure of institutions, resuscitation of institutions and sustainability.

2.1 Education

It is generally an accepted fact that education is a principal vehicle to national development. It can contribute greatly to nations in their endeavour to develop their economies, democratise politics, and to promote social justice (Ihejirika, 2013). It is the socially organised and regulated process of continuous transference of socially significant experience from previous to following generations (Naziev, 2017). Education is a process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another (https://shodhganga.inflibnet.ac.in/bitstream/10603/8116/11/11_chapter%202.pdf). According to Watkins (2013), most of the countries in Africa are still having challenges in educating most of their population.

2.2 Adult education

Onyenemezu and Aduvo(2014) regard adult education as the integral aspect of education, as a learning process which can be formal, informal or non-formal which the adult person engages in for better information, self and national development. Individuals and nations accrue numerous benefits from adult education by sensitising people to analytically assess the impact of government's economic, political, social environment and general policies (Onyenemezu, 2013). Onyenemezu and Aduvo (2014) argue that adult education encompasses the development of the human (adult) mind, knowledge, attitude, skills, behavioural pattern, physical and necessary ideas capable of solving human and societal problems in order to achieve sustainable national development.

In the perception of Walter (2009), much effort has been put to provide sustainability and environmental education mainly targeting children. Further still, he argues that even though children were an important audience as they will ultimately be charged with the stewardship of the planet, their education will not produce the changes that need to be produced now. We cannot simply and painfully wait for our children to undo the damage that our ways of being in the world have produced. Clair (2003 cited in Institute of Adult Education 1993) contends that there is insufficient time to wait for younger generations to mature before action is taken and adults must change if environmental education of children is to have credibility. There is need to facilitate a mass transformation in the worldview of adults in order to accomplish this.

Snelson (1974) argues that in Zambia, when the first formal school was opened, the class was a mixture of children and their parents because both were not able to read and write. The combination was usually father and son and rarely daughter and mother. The providers were the missionaries who saw education as a vehicle for evangelising the word of God to both the children and their parents. Eventually, adults were excluded from school on the ground that these two categories required different teaching methods and materials. It was also difficult to compare the performance of the parents to that of their children. Disciplinary problems were also characteristic in teaching adults and youths in the same class. However, the major reasons advanced for concentrating on the education of children were that the minds of children were more malleable and receptive to new ideas than their parents who were considered to be set in their ways. Attendance to school for parents was poor compared to children because there were other duties and responsibilities which claimed their time and attention. The parents were completely cut off when age regulations were introduced. This decision had subsequent consequences on educational and social development of alienating pupils from their environment and cultural background of which, if parents were educated first, would not have arisen. This assertion that children learn better than adults was challenged by contemporary studies that show that adults learn best under certain conditions and methods (Knowles, 1980).

Kamwengo (2006) identified eight characteristics of adult education. He views it as voluntary activity, flexible in terms of time, place and methods, relationship between instructor and learner as friendly as well as the relationship among learners being cooperative. He further contends that learners have different amounts and kinds of

experiences and are organised differently. Besides, even if learners come to learn, they have responsibilities and social roles that give their education a unique flavour. Their education is less uniform, less standardised and much more wide-ranging and diverse both in content and in methods. The consequences of this education are direct, immediate and far-reaching.

Adult education comes in many forms some of which include literacy, night school, workers' education, distance education, skills training, Bible study, human resource development, continuous professional education, prison education, university extension, health education, non-formal education, agriculture extension services, environmental education, driver education among others (Kamwengo, 2006).

Formal adult education in Zambia was first attempted on the Copperbelt in the 1930s by the African welfare societies with the help of missionaries (Kaplain, 1968). This education was attempted as an effort to reduce the social disorganisation which was caused by poor conditions of living imposed on African miners. Male students were undertaking evening education courses while their female counterparts were involved in home craft. However, this program was not effective until the time Zambia got her independence in 1964 when she formed the Ministry of Education. The Ministry of Education created new programmes aimed at addressing the needs of the illiterate population and those whose education was rudimentary to continue with advanced courses (Kaplain, 1979 and Snelson, 1974).

College of Further Education, now called Evelyn Hone College of Further Education was in charge of adult education programmes in the southern half of the country. The northern half of the country was organised from the Provincial Education Office in Ndola. However, this responsibility was later given to the Ministry of Education in 1965 (Mwanakatwe, 1974). Further still, adult education programmes in Kabwe (Broken Hill) were also transferred to Ministry of Education in 1966. The following year, 1967, adult education enrolment rose from 3500 to 15000 which was a remarkable achievement. It is important to note that courses offered by Ministry of Education section of adult education differed from one adult education centre to the other (Kaplain, 1979). Courses which were offered by the adult education section of the Ministry of Education were given at all levels up to the completion of primary and the General Certificate of Education. These courses were given at different adult education centres scattered throughout the country. Private agencies, particularly mining

companies, had also undertaken extensive adult education programmes. In an effort to ensure that the education acquired by these adults would not go to waste, the Government considered follow up programmes which would offer courses relevant to the development of the country by combining the already acquired skills of reading and writing with subjects directly affecting the rural African (Kaplain, 1968).

Correspondence courses which were earlier introduced by the white settlers whose children often received part of their education by this method were enhanced. The Zambian Government initiated the Correspondence Course Unit in Luanshya in 1964. This demonstrated serious commitment in the provision of adult education thereby making Zambia one of the first African governments in East and Central Africa to take the full responsibility of such a programme (Kaplain, 1979 and Mwanakatwe, 1974).

It is an undisputable fact that huge investment of resources and time to run programmes aimed at reducing illiteracy and poverty but the problem is that these interventions are confronted with sustainability challenges. Blunt (1988) argues that poor countries remain poor and in fact some became poorer, while the rich grow richer. Further still, the resources harnessed and utilised in studying the poor people might be far more than what is needed to end their problems. It is not surprising to find that to date, people are still researching on what causes poverty. Nevertheless, what causes poverty and whether the resources invested in studying it are commensurate to the actual efforts to alleviate it, is quite a long and debatable subject that this study will not explore.

In the case of the subject under investigation, the study applied the principles of Mukalula (2007) who has identified two chief causes of defects in a structure which can also lead to sustainability challenges and these are external (natural) and internal (human). External or natural causes are termed so because they emanate from natural causes. These may include drought, diseases (plant, human and animal), floods, whirlwind, lightening among others. On the other hand, human or internal causes result from human error. The examples are theft, corruption, laziness, poor planning, supervision, management, poverty and resources inter alia.

Zambia cooperates with nearly all the big bilateral as well as multilateral aid agencies and all sectors of the society are influenced by foreign expertise (Simson, 1985).

Part of the aid given, there is a portion that goes to education. In her endeavour to counter the bedevilling, Zambia used the aid she has been receiving from cooperating

partners through introduction of education policies such as re-entry policy and Education for All. There were also some NGOs funded programmes which assisted her put up infrastructure. Nevertheless, Zambia has not achieved 100% literacy and some of the programmes became difficult to sustain.

Saasa (2002) studied the sustainability of programmes where he argues that there is a need for local ownership of all externally supported intervention. In fact, Japan has very specific rules and procedures for delivering assistance (Mugambi, 2016). The reason is that there is a perception that the absence of local participation and ownership cause failure of aid in Africa to yield maximum results. Japan advocates for a bottom-up approach to programme design because it has the advantages of getting what is obtaining on the ground. However, this research cannot rely on his findings because the focus of the study was on aid and poverty hence does not provide solutions to institutional sustainability.

2.3 Education for sustainability

Education for sustainability is learning that prepares people to be far-seeing enough, flexible enough, and wise enough to contribute to the regenerative capacity of the physical and social systems upon which they depend (Cloud Institute for Sustainable Education, 2009). The core of education for sustainability is the relationship between humans and nature or environment. In the anthropocentric perspectives, humans are naturally the focus and the environment is a natural resource available for their use (Williams and Millington, 2004). The focus of this perspective is fair distribution of resources among humans, posing as impetus action and moral concern.

The egocentric approach extends this concern to non-human species and views environment as its own entity (Kopnina, 2012). In the view of Kopnina (2012), environmental justice is the distribution of environmental benefits and burdens among human beings while ecological justice is even-handedness between human beings and the rest of the natural world. The approach which is usually employed in sustainability education is either transmission or transformative. The former being shallow involves curricula created and controlled by a few. It either re-creates accepted social order determined by its creators who happen to be government and industry (Jikling and Wals, 2008). The latter, on the other hand, is co-created knowledge that has broad base of participants and has the capacity to sustainable development.

Conceptions of sustainability have been delineated into two philosophical camps and these are radical and conservative. Radical perspectives view sustainability as focused on environmental protection, equity, local knowledge and the intersection of environmental, social and economic issues. Conservative view is focused on environmental conservation, down play the importance of equity, emphasises expert knowledge and views environment as the primary focus of sustainability efforts (Jacobs, 1999).

2.4 Adult education institutions

There are many and diverse institutions that provide adult education to adults. Consequently, there is no agreement on which institutions should be labelled as adult education institution (Kamwengo, 2006). In Zambia, there were many adult education institutions. Currently, the University of Zambia, Zambia Open University and People's Action Forum dominate the provision of adult education. Historically, the parent of most of these institutions was the Adult Education Association of Zambia (AEAZ). The Department of Adult Education (DAE) at the University of Zambia had only a slot for representation in this association and not a controlling body. The department usually sent trainers to the association.

Apart from Panuka which is under study, there were other adult education institutions such as: Chuundu Adult Education Association of Zambia Centre in Choma, Chingola Adult Education Centre on the Copperbelt, Adult Education Centre in Luanshya, Mindolo Ecumenical Foundation in Kitwe, President Citizenship College in Kabwe, Farm Training at Kanchomba, Neganega literacy centre in Mazabuka, Kara Counselling and Training Trust in Lusaka and Choma among others. There were also adult education centres in all the nine provincial headquarters (Mwanakatwe, 1974).

In Africa, there were also adult education institutions which were promoting various programmes. One such example is the Makeni Centre in Sierra Leone. This centre was promoting agriculture to the people so that they increase food production. This project grew bigger and created employment to a lot of people. The communities were trained on high yield farming methods (Fieldingetal., 2015).

In Europe, particularly in Denmark there were Folk High Schools which started in 1868. However, these types of schools were adopted in Canada, Manitoba later on. The

schools were modelled after the idea of Gruntvig (1783-1872). This school was a kind of non-formal education meant to give formal lectures and knowledge to learners. It is a specific education establishment where the learning process takes place on the basis of volunteering, knowledge, skills and competencies. It is founded on the spirit where learners are not evaluated by mark and has no entry restrictions except for age which should be above 18 (Babajeva, 2012).

In America, there are many adult education institutions. This study has singled out one of the “Uncommon Schools” called Frontier College which traces its genesis in Ontario, Canada. The foundation of these institutions is credited to Rev. Alfred Fitzpatrick’s tremendous contribution. The institutions were running on masculine line. Other than sex segregation, the college did not have distinctions in terms of creed or racial origin, neither among teachers nor students. It drew masculine students of the frontier, the lumberjacks, miners, road and railway builders of the Canadian bush (Kidd, 1950).

The school operated in a simple manner whereby after the day’s work, having dined and cleared the dishes, the long lamp-lit bunkhouses would be transformed into lecture rooms. The classroom was usually a box car on a railway siding. According to Kidd (1950), the lectures were facilitated by labour-teacher, where students engaged in informal discussions on current events, literature, citizenship, history and geography among others. The students were able to find employment from the lessons they learnt such as arithmetic, spelling, business forms and elementary English or French.

Ndola Adult Education centre currently called Ndola School for Continuing Education was opened in 1930 to offer adult literacy to Ndola residents. Mindolo Ecumenical Foundation in Kitwe was founded in 1958 as an ecumenical institute to serve the church and community. It offered programmes such as trade unionism, community development, modern farming methods, Christian ethics, political science among others (Andrews and Andrews, 1975). Chingola Adult Education centre in Chingola for adult literacy, Luanshya Adult Education Centre in Luanshya.

Central Province also had President Citizenship College in Kabwe which was established in 1972. This institution used to provide labour studies and it was mandated to provide leadership training to officers in government, parastatal and labour movement (Kaplan, 1979). In 1994, it was transformed into the National College of

Management and Development. Thirteen years later, on 31st December, 2007, the college was transformed into Mulungushi University (Mulungushi University Statutes, 2016).

Agriculture extension also had farming training institutes. One such institution is Kanchomba institute in Pemba district of Zambia. This was where small scale farmers were trained on how to grow different types of crops using soil fertility conservative methods. The Kanchomba System is the type of farming where farmers were encouraged to rotate the crops and use organic manure to maintain soil fertility. The aim of Kanchomba farming system were to promote crop diversification and enhance crop production while at the same time maintain soil fertility. The institute was offering short courses right at the institution (Bowman, 2011). Kara Counselling and Training Trust was a non-governmental organisation which was founded in 1989. The organisation was offering health related services. The institution trained psychosocial counsellors and did HIV/AIDS counselling and testing. Kara Counselling and Training was based in Lusaka but there was also a branch in Choma (Bondetal., 2003).

2.5 Adult education programmes

Adult education programmes are various activities which are conducted by adults in adult education institutions to better their living standard. The community has played a major role in providing adult education programmes. These programmes are usually conducted by different categories of adult educators.

In North America, particularly, there were many adult education programmes. Amongst the common were adult education in federal prisons, Antigonish Movement, National Farm Radio Forum and National Citizens' Forum in Canada, North America (Fox, 1998 and Kidd, 1950).

In Europe, the adult education programmes include: the Golden Rule Project (no.3) where young people from England, Spain and Sweden acted scene of European unification where participants and spectators engaged in learning process leading to European understanding and deepened democracy: Enhancing Adult Education for Disabled Through Expressive Arts where they gave the disabled access to education through international exchange in the form of one week course at arts festival; European Adult Education Programme for Trade Union. This is an innovative

programme designed for low-skilled and low-paid trade union members facing major changes at work. The innovation created open and distance learning modules for them in cooperation with universities (Nuisl, 1999).

In Africa, providers of adult education include the family, community, regional organisations, government, trade unions, non-governmental organisations, civic organisations and international organisations. Universities too, play a significant role in the provision of adult education programmes. They train adult educators who then implement adult education programmes in formal and informal learning institutions (Nafukho et al., 2005).

In Zambia, adult education programmes largely depends on the interest of the providers. The divergent nature and interests of various stakeholders has contributed to the increased number of adult education programmes. These programmes vary from one area to the other and they respond to the dynamic needs of the clientele. Common among them is literacy. Various programmes are offered under extension studies. However, these programmes vary from place to place and time to time depending on the needs of the people at the time (Kamwengo, 2006).

The University of Zambia, through extension studies is offering diverse extension non-credit and credit programmes. The Department of Adult Education and Extension Studies is offering adult education programmes starting from diploma, degree, masters to PhDs in adult education. Zambia Open University also offers the credit adult education similar to those offered by the University of Zambia.

2.6 Contributing factors to success of institutions

Datta (2007) opined that the factors which contribute to the success of groups and village organisations depend on the quality of leadership put in place. He advocates for leaders who are strong, capable of sharing information, transparent and make decisions promptly. Further still, the democratic principle of electing competent and trustworthy individuals to lead an organisation also contributes to its success. The study revealed that gender equity in management contributed to the success of the organisation. The revelation of the study conducted in Bangladesh attributed success to local ownership where locals took full control of saving money in the institutional account. The members attached ownership of the funds while the group also identified themselves

with the organisation. The study also discovered that the groups and village organisations that had opened bank accounts, set rules, introduced written policies and maintained the daily accounts were successful because they reduced the risks of financial mismanagement (Ostrom, 1990). The challenge that remains is that these factors contributed to the success in Bangladesh and not Zambia. The focus of this study was to find the factors, which led to the early success of Panuka Institute of Pemba District.

2.7 Reasons behind the failure of adult education institutions

Aharoni et al. (2014) argue that “focusing on failures is important for learning lessons that produce success.” The study carried out in Bangladesh revealed that the causes of failure for organisations were due to multiple factors which include the minority male dominating the majority females by acquiring most important seats on the working committee, disregard or underestimate and undervalue the roles and capacities of women. Under the pretence of being too busy during the day, they called group meetings at night, thereby restricting women's participation, and took the opportunity to manipulate organizational funds. There were perceptions of favouritism, which created a situation of mistrust, and suspicion among unsatisfied members. Cashiers maintained financial accounts by the memory that could not tally with personal members' written records, thereby contributing to inadequacies and loss. This has further undermined trust among members (Datta, 2007).

Corruption and malpractice, both by the members and leaders, contributed directly to the disbanding of many of the groups and village organisations. Many group leaders violated group norms by manipulating the savings funds and disbursed large amounts in loans to friends. In the absence of an alternative leadership, group activities became stagnant when the group leader died, abandoned the group, or failed to run activities for any reason. Some leaders also demanded incentive payments, feeling that they were not receiving sufficient benefit compared to the amount of time invested to ensure groups ran smoothly (Kamara and Kargbo, 1999), when general members refused to provide these, some leaders quit the groups, and ultimately groups became inactive in the absence of second-line leadership options. The studies were conducted in Bangladesh and Sierra Leone respectively and not in Zambia.

Parks (2008) acknowledges that institutions, which completely depend on external funding, are difficult to sustain because of multiple factors at play. The first is that it is difficult to maintain cash flow because the funders are constantly changing their priorities. Parks (2008) revealed that the political, strategic, personnel and economic reasons are key determinants of the fluctuating amounts of funds to recipients. This undermines the smooth running of institutions that completely depend on external funding in instances where the funder's priority is not in tandem with their expectation. The gap is that this study places priority to funding. Besides, it was conducted in Philippines and Cambodia meaning that, their findings may not apply to Zambia.

Diamond (2005) argues that some societies, organisations, groups or individuals sometimes make disastrous decisions because they fail to anticipate failure. Those people at the decision making point must be critical in the manner they analyse issues. They should look at both sides of the coin so that they are fully aware of the repercussion of any decision they make. It can be disastrous to an institution if there are no people in decision making positions who are far sighted. It contributes to failure not to detect the problem early enough. Early detection of a problem accords a chance of generating solutions to it. Failure to perceive that a problem has arisen is dangerous. It means the problem would grow bigger and may require many resources to overcome. These resources may not be available. The result would be failure of the programme.

Where a problem has been identified, failure to come up with solutions early enough can end in a disaster. At the infancy of the problem, providing an appropriate solution without procrastination is an effective and economic way of solving issues. Failure comes about because in certain instances, they come up with unworkable solutions that are far from realities.

The disastrous decision can also result from poor leadership. Disastrous decision results when leaders do not have adequate skills of solving problems (Diamond, 2005). It can also come about when the leaders are being economical in investing adequate resources to problem solving. The resources in this case are human and material. The human aspect involves people who have the relevant skills and knowledge in handling related issues. An example of material resources is money. Time allocated to settle such problems also should not be ignored.

The last but not the least is the undesirable societal values and behaviour. Key among the reasons contributing to failure of a programme is undesirable societal values and behaviour (Diamond, 2005). Common among them is the marginalisation of the children and women. In instances where the programme is in direct conflict with such values, there are high chances that the programme would fail. Planning is the only alternative to this challenge. The initiators should adopt planned change strategies so that they tactfully engage the community. When this is done, there would be less resistance because all the stakeholders would have been engaged.

Kiely (1995) listed three common failures with regards to re-engineering initiatives. The first one is caused by resistance of employees to change. This problem is obvious if middle line managers are involved in this resistance. The second one is caused by inadequate leadership when implementing the initiative and lastly, failure can come about if there are unrealistic expectations such as speed, scope and benefits of re-engineering implementation.

Villalobos and Bossert (2017) identified five barriers to sustainability and these were: change of authorities who may have a different focus and withdraw support to the current project; total disregard for quality in the structure and budget; initiatives of the project were aligned to national policies but not necessarily to organisation's needs and the negotiations were at central level; lack of effective monitoring and evaluation system in place; and lack of support after the end of the project respectively.

In the perception of Villalobos and Bossert (2017), sustainability was hindered where there was a change of authorities who may have a different focus and withdraw support to the current project. Once the resources are withdrawn and taken somewhere else, this might not be impressed and stop supporting the project or an intervention. Further still, change of authorities might lead to a situation where resources which were meant to support the project diverted elsewhere, thereby depriving the aspect of its resource by leaving it almost nothing, if not.

The other barrier from the same research was the total disregard for quality in the structure and budget. Where resources had been used, there was need to ensure that there is a standard which the project strives to achieve. This means efforts would be channelled towards meeting that standard. In order to achieve the standard, there should be a monitoring team which makes sure that the standards were met. During

monitoring, reports would be generated which compliment or guide on the next course of action. This monitoring process should be supported by a budget and a structure which make up the monitors. These monitors must be guided by the structures on what is involved in the whole process. In the absence of quality, it would be difficult to detect the defects of any organisation. The budget and the structures too, are two vital areas which can really have to drive to sustainability of an organisation. In the absence of quality, it is difficult to predict the sustainability of a project (Villalobos and Bossert, 2017).

It was also revealed that the initiatives of the project were aligned to national policies but not necessarily to organisation's needs and the negotiations were at central level. This was a barrier in that it was less like applying an intervention on a different context. The national policies were not further adjusted or adapted to local conditions. They were not directly addressing the organisational needs. Negotiations too, were done at the central level thereby creating the unnecessary bureaucracy which required a lot of time because of the long procedures on one hand. On the other, it robs people at grass roots of those skills to handle situations at the point of need. National policies were not in tandem with those of the project. They were not necessarily addressing the needs of an organisation and negotiations so better things were done at central level instead of local level. As a result, sustainability was inhibited (Shediak-Rizkallah and Bone, 1998 and Villalobos and Bossert, 2017).

Sustainability challenges are caused by lack of effective monitoring and evaluation system in place. Sustainability was hindered by lack of monitoring and evaluation system in place. Monitoring and evaluation should be an ongoing activity. If there are no systems in place, it is difficult to monitor and evaluate a project. When this is the case, it is difficult to predict the future direction of a programme. It is difficult to tell whether the project is moving in the right direction or not. It is also difficult to come up with interventions that would prevent any anticipated distortions (Aharoni, et al., 2014).

Villalobos and Bossert (2017) identified lack of support after the end of the project as a barrier to sustainability. After the end of the project, teams that remain usually do not have support to continue their tasks. This lack of resources and staff makes it difficult to continue the programme. If there were no resources left behind for sustaining a project after its implementation, it is bound to fail. There is also need to have adequately trained staff to continue running the project. In the absence of the above, the

ultimate result would be that even if the project has been implemented, it would immediately fall out. Further still, some challenges are attributed to insufficient input. Some activities cannot be implemented due to lack of sufficient input. The input should be commensurate to the workload. There must be adequate funds, skilled personnel and all the necessary materials to support the project.

2.8 Resuscitation of an institution

Resuscitation of an institution is very important when a programme has discontinued. Alao et al. (2019) suggest eight strategies of resuscitating an abandoned project. They suggest soliciting for funds so that they are available for the project to restart. The second strategy is by having a yearly budgetary allocation for abandoned project. Thirdly, there must be abandoned project resuscitation policy in place. The fourth strategy is having an established institution-based abandoned project resuscitation unit or department. The fifth strategy is that they should use the abandoned projects appraisal committee. The sixth way is by adopting a Public Private Partners (PPP) arrangement. The seventh strategy is that there should be abandoned project resuscitation agency and lastly but not the least, levy the beneficiaries.

In the perceptions of Abdul-Rahman (2016), planning adequately for the project at starting point itself and making sure that there is sufficient funds available as estimated in the bill of quantities could really help resuscitate the abandoned project. The client should appoint the competent professionals who are able to handle the project according to the specifications enshrined in plan as the project abandonment prevention measures.

The remedies to the abandoned project include rehabilitation. There should be adequate Project Approach both at conceptual and implementation and through the life cycle of the project. These have a high propensity to minimise project abandonment. The other crucial aspect is project appraisal. This is a process of assessing, in a structure, the case for proceeding with a project or proposal or the Project Viability. This process often involves comparing various options, using economic appraisal or some other decisions. The process involves initial assessment, defining the problem by establishing the long-list of options, consulting and short listing, evaluating the alternatives and comparing and selecting project appraisal.

2.9 Sustainability

There is no universally agreed definition of the term sustainability. The term is defined according to context. In the perception of Elkington (1998), sustainability is an approach that considers fiscal, ecological and societal issues in sensible, all-inclusive, and lasting ways that profit current and future generations of concerned stakeholders. The discourse has used sustainability in the prospective sense of continuity to achieve the intended purpose. In this vein, Holford (2016) justifies the reasons for efforts to study institutional sustainability. The central argument is that extinction however, is not cost-free. It bears the cost to those who die on one hand and those who survive on the other. He further contends that the notion of sustainability has been misappropriated especially by the neoliberal common sense, in a form that stripped of its deeper meaning. When the term is applied to the evolution of adult education, it short-circuits critical analysis and encourages easy assumption that an approach or programme which did not survive was unsustainable and failed. He argues that this is damaging for two reasons.

The first reason is that it discourages critical historical understanding of the programme. This view is supported by Tawney (1912) in Holford (2016) who pointed out that social evolution takes place through the actions of human beings' which are often violent, or merely short-sighted, or deliberately selfish. This can be interpreted to mean that an outcome which now appears inevitable may once hung in the balance as one of the competing possibilities.

The second argument is that if an educational project or programme or movement has died, it should not be assumed that life had run its natural course, or that it had nothing further of value to offer. This clearly shows that when an institution has died unexpectedly, it does not mean it was unsustainable. There were just factors that were at play which had negatively impacted on it. If correct measures were put in place, it would be sustainable (Holford, 2016).

In the above context, it is highly expected that sustainability meets the needs of the present without compromising the ability of future generations to meet their own. The negative impact of the prevalence of organisational sustainability challenge in Jafflong in 1980 had led them to convene the workshop for members and leaders of community organisations to identify potential solutions (Korten, 1980).

They made efforts of finding solutions to the challenge posed because of their desire to end internal group conflict and fund shortage problems. At the same workshop, most of the leaders suggested forming a federation for the sustainability of community organizations. They recommended a periodical special focus on capacity building. Leaders envisaged that they would benefit from having a legal identity, stronger coordination and cooperation among village organizations, greater access to local resources, better management of the revolving loan fund, mutual linkages with local institutions, and greater potential for mass social action against corruption, exploitation of the poor, and environmental degradation. Leaders were generally better educated, setting them above the rest of the members and, apart from the programme's regular development activities, they received a wider range of training from different organizations, attended workshops, and participated in exposure visits, which increased their capacity and insight, as well as ambition (Kamara and Kargbo, 1999). However, this study was conducted in Sierra Leone and not in Zambia.

Justice Research and Statistical Association (2015) postulate that programmes are more likely to continue when they can show through established indicators and performance measures that the programme benefits the stakeholders. They have identified programme adaptability or responsiveness as a source of sustainability. The argument is that a programme adapts and responds to change in its environment while at the same time maintains fidelity to the core components that make it evidence-based. The programmes should withstand the shock of dwindling budget, leadership change, leaving of staff and organisational priorities shift. If the programmes are flexible and responsive enough to their environment, there are higher chances of modifications, which would make them endure.

The second factor of sustainability is programme leadership competence. Sustainability requires leaders who are energetic and well equipped with all the knowledge, competences and skills needed to drive the programme to a higher level. Leaders should be able to conceptualise and strategise an effective implementation plan of the programme. This requires leadership that can set goals and objectives and the ability and commitment to handle the human resources needed to conduct the programme.

The third strategy, which leads to sustainability, is staff involvement. There are two possibilities about staff involvement. One is negative while the other one is positive. Neglecting involving the staff and crucial stages of programme implementation can

yield to negative result. To ensure sustainability, it is very cardinal to involve the staff at decision-making points so that they fully understand the courses of action. This guarantees attachment to the programme and realisation of the benefits that comes therefrom. This attachment to the programme would encourage them to work extra hard by ensuring that the programme is sustained.

Fourthly, the relationship to larger organisations determines sustainability. Sheddiac-Rizallah et al. (1998), suggest that the factors such as institutional strength, managerial structure and organisational process are directly related to programme sustainability. Johnson et al. (2004), consider organisation's infrastructure a key factor to programme sustainability. They are of the view that when planning for sustainability they should consider organisational infrastructure. In the same vein, there is a strong relationship between programme's organisational context and its survival. Organisational stability and capacity too, matter to sustainability.

The fifth factor of sustainability is programme integration. Sustainability can be achieved if the core components of a programme are fully implemented where the activities of a programme are integrated into a larger organisation. The programme is more likely to continue after initial funding for implementation has been exhausted if the programme's components are integrated with existing organisational structures (Sheddiac-Rizallah and Bone, 1998). In the view of La Pelle et al. (2006), there is a direct positive correlation between high integration and high sustainability and vice versa.

Internal Programme Champion is the sixth factor of programme sustainability. JRSA (2015) concluded that at least an internal programme champion is adequate for programme sustainability beyond funding. A programme champion can be an important predictor of programme continuation. The role that the internal programme champion plays is to promote programme continuation and build capacity to further support the programme activities.

Internal programme champions are usually programme leaders. They help in organisational leadership roles of achieving sustainability. Most sustainability researchers have found out that sustained programmes had leaders in the host organisation who were acting as programme champions. Frequently, organisational leaders were in better position to institutionalise the programme champions into the

host organisation. It could be deduced that when organisational leaders are champions, the programme would be ranked highly in priority and its core components would be integrated into the organisational structure. It is apparent that the internal programme champions are critical actors in programme survival.

Programme sustainability is likely to prevail if there is a sound relationship between the programme and the community (Hanson et al., 2009). Same programme can be implemented in two communities. In one community, it can succeed but fail in the other. This is largely due to influence of political, economic and social conditions of a community. Programme sustainability can be impeded by social problems of the communities such as poverty, crime, homelessness, substance abuse inter alia that compete for resources, which are needed to sustain it. Programme continuation is tied entirely to marshal community support. Scheier (2005) concluded that it is important to have a strong connection with the surrounding community if a programme is to endure.

There was need to maximise resources through wide community support in terms of finances, social and political contributes to programme sustainability. The best way to do this is by working in tandem with other organisations in the community to maximise and pool resources. The benefit of such collaboration with other organisations is to reap services therefrom in form of expert advice in fundraising, volunteers and political support. Besides, local professionals may volunteer their services to support an initiative that they have a stake in. The programme sustainability is guaranteed where community stakeholders support its goals (Scheier, 2005).

Organisations with strong internal systems are more likely to achieve sustainability. The organisation must have established systems in areas of finance, information and technology and personnel to promote effective and efficient operations and use of resources. Sustainability in an organisation can be achieved if there is well-organised financial management system which is responsible for strategic financial planning, seek funding from diverse sources and having expertise in fundraising strategies. One of the main reasons for the discontinuation of the programme or initiative is the elimination of funding of a particular programme. Aharoni et al. (2014) argue that most of the programmes that did not continue were because of the funding that ended or lacked internal resources.

Community and Political Support lead to sustainability. Sustainability can be achieved if there is community and political support. The skill to simultaneously enter into new community partnership while cementing the existing relationship is needed to expand a programme's scope of community support. Leaders must develop a workable strategy of creating awareness of the benefits of the programme to the stakeholders (Centre for Substance Abuse Treatment, 2008).

2.10 Summary of Chapter 2

The chapter looked at the literature related to the study. The areas explored are education, adult education, education for sustainability, adult education institutions and adult education programmes. The areas related to the objectives are factors contributing to success, reasons behind failure, resuscitation and sustainability.

CHAPTER THREE: METHODOLOGY

3.0. Introduction

Methodology denotes the systematic, theoretical analysis of the approaches the researcher employs in an area of study. Msabila and Nalaila (2013) define it as the theoretical analysis of the methods and principles associated with a branch of knowledge. Research method is a systematic way to solve the research problem (Kotharig and Garg, 2014). In the current research, concepts such as research design, population, sample size, sampling techniques, research instruments, data collection procedure, data analysis, trustworthiness and ethical issues are described.

3.1. Research design

Msabila and Nalaila (2013) view a research design as a plan on how a study will be conducted or a detailed outline of how an investigation will take place. The researcher adopted a qualitative study particularly an explanatory design because the findings are intended to explain the phenomena. This study will employ a case study research design in conducting the research. A case study research is appropriate because it describes a unit in detail, in context and holistically (Kombo and Tromp, 2013). The research can yield a great deal of data from a small representative sample. The other advantage of the case study in this research is that it captures those at the scene and allows personal interaction in data soliciting process. In this case, the researcher can do an in-depth interview with the latitude of using a variety of data collection tools during the study. Further, the approach also avoids alienating the respondents to a completely new scene since the discussion is within the boundaries of their familiar knowledge, thereby enabling the researcher to harvest adequate and relevant data (Msabila and Nalaila, 2013).

3.2. Population

A population is a group of people, organisations, objects or occurrences from which a sample is drawn (Gray, 2009). Kolb (2008) also defines the population as a group of individuals who share characteristics that are needed by the researcher. In this study, the population comprised all adults from the ten villages that make up Nkandela area

and organisations that had a direct link with the Panuka Institute. These people possess the required information for the study. The approximate population was about 71.

3.3. Sample size

Seal (2012) defines a sample as the number of elements derived from the parent population of interest, which is smaller than the whole. Samples may or may not be representative of the population depending on the purpose of the research. It can also be defined as a set of objects, occurrences or individuals selected from a parent population for a research study. The sample size is the number of entities, which is included in a sample (Eastern-Smith, Thorpe and Jackson, 2012). In this study, the sample size was 20 respondents which were segmented as follows: 3 former Executive Committee Members; 2 Lecturers from the University of Zambia, Department of Adult Education; 5 former participants or learners and 10 headmen from Nkandela area.

3.4. Sampling technique

Kombo and Tromp (2013) define sampling as selecting respondents who have the properties of the population they are taken from. The sampling technique is the process of making sure that the researcher selects a suitable sample from the population, which has the characteristics of the whole so that the results reflect the characteristics of the total population. There are two categories and these are probability and non-probability sampling techniques (Mugenda and Mugenda, 2003). Sampling design is the plan, which shows how to select cases for observation. This study used non-probability research design, particularly purposive sampling and snowball. Purposive sampling is a selection method where the researcher targets a group of people who are believed to possess reliable information for the study (Kasonde, 2013). Under purposive sampling, snowball or chain sampling was the ideal technique for the nature of the study. The reason was that more than ten years has passed, therefore, some of the respondents might have moved to other locations (Msabila and Nalaila, 2013).

The study purposively selected the then executive committee members and headmen because these people were involved in most of the activities of Panuka Institute and so were in a better position to give accurate information. Snowball or chain sampling was a strategy which was used to select the former learners and lecturers from the University of Zambia, Department of Adult Education because some were readily

available while others were scattered and difficult to trace. The purpose of including respondents from the Department of Adult Education was that they were directly involved in training the facilitator in literacy programme and entrepreneurship. They were selected because they had first-hand information of what really happened to the institute. Some lecturers were involved in training the facilitators at Commonwealth Youth Centre while others headed the Department of Adult Education within the period when the institute was fully operational. Some participants were also selected because they were directly involved in the activities of the institute. The 10 headmen were selected because of their relationship with their people in the village. The above categories of respondents were purposively selected because their connections to Panuka Institute therefore were believed to have reliable information.

3.5. Research instruments

An instrument is any device, which is used to collect data. In this case, a research instrument is a tool or device that the researcher has designed and utilised to collect data (Msabila and Nalaila, 2013). The research instruments the study used were the interview schedule and focus group discussion guide. They are described below;

3.5.1. Interview guide

Interview schedule is another term for an interview guide. The interview schedule is a complete interview process that involves a series of carefully designed steps well in advance of the session. The interview guide is a summary of the content, which the researcher intends to cover during the session (Tavakoli, 2012). The researcher used a semi-structured interview, which lasted between 30-40 minutes to former participants. In-depth interviews were used in data collection from the 3 former Panuka executive committee members and 2 respondents from University of Zambia, Department of Adult Education. The study used partial verbatim transcription to record data from the three categories of respondents mentioned above. The reason was that the study sought to get data which were in line with purpose of conducting the research. The process involved a discussion between two people. The choice of using the interview schedule was that it offered the researcher an opportunity of asking for supplementary questions which may not be the case with other methods such as questionnaire. It allowed probes or asking of supplementary questions to clarify issues. The other advantage was that it ensured that the selected respondents were the one that gave the actual information.

3.5.2 Focus group discussion guide

Kumar (1987) defines Focus g Group Discussion as a rapid assessment, semi-structured data gathering method in which purposely selected participants gather to discuss issues and concerns based on the list of key themes drawn by the researcher. The researcher utilised 2 focus group discussions of 5 headmen each lasting between 30 and 40 minutes each. The study prepared topics for discussion in advance, gathered the participants and ask them the list of opened ended questions on the activities done, challenges faced, suggestions and intervention to overcome the challenges. The participants discussed among themselves on the topic. The researcher recorded areas of agreement in a way of partial verbatim transcription. The reason why the study used partial verbatim transcription was that some of the views, which the respondents shared, were not in line with the aspirations of this study and therefore, needed to be left out. The other justification for the use of partial transcription was that it allowed the study to pay particular attention to the dominant themes that emerged from the data. This view is supported by Sichula, (2018: 98) who postulates that, “although most studies use full transcription of interview data, I settled for partial transcription because I realised that some of the views shared by participants during the interviews were not related to the purpose and focus of this study.”

The reason for using focus group discussion technique was that the respondents had similar characteristics that would promote free participation in their group. The other reason was that focus group discussion forms the basis of argument with issues raised in the interview guide. It allows comparing information raised from both focus group discussion and interview guide. Furthermore, it clearly shows the areas of agreement and disagreement.

3.6. Data collection procedure

Data collection procedure involves explanations of how the researcher conducted the data collection, states the instruments used and gives a justification for its choice (Msabila and Nalaila 2013). The study collected data in different places. In the first phase, the study collected data from Nkandela area where he met the headmen, former students and 2 former management committee members while the last group were the lecturer from the University of Zambia and 1 former management committee member who were based in Lusaka.

The researcher made arrangements with the senior headman for meetings well in advance. This was the time when the researcher requested senior headman for a visit in the area to meet the headmen that were involved in the formation of Panuka Institute. The researcher also informed the senior headman Nkandela that he would also like to meet former literacy participants, facilitators and those who were involved in the management. Prior arrangements were made to meet these categories of respondents.

On the actual day of the visit, the researcher showed his student identity and national registration cards and introductory letter from Assistant Dean School of Education Post graduate to the senior headman. The researcher asked the headmen to be in 2 groups of 5 each where the researcher introduced himself and read the informed consent letter to obtain permission from the respondents. The respondents were told that the discussion would last about 30-40 minutes each.

There were also face-to-face interviews which lasted about 30-40 minutes for the 3 former Panuka Executive Committee Members, 5 Former Literacy Participants and 2 Lecturers from the Department of Adult Education, School of Education UNZA. These were face-to-face and one-on-one in person interviews.

3.7. Data analysis

Data analysis is concerned with how data is organised, interpreted and presented (Oso and Onen, 2005). Miles and Huberman (1994) state that the process involves selection, sharpening, discarding, sorting and focusing so as to make sense out of the collected data, integrating it, drawing conclusions and verifying it. The data from in-depth interviews, semi-structured interviews and focus group discussion were analysed thematically. The themes were put under each research objective and research questions. The researcher coded the data by classifying major issues in the topic covered. Materials under the major themes were put together such that related ones are placed together (Giffen, 2002).

The study adopted the six steps of analysing qualitative data suggested by Creswell (2012:237) which involves: (a) organizing and preparing data for analysis, (b) reading through the data to get the general sense, (c) coding the data, (d) using codes to generate descriptions of the setting, people or events, (e) deciding how the descriptions and themes should be represented, and (f) interpreting the findings. Clarke and Braun

(2013:4-5) also suggested six phases of thematic analysis of data which include: a) familiarization with the data, b) coding, c) Searching for themes, d) reviewing themes, e) defining and naming themes, and f) writing up.

This study analysed data using the steps by Creswell (2012) stated in the above paragraph. The study started by organising the verbatim from the in-depth interview, semi-structured interviews and focus group discussions respectively and prepared them. Thereafter, the researcher read consecutively the three categories of data in order to get the general picture of the ideas. Then, the study proceeded by coding the data. After coding the data, the researcher grouped all the related ideas in one group such that each group had related ideas. Each category formed a theme and these themes were further broken into subthemes for the sake of clarity. Thereafter, the themes were explained. These analyses were done in the order in which they are presented above.

3.8 Trustworthiness of the research findings

In qualitative study, trustworthiness is concerned with research which is reliable and trustworthy. In this vein, it is the duty of the researcher to convincingly provide the audience with findings that are valid and reliable (Guba, 1981). The researcher should clearly show that the data which was collected, analysed, interpreted and concluded are valid and reliable. The reason for doing this is to guard against false information the participants may give at the expense of the truth. In its endeavours to achieve trustworthiness, the study used credibility, transferability, dependability and confirmability (Sichula, 2018).

a) Credibility of the study

Credibility is the how confident the qualitative researcher is in the truth of the research study's findings. This boils down to the question of "how do you know that your findings are true and accurate?" Qualitative researchers can use triangulation to show that the research study's findings are credible (Connelly, 2016).

The study endeavoured to achieve credibility by sampling four categories of respondents and these were headmen, former learners, those who were in management and the lecturers who had knowledge about Panuka. The study triangulated the findings of each category of respondents.

The second approach the study adopted to ensure credibility was to read the consent letter to the participants so as to encourage them to participate while knowing their latitude to refuse or to stop at any time. Doing so accorded genuine and willing respondents to take part in the provision of accurate data to the study. Further, the study probed and rephrased the questions so as to verify if the information given were true (Shenton, 2016).

The researcher also read the information gathered at the end of each session to make sure that those were the views of the participants. This prevented the researcher's personal biasness and the inaccuracies in recording the data from the participants. This help toed ensure that the data that were collected were a true reflection of what was obtaining on the ground (Cole and Gardner, 1979).

b) Transferability of the study

Transferability is concerned with pinpointing the extent to which the findings and conclusions of the study can be applied to other contexts (Sichula, 2018). Merriam (1998) also postulates that transferability is concerned with the extent to which the findings of the study can be applied to other situations. From the above writers, it is apparent that transferability is concerned with how the qualitative researcher demonstrates that the research study's findings are applicable to other contexts. However, in qualitative studies, it is difficult to establish that the findings of a particular study are applicable to other contexts because it usually employs a small number of participants in a specific environment (Nowell, et al., 2017).

This study endeavoured to enhance transferability by giving the full detailed account of the research locale, participants, sampling methods, data collection, analysis and interpretations. The study did in order to help the future researchers to assess the extent to which the findings of this study may be true of people in other settings, similar projects employing the same methods but conducted in different environments could be of great value. In this case, "other contexts" mean similar situations, similar population, and similar phenomenon. Qualitative researchers can use thick description to how that the research study's findings can be applicable to other contexts, circumstances, and situations (Shenton, 2016).

c) Confirmability of the study

Confirmability is the degree of neutrality in the research's findings. In other words, this means that the findings are based on participants' responses and not any other bias or personal motivations of the researcher. This involves making sure that the researcher's biasness does not slow the interpretation of what the research participants said to fit a certain narrative (Wallendorf and Belk, 1989).

To guard against researcher's biasness, the study adopted methods and techniques that would bring the findings in undiluted manner. The justification for such a choice of methods and techniques has earlier been elaborated. The study also established confirmability, by providing audit trail, which highlighted every step of data analysis that was made in order to provide rationale for the decisions made. This helped to establish the study's findings accurately portray participants' responses. Lastly but not the least, the study reviewed the findings so as to eliminate the researchers views in the findings and strictly adhered to ethical guidelines (Shenton, 2016).

d) Dependability of the study

Dependability is the extent that the study findings are consistent even the same study could be repeated by other researchers. Similar results should be obtained if the work is repeated in the same context, methods and participants. In other words, if a person wanted to replicate your study, they should have enough information from your research report to do so and obtain similar findings as your study did. A qualitative researcher can use inquiry audit in order to establish dependability which requires an outside person to review and examine the research process and data analysis in order to ensure that the findings are consistent and could be repeated (Nowell, et al., 2017).

The study showed dependability by describing the research design and the way it was executed. It provided all the details of data collection in order to facilitate dependability. Further than this, the study provided the details of the research process from the research problem, method of selecting the participants, way data were collected, transcribed in the field, analysed and interpreted (Merriam, 1998).

3.9. Ethical issues

The researcher adhered to the set code of conduct of doing research as enshrined in the research ethics by Directorate of Research and Graduate Studies of the University of

Zambia. The researcher had his study cleared by the ethical clearance committee of the institution. Thereafter, he obtained an introductory letter from the Assistant Dean Postgraduate Studies School of Education allowing him to visit the institution where he was conducting the research.

Israel and Hay (2006) as cited by Creswell (2014) state that the researchers must protect their participants by developing a good rapport with them, maintain their integrity, shun misconduct and inappropriate behaviour that might tarnish the image of their organisations or institutions. According to Creswell (2009), disclosure of personal identity, authenticity, and credibility of the research report is highly regarded.

The researcher obtained informed consent from the participants by informing them about the purpose of the research and that participation was voluntary. The researcher guaranteed confidentiality to participants by telling them that he was not going to reveal their names in the report. At their request, the research report would be availed to the participants. The researcher never at any point suppressed, falsified or invented findings to suit specific particularised needs. To sum it up, the study sought permission from the relevant authority and made appointment for convergence at the convenience of the interviewee in terms of time and place. Audio recording and photographing were done with permission from the participants.

3.10. Summary of Chapter 3

This chapter discussed the methodology. It looked at the research approach and design, population, sample selection, sampling techniques and design, sample size, research instruments, data collection procedure and data analysis. The chapter also discussed trustworthiness of data and ethical issues.

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.0 Introduction

The previous chapter outlined the methodology the research employed on the topic '*Sustainability of Adult Education Institutions: A case study of Panuka Institute of Pemba District, Zambia*'. This chapter presents the findings of the study. The study was designed to answer the following research questions;

- i. What factors led to the success of Panuka Adult Education Institute?
- ii. What challenges led to reduction in programme operations of Panuka Institute?
- iii. How can Panuka Institute be sustained?

4.1 Research Question 1: What factors led to the success of Panuka Institute?

The answer to the above question came from the responses of 20 respondents. The mentioned respondents were made up of focus group discussions from headmen which had 5 members each, semi-structured interviews from 5 former participants and in-depth interviews from 3 former management executive committee members and 2 lecturers from The University of Zambia, Department of Adult Education.

The study categorised the responses or findings in themes for easier analysis. These included; stakeholder involvement, it being introduced by a local person, evidence of learning and it was an opportunity to break cultural barriers. The acronyms, which are used in this study are: FFGH, which stands for First Focus Group for Headmen; SFGH stands for Second Focus Group for Headmen; FP stands for Former Participants; PECM stands for Panuka Management Executive Committee and UL stands for University of Zambia Lecturer from the Department of Adult Education.

The verbatim of the focus group discussion, semi-structured interviews and the in-depth interviews were transcribed partially. The reason was that some of the views, which the respondents shared, were not in line with the aspirations of this study. The study summarised the relevant common views of data into themes which are presented below:

4.1.1 Stakeholder involvement

There were 4 categories of stakeholders who were involved in the establishment of the institute under investigation. These included universities, colleges, agencies, non-governmental organisations and local stakeholders. The way respondents brought out the issues of how stakeholder involvement contributed to the success were in different standpoints. These positions obliged the study to come up with a sub-theme for each stakeholder. Therefore, there will be 4 sub-themes under the above theme. The study will start with local stakeholders, university, college and non-governmental organisations respectively.

a) Local stakeholders

The study showed that working with local stakeholders such as village headmen, men and women to bring the upfront materials to the construction site contributed to the success of Panuka Institute. They participated in building the institute through gathering local materials such as building sand, gravel, stones, river sand, bricks and water. The headmen provided land for the project and encouraged their people to work hand in hand with them. Men and women were actively involved in doing the work. They were cooperative and concentrated all their efforts on making sure that they did the work effectively and efficiently. This could be heard from FFGH2 who said in Chitonga:

*‘Cikolo eeci cakazwidilila akaambo kakuti bantu boonse
bajanwa mucooko ecino bakatola lubazu.’*

This statement, when translated into English means that:

*“This institute was successful because all the local stakeholders
participated in the programme”.*

They completed the buildings where the various activities were taking place. After completing the infrastructure, the men were cooperative in allowing their wives to go to the institute to learn and participate in project activities the institute was offering.

b) University

The study also showed that working with the University of Zambia, through the Department of Adult Education, contributed to the success of Panuka Institute. The findings showed that Panuka Institute selected the facilitators to go to University of Zambia Commonwealth Centre to train in various skills. The University of Zambia involved 2 lecturers from the Department of Adult Education and Extension Studies to train the literacy facilitators. These 2 lecturers trained the participants in leadership, entrepreneurship and literacy facilitation. The skills and knowledge they got from the University helped them run the programmes to the extent they reached.

The University also offered guidance on how the locals could effectively run the programmes through leadership training. The participants were empowered through training in leadership, entrepreneur and skills of teaching literacy. This training assisted the growth of the institute. The facilitators who were trained to teach adult functional literacy did it with due diligence because they had acquired the skills of handling adults. They taught the adult literacy facilitators how to teach adult learners so that they handle learners with care. They treated adult learners with the respect they deserve, which made the participants participate effectively in the programmes thereby contributing to the success of the institute. This could be heard from respondent UL2, who said:

'The institute was successful because they chose participants to come to the University of Zambia Commonwealth to train in literacy, entrepreneur and leadership.'

c) Colleges

Working with other colleges such as Monze Community Development College and Kasiya Secretariat College contributed to the growth of Panuka Institute. They visited these colleges to get ideas on how the colleges were managing the institutions. The working relationship between Panuka and Monze Community Development College started at infancy of the former. By visiting other institutions, they were sharing ideas on the best practices of running the institutions. In visits to other institutions, Panuka saw the programmes other institutions had, how they were running and the benefits

derived from these programmes. This view was also supported by respondentUL2 who said:

‘The institute used to go to Monze Community Development College to learn on how they were doing.’

d) Non-governmental organisations and development agencies

The respondents attributed the early success of Panuka Institute to working with non-governmental organisations and development agencies such as Food and Agriculture Organisation (FAO), German Technical Aid to Zambia (GTZ), United Nations Educational Scientific and Cultural Organisation (UNESCO), United States of America Embassy (USA) and Dutch Embassy. The above mentioned organisations and agencies funded Panuka Institute. The reason was that the institute created a good rapport with these organisations and agencies by communicating to them its activities and plans for the future. This good rapport cultivated with non-governmental organisations and agencies necessitated the institute to lobby for funds from the former. In response, the institute accessed the funds and support through collaborations with the above organisations. For instance, FAO supported agricultural activities of Panuka such as gardening and donkey keeping; GTZ sponsored the training of literacy facilitators; USA Embassy funded the construction of the bakery, and market while JICA built the Panuka Institute. This proved that there was effective collaboration with cooperating partners. Through such involvements, the institute was able to lobby for funds for the successful implementation of the above programmes. Respondent PECM 3 remarked:

‘There were different cooperating partners who came on board to assist us with finances for different projects and coming up with the infrastructure. Some of these partners include JICA, USA Embassy, Dutch Embassy, GTZ, FAO, UNESCO and the University of Zambia. They played an important role in supporting areas such as agriculture, literacy, entrepreneurship and infrastructure. The contributions made helped a lot seeing to it that the Panuka Institute was successful.’

Panuka Institute was successful because it was linked to cooperating partners. It involved many stakeholders in its establishment. Through such involvement, the institute got assistance from non-governmental organisations and agencies.

4.1.2 Local person introduced

The other reason why Panuka institute was successful was that it was introduced in the area by a local person. The respondents advanced the following reasons:

4.1.3. Trust

Panuka institute was successful because a local person whom people could trust introduced it. The people in the area had confidence in the local person who had brought the idea of having the institute within the area. This was evidenced by respondent FP3 who said:

‘Eeci cikolo cakazwidilila nkaambo muzeezo wakuba acikolo mumunzi wakaletwa amwana wacisi. Nokuba kuti muzeezo tiwakali kuteeleleka naakatwaambila, twakasyoma akubelekela aantoomwe nkaambo twakamushoma akaambo kakuti tanatubejelede. Muntu usyomeka aboobo twakauyanda alimwi akuutambula muzeezo nkaambo muntu uyanda lusumpuko.’

Translated as:

‘The idea of having an institute in the village to some did not make sense but to us who knew the person telling us believed and followed what she was telling us. Things were going on smoothly and most of our friends who were hesitant later believed and joined hands. It was something interesting. We knew she was not going to cheat us because her parents were here with us. Besides this, she was someone to rely on because she had never cheated us before. She had been a decent woman who wanted development.’

This implies that the success of the institute was anchored on the trust of the person who introduced it. Furthermore, the respondents indicated that Panuka was successful because the local person knew how to handle the people in Nkandela area better.

Knowing the community has the potential of understanding the residents and their challenges. This helped identify their real needs and come up with a real solution to their challenges. The local person who introduced Panuka institute used this approach to identify the real problems the people faced and suggested the solutions that would resolve these challenges. Besides this, it was easier for to organise the people one knew better. This knowledge of the local people made Panuka Institute successfully implement its programmes. There were three major categories of local stakeholders in the area. These were the village headmen, men and women. PECM 3, who spoke in English, said:

'I knew that this programme was targeting women. My entry point deliberately was men first. I started with headmen who were the local leaders because those were the leaders of the people. When I was done with them, I approached the men who happened to be the husbands of the women my target group. When the men also accepted the idea that was when I approached the women. I thought men would be an obstacle if they were not involved early enough.'

Furthermore, the knowledge of the place and ways of life of local people helped in choosing the best approach of mobilising them. In this case, one who understood the cultural barriers, especially the relationship between husband and wife in a traditional set up, avoided the pitfalls of offending the husbands. It was for this reason that the men were involved in the programme early enough. The men felt respected and therefore, supported the programmes by allowing their wives to participate fully. Where they needed men, especially when it came to construction of the buildings, men were in the forefront in taking materials to the building site. Knowing to handle the people in Nkandela area helped the Panuka Institute to grow to the extent it reached.

4.1.4. Unity

The respondents stated that the institute under study was successful because the community of Nkandela worked together. The community did all the activities in a well-coordinated manner because they had one goal of establishing the institute, which they all strived to achieve. They worked together during the project's life cycle. Working together made it possible for people to successfully complete the project. The

headmen, men and women joined forces to ensure that they met the demands of the project in order for it to succeed. This was evident from respondent FP1 who said in Chitonga:

‘Twakacikozya kuzwidililila akaambo kalukamantano ndotwakajisi. Lukamantano ndotwakajisi ciindi notwakalika project eeyiya Panuka taluna bwenwe. Twakalikamantene abamaalumi. Kunyina wakali kukazya mweezyinyina. Kwakali lukamantano akati kabantu boonse ncocakapa kuti tuzwidilile kumayake alimwi akulwiiyo lwakubala.’

This could be translated in English to say that:

‘We were able to succeed because of unity. The unity that existed during programme implementation was rare. Men were cooperative. We did everything without opposing voice. There was unity among the people and this helped us to achieve great success in terms of infrastructure and progress on literacy.’

Additionally, the programmes were successful because there was unity among the people of Nkandela area. This unity made it possible for Panuka to record success in all the programmes it introduced. The programme also addressed the challenges faced by the locals.

4.1.5. Working hard

The people of Nkandela worked hard from the time they introduced the idea of having an institute in the area. The donors told the community that they needed to contribute only upfront materials and labour. Everything that needed money, the donors would provide. This motivated the local people to work very hard. FP1 explained:

‘Twakabeleka acanguzu nkaambo twakali pedwe zintu zyakali kuulwa aamali, swebo twakaambilidwe buyo kubwezelela zintu zijanwa mucooko mbuli museenga wamumulonga, imvu lyakuyasya alimwi alyakundwindya cibuye, mabwe alimwi ameenda. Twakaamblidwe kuti tusale akati kakuleta zintu eezi akuti tutaleti mpoona mali atwiinde. Twakasala kuti tubeleke

acanguzu kutegwa tupegwe zintu zyakuyasya zyuulwa buya mbuli ma cement, masenke, tubule, zitendele, mpulungwido, tuyoyelo twamuya uupya akufumbwa cakuyasya cakali kuyandika.'

When translated into English this means:

'We worked hard because we were given all the materials that needed money. All they asked us to do was to gather the local materials such as river sand, gravel, building sand, stones and water. We were given a choice to make whether we do not bring the materials and lose out a lot of money or we work hard and benefit the huge sum of money in terms of materials such as cement, roofing sheets, deformed bars, doors, window frames, glass panes, air vents among others for all the buildings.'

The community did not only work hard in putting up infrastructure, they also demonstrated commitment in other programmes that were going on. They were attending literacy classes and even participating in projects such as gardening and donkey keeping. This also led to the success of Panuka institute.

4.1.6 Development

The agenda of the institute was to bring the basic needs (water, food, clothing and shelter) to the people of Nkandela area. The institute introduced programmes that would help local people access basic needs. When the local people were able to access the basic needs, they liked the programme and participated in its development. For example respondent PECM3 said:

'Panuka means be conscientized. They should know the human rights because educated people cannot be easily down trodden because they are enlightened. Education gave women skill, motivation and left them at the same level of understanding. Educated people use their education to manipulate the uneducated. There should be a turn around. No one should remain behind. Wake up so that we move together. Poverty is our enemy. Let's conquer all the barriers to participation and

*completely do away with poverty, illiteracy and marginalisation.
I believe that the day every adult would be at Grade 12 level of
education, poverty would end '*

The aim of the institute was to make sure that rural areas were developed. People were able to work for themselves. They were able to participate in the programmes, which led to the success of Panuka Institute.

4.1.7 Learning

The programme was successful because there was learning. They introduced learning which had not been accessible to girls and women of Nkandela area. The majority of the women were not able to read and write. Whenever they were asked to write their names and sign, they were just thumb printing. This made them feel shy and fail to mingle freely with others. They could not even participate in public gathering for fear of being told that they were not educated. They were almost isolated. It was for this reason that girls and women were determined to acquire literacy skills. They did not want to remain illiterate when there was access to learning. They took part in literacy and some of them from this literacy class joined the formal learning, and this time they completed their formal education and trained as teachers. They perceived Panuka as an opportunity of bringing knowledge to the people, thereby eradicating illiteracy. It was a way of teaching self-reliance too. In this regard, respondents FP5 said:

*'Lwiiyo ndotwakaindwa twakaba aacoolwe nkaambo lwakasika.
Eeci cakaba ciindi cesu kuti aswebo tulujane, nkaambo kuciindi
cesu notwakeelede kuunka kucikolo cakatwiinda. Bamazyali besu
bakali kupa ciindi cakwiiya kubakwesu kutali ndiswe tobana
basimbi, bunene kuti kwajanika kuti lubono lwaceya, inga basala
buyo basankwa kuti baye anembo swebo tukkale buyo. Bakali
kwaamba kuti antela mbotuli basimbi inga katuya kumita elyo
inga lubono kaluya kunyonyooka buyo. Pele walo mwana
musankwa tamiti pe aboobo inga ulakozya kuzwidilila.'*

In English, this can be translated as follows:

*'The education which we missed had come. That was our chance
because previously we missed the chance of going to school. Our*

parents preferred educating the boy child at the expense of a girl child especially where there were competing needs. Parents preferred diverting resources to the education of the boy child. They were saying a girl child might fall pregnant and stop school. Unlike a boy child who does not fall pregnant, there were slim chances of losing resources.'

People of Nkandela area were determined not to remain behind. The name Panuka was almost a motto of the Institute. They used the term to encourage the local people to participate in the programmes or remain behind. It was wake up or else you risk slumbering and remaining behind. Therefore, everyone was encouraged to remain awake and see how events unfolded. They likened the wake up to the exodus from illiteracy to literate. PECM3 asserted:

'We did not want any woman to remain behind. We did not want any woman to remain marginalised. Everyone must be strengthened so that she was able to stand up and speak for herself. They were all determined to move at the same pace.'

Wanting to move with time helped Panuka to develop. The people did not want to remain behind in terms of development. They joined hands and worked hard to make sure that they conquered some of the challenges they were facing. The respondents also acknowledged that the knowledge about entrepreneurship motivated them to participate actively in the programmes. People were happy to learn about new things, which they had not known such as bakery and business. After training in entrepreneurship, the cooperating partners built the people of Nkandela a bakery, market shelter and a piggery. They started doing business where even those who feared to go to town on their own, were able to do so. They opened bank accounts and deposited their money on their own. They did business without challenges on changing money. The women were very happy and praised themselves. They felt as if it was a dream that they had the knowledge, which they needed most. The above was also reflected in the response by respondent FP2 who said:

*'Kuti ndayeeya zintu mbozyakabele kacitina sika cikolo eeci.
Kwiinka ku dolopo, kwakalikunga nkusindikilwa buya.
Nseendaali kukozya kubala mabala aleembedwe acikwaankani*

antela azizyibyo. Cakali ciyumu alimwi akuusisya nsoni kulindime ndemupati oonse kujula account mu bbanga neetakozyi kulemba alimwi akusimba mapepa ayandika. Kwakali kunga ayandika kusimba, mebo nku dinda buyo cala muli inki mpoona wadinda apepa nkokwakali nkoku siyina. Eecino ciindi zyoonse eezi zyakamana nkambo tula bala alimwi akulemba, cakwaanguluka ndilakozya kunjila mu bbanga akugwisya antela koyobozya mali aangu.'

This could be translated to English as:

'When I remember how things were before the coming of this institute. Going to town, I needed someone to escort me. I was not even able to read even simple notices. It was difficult and embarrassing for me to open an account because I needed someone to fill in the form for me. When it came to signing, everyone would know that I could not read because I was asked to dip my thumb in ink and press it on a piece of paper as my signature. This time I am able to freely enter the bank and deposit money own my own.'

People participated in learning because it was a way of getting knowledge, which they were going to utilise elsewhere in the day-to-day life. This greatly helped the people to participate in the programme of learning and it contributed to the success of Panuka institute.

People of Nkandela area wanted to eradicate illiteracy completely. The desire to eradicate illiteracy motivated many participants to enrol in literacy classes as most of them had missed the opportunity of attending formal education due to various reasons. The people wanted to acquire the skill of reading, writing and do simple arithmetic. One respondent FP1 said in Chitonga:

'Panuka wakaboolela kuleta lwiiyo kubantu. Aabo batakacizyi kubala bakacikozya kubala. Bantu banji bakacikonzya kulemba. Cilakkomanisya kapati nkaambo eecino ciindi tulakozya kugwasya bana besu kulemba homework. Twakali kuyeeya kuti

homework ninzila imwi bamayi muzikolo njobabelesya kuziyiba bamazyali batacizyi kubala alimwi akulemba. Twakali kuyoowa kulitondezuya kuli bamayi alimwi abana besu kuti tatucizyi kubala alimwi akulemba. Kuti kotacizyi kubala alimwi akulemba, bantu inga bakuswaanganya azintu zibi. Bakulanganya mbuli kuti tokozyi kuyeeya alimwi akwaamba kaambo kateeleleka kubuleya. Bantu muntu utacizyi kubala alimwi akulemba bamulanganya mbuli kuti ulicinkukile. Panuka naakasika, cakaba ciindi cesu kuti tuli nunune kuzwa kukwaambwa alimwi akuyeeyelwa zintu zibi. Kutola lubazu kwesu mukwiya kubala alimwi akulemba cakapa kuti Panuka azwidilile.'

In English, this is translated as:

'Panuka had come to bring education to people. Those who were not able to read were able to read. The people were able to write. It was interesting because this time we are able to help our children doing their homework. We had a different understanding of homework. We used to take it as a yardstick to measure literacy levels of parents. We were scared of showing ignorance to teachers and our children because they would know that we are illiterate. When one is illiterate, people associate you with negatives. They take you to have the inability to think and incapable of ever saying anything sensible. People equate illiteracy to madness. When Panuka came, it was our opportunity to redeem ourselves from such negative association. Our participation in literacy contributed to the success of Panuka.'

Furthermore, the people participated in literacy learning because they wanted to do away with anything associated with illiteracy. Their participation contributed to the success of Panuka Institute. For example, the women wanted to be self-reliant. When Panuka came, they saw an opportunity of learning to be self-reliant. Women in Nkandela area participated in programmes such as bakery, gardening, donkey keeping and pig rearing as a way of achieving self-reliance. The position of women in this area before Panuka came was in the kitchen. They never owned anything in their homes.

Everything belonged to their husbands. Therefore, they highly depended on their husbands for literally anything. This was summarised by respondent PECM3 who said:

‘The women in the area depended on their husbands. They were being told what they should do. They could not make any programme for the family. Whatsoever they were doing came as a directive from their husbands. They could not plan for their future. If the husband died, they could remain with nothing. When this empowerment came to Panuka, they saw it as an opportunity to learn on how to be self-reliant. This made them participate in the programmes.’

The women participated in the programmes because they wanted to learn skills that would stop them from being dependants. When they acquired those skills, they would use them to counter future challenges. In the process of acquiring those skills, they contributed to the success of Panuka Institute.

4.1.8 Barriers to development

There were two main types of barriers to development which the local people faced before the introduction of Panuka Institute. These were as follows; cultural barriers, land ownership and female participation. They are discussed below:

a) Cultural barriers

People are born in societies where there are norms and values. The two act as a standard of behaviour for that society. In the case of Nkandela area, these norms and values favoured male dominance. Men contract patrilocal type of marriage. The founders who introduced Panuka encouraged equality and equitable involvement of both sexes in developmental activities. Consequently, females started participating in various developmental activities freely. The females who considered themselves marginalised became equal partners of development to their male counterpart. Respondent FP5 summarises the position well as follows:

‘Kaindi kwakali kunga bamaalumi mbobatola lubazu mumilimo yalusumpuko. Tunsiyansiya twesu tiitwakali kutuzumizya swebo tobamakaintu kutola lubazu. Swebo tobamakaintu twali kubeleka

buyo mulimo wakujika kujikila bamaalumi besu alimwi amukwasyi. Pele cino ciindi nitwakamana kwiiya, kunyina munyinza aswebo tulatola lubazu mbubonya mbuli bamaalumi.'

Translated as,

' Long time, our culture only allowed men to take part in developmental activities. The traditions and culture forbade women to take part in such activities. The position of females was only in the kitchen preparing food for the family. However, the state of affairs changed after learning. This time, we are equal partners in development.'

Education broke the cultural barriers to participation for development in Nkandela area. Currently, men and women in Nkandela area enjoy equal opportunities and access to participation in development. The husbands allow their wives to engage in income generating activities. This practice increased the family revenue based since wives also supplement the family budget.

b) Land ownership

The people in this area largely contracted virilocal type of marriage where the wife moves to the husband's residence. Before establishment of Panuka Institute, wives had no access to land in their husbands' villages. Whenever they wanted to plant anything of their own, they could do it from their biological parents' home area. It is for this reason that under virilocal type of marriage, the wives considered their husbands' land not theirs. As the result, they had to ask for permission if the wife wanted to use it which was often denied. This could be noted from the verbatim in Chitonga from FP4 who said,

'Kacitana sika cikolo eeci, swebo tobamakaintu twakali kulangika mbuli kuti tuli beenzu mumikwasyi yesu. Bamaalumi besu bakali kutulanga mbuli kuti tuli buyo a contract kutali banabukwetene bajisi nguzu zyeelene mumukwasyi. Bakali kutwaambila kuti nitwakaboola, tiitwakaletelzya anyika. Nyika nkwakali kukkala njabamaalumi besu. Taakwe ncotweelede kucita munyika yabantu kakunyina kulomba. Kulomba kwalo

nkulomba akulindila bwiinguzi bwakuzumizigwa antela kukasigwa.'

Translated in English as:

'Before the establishment of the institution, as women, we were considered alien in our homes. Our husbands considered us being in a contract and not equal partners. They were telling us that when we joined them, we did not come with land. The land where we were staying belonged to our husbands. We could not do anything in someone's land without permission. Permission could either be given or denied'.

PECM3 narrated that:

'It so happened that club members were given seed to plant as empowerment, when that woman asked her husband where to plant, he said that she could not plant it in his land. He went further to say if she wanted to plant, let her plant in her father's land. The woman cried and picked the bag of seed and started going to her father's home. When the husband noted that she was hurt, he followed her and pleaded with her to return home and be free to plant the seeds at a place of her choice.'

The traditions and culture of the local people did not allow women to own land in the husbands' village. When Panuka Institute came, it taught the people that the home belongs to both husband and wife as they have equal rights to their property. The state of affairs changed due to interventions by Panuka Institute. Currently, land belongs to the entire family. The land that was considered to belong to their husbands eventually belonged to the family. The knowledge gained made women have equal access to land which was the success of Panuka Institute.

c) Female participation

Literacy levels among women were lower when compared to those of their male counterparts in Nkandela area. According to the tradition of the people of Nkandela area, when a woman gets married, she shifts to her husband's home. This meant that

she would work for the husband's family. Immediately a girl child got married, she ceased to be of benefit to her parents. Therefore, they considered sending a girl child to school waste of time and resources because the people who were going to benefit from her, were those from her in-laws. This arrangement made parents reluctant to send their daughters to school.

Some parents were also considering bearing a girl child as a way of getting wealth in terms of dowry. They could not make any effort to send their daughters to school but rather waited until they became of age so that they could marry them off to get cattle. This practice disadvantaged the girl child because she was often engaged in early marriages. Such deeds denied females opportunities they deserved to access education. When Panuka came, it gave priority to girls and women to access education thereby breaking the cultural barriers. Males and females had equal opportunities to education. This could be noted from respondent FP1 who said in Chitonga:

'Panuka mbuli cikolo nocakajalulwa, cakatupa mweenya wakuti twiye. Mbuli bamakaintu, tulabona masimpe kuti bana basimbi abalo bainka kucikolo abalo baiya, kwiinda kale nobatakajisi antela nobatakali kulanganizigwa kabotu akaambo kakuti bakali kuyanda baana basankwa.'

In English this is translated as:

'Panuka as an institution increased our access to education. As mothers, we are also making sure that the girl child goes to school unlike our case where we were denied access to education at the preference of a boy child.'

In the same vein, Panuka targeted enhancing female participation in development. The women started engaging in entrepreneurship. They learnt how to start a business and save the profit in banks, which never used to be the case before its establishment. What the women produced through gardening, bakery and piggery were part of development. This could be noted from the narration by PECM3 who said:

'This time I am able save my money in the bank. I do not need much help on how to deposit my money. What I produce, I sell and save money. This money is going to help me in future.'

The women contributed to development at family, community and national levels. They were producing pork, chicken, tomatoes and buns, sold them and saved the money in banks. The other contribution was that they were able to feed their families with nutritious foods. This reduced the cases of malnutrition where the government spend a lot of money in hospitals treating malnutrition related ailments.

The respondents indicated that the other factor which contributed to Panuka's success was that it was associated with females. The institute was a female-initiated development. The majority of the participants were females and so was the initiator. People of Nkandela area easily believed and followed ideas initiated by women than men. This was the reason that the community easily trusted and followed the ideas of the programme initiator. Respondents from two focus groups and former participants all agreed that the institute reached fruition because women were trusted people. This is as evidenced in the statement by PECM3 who said:

'Males are selfish who only consider themselves. Females are caring. For example animals and birds you will find that chicks are looked after by the hen, cows breastfeed the calves, the bitch also breastfeed the puppies, the sow breastfeed the piglets and lionesses breastfeed the curbs. None of the male animals was as caring as the female. The cock, bull, dog, boar and lion were all selfish. That was why the people easily believed the female initiated development.'

Panuka institute was dominated by females. People of Nkandela area easily believed in women and therefore got involved in their activities. Most people took part in the project, which led to the fruition of Panuka Institute.

4.1.9. Summary of findings on research question1

Research question one (1) sought to described the factors which led to the early success of Panuka Institute. The study showed that stakeholder's involvement, trust in females, unity, hardworking, development, learning and way of removing barriers to development as factors which contributed to the early success of Panuka Institute. The next paragraphs will present the findings of research question number two.

4.2. Research Question 2. What challenges led to reduction in programme operations of Panuka institute?

The research findings for question number 2 were presented according to the themes although the verbatim were partially transcribed for the same reason that was given in the foregoing paragraphs. There were three major themes which came out from the respondents. These were leadership, challenges of the volunteers and over dependence on hand outs. In each theme, there were also sub-themes that emerged. The findings of this research question are presented in line with the above themes.

4.2.1 Leadership

The first challenge that led to the reduction in programme operation of Panuka Institute was leadership. The findings from the respondents showed that the community did not know where the challenge came from. They did not anticipate that there would be challenges. They were also not able to see that the challenges had arisen. They failed to come up with a solution early enough.

Programme operations reduced because the people did not expect that there would be challenges. They were thinking that everything would go on smoothly indefinitely. Whatever they were given, they thought more was still coming. It was for this reason that some members kept procrastinating investing or reserving resources for use during the time of challenges. This could be heard from respondent FP4 who said:

‘Taakwe nitwakazyiba kuti ndilili alimwi munzila ilibuti buyumuyumu mbobwakaboola. Twakabona buyo kuti lugwasyo lwakali kusika, lwaleka kusika. Eeco mcociindi nitwakayeeyela kuti antela kuli buyumuyumu.’

In English this can be translated as:

‘We did not know when and how the challenges came. We just noted that the help that used to come stopped. That was the time when we suspected that there could be some challenges.’

The people never expected that there would be some challenges and, therefore, even when there were clear manifestations of challenges, they could not even suspect anything. Eventually, operations of programmes started reducing.

The respondents showed that they trusted that their leaders were capable of perceiving and resolving challenges. The result of this over confidence in their leadership led participants to fail to notice challenges. Although there were signs of weaknesses, they did not notice them because of absence of expectations that there would be challenges. The people did not realise early enough that the challenges had crept in. The time they came to realise that programmes were not running smoothly due to financial challenges, things were already beyond their control. The problems were there but there was miscommunication between the community and leadership. In this regard, FFH2 said:

*‘Cakali ciyumu kuti inga tulazyiba kuti inga kuli buyumuyumu.
Twakali kuyeeya kuti andiza bacinca buyo nzila yakucita zintu.’*

Translated as:

*‘It was very difficult for us to know that there was a problem. We
thought they were changing the way of doing things.’*

The people did not perceive that financial problem had arisen in the institute. It was only those who were in the management who knew the challenge. By the time other stakeholders realised that there were challenges, some programmes had already stopped.

4.2.2. Communication

Poor communication was one of the challenges faced by Panuka Institute. The main cause of communication problem was that those who knew about the challenge did not communicate it to other stakeholders. Consequently, the other stakeholders such as the traditional leaders and the participants expressed ignorance regarding the genesis of the challenges. They just felt the effects of the challenges such as reduced number of visits by the president of the institute and reduced aid. This reflected in the response from FFH5 who said:

*‘Kunyina wakatwaambila kuti kuli buyumuyumu. Twakabona
buyo kuti bamakaintu bakali kuunka kucikolo, taakwe nobakajisi
kuyandisyisya kuya nkobakajisi kumatalikilo. Twakabona buyo*

kuti batyompwa aalo ma programmes atalika kwiima mbuli bakery.'

This could be translated in English as:

'No one told us that there were challenges. We just noted that the women, who used to go to the institute, were no longer having the zeal they had before. We noted some discouragement until some programmes started stopping such as bakery.'

4.2.3. Volunteers

The other challenge was that Panuka was run on voluntary basis. When the institute just started, they used to give the volunteers seeds to plant during the rainy season. This motivated them because they were relieved of the burden of abandoning institutional work at the expense of attending to domestic needs. However, the intervention did not continue for a long period. When aid in form of seeds stopped coming to the volunteers, it meant that they were no longer relieved of certain domestic duties. The family had challenges of looking for things they needed at home. This forced the volunteers to have divided attention which compromised efficiency at the institute. This was noted by PECM2 who said:

'Mbuli bantu basikulyaaba, twakajana buyumuyumu akaambo kamikwasyi yesu iyakali buya bukomena. Cakatwaakila kulanganya zyakuncito alimwi azya n'ganda kabotu kabotu. Twakawida lubazu lwakulanganya mikwasyi yesu kabapa zyeede eeci calo ncocakapa kuti ncito iye aansu.'

Translated as:

'As volunteers we had challenges of attending to growing needs at home. We failed to balance work and home responsibilities. The family came first therefore work at the institute suffered.'

There were challenges of supporting the volunteers. All of them were parents who needed to support their children. One of the respondents said that she had decided to attend to the interests of her children. This implies that she was no longer committed to do the work of the institute.

4.2.4. Expectations

Failing to meet the expectations of the volunteers led to the reduction in programme operation of the institute. Volunteers were running the programmes at Panuka Institute were supposed to work for a period of time, thereafter, the institute improve their conditions of service. The challenge was that people expected them to work indefinitely. When their children became of school going age, the volunteers wanted time to attend to the needs of their families. When the volunteers became ineffective because of other commitments, the programmes suffered to the point where some of them stopped running. This was revealed by respondent PECM1 who said:

‘Nciyumu kubeleka mbuli muntu sikulyaaba nkaambo Bantuinga bayeeya kuti nkunji nkonga wacita kwiinda mbokozya kubacitila.’

In English, this is translated as:

‘It is difficult to work as a volunteer because people expect more than you can offer and vice versa.’

The institute faced challenges because stakeholders had expectations, which were difficult to meet. For instance, they expected the volunteers to perform to the expectations of the people when in the actual sense these volunteers had other critical roles to perform outside the institute’s duties. This made some programmes subsequently discontinue.

Furthermore, some programmes stopped running because the institute could not find effective solutions to overcome the problems they faced. When the leaders and the community noticed that there were problems, they failed to come up with solutions to resolve them. For instance, they did not have money to pay for services offered by the volunteers. The result was that the problems continued haunting them until the time some programmes stopped. This stoppage led to the reduction of programme operations.FP4 lamented:

‘Mbuli basicisi, twakakakilwa kujana nzila yakulwana mapenzi alimwi akwamanizya. Ncencico eeco ncocakapa kuti ma programmes mayandisi akali kweenda a ime.’

Translated in English as:

'As the local people we failed to come up with solutions that would end our problems. It is for this reason that the useful programmes stopped.'

4.2.5 Handouts

The people became reluctant to participate in the programmes because they got used to handouts. They were thinking things would continue being good forever. Consequently, they stopped working hard which caused some of the programmes to stop operating. This was confirmed by FP1 who said:

'Cakalengesha kuti cikolo eeci ciye ansi nkaambo kakuti tobantu twakali lekaleka akaambo kakuziyibila kupegwa buyo zintu zyoonse. Twakali kupegwa ngubo, zisani azimwi zintu zyakuligwasya.'

Translated as:

'What caused this school to perform poorly was that as people we became lazy because we got used to be given everything. We were given blankets, clothes and groceries.'

People developed an attitude and strategy of waiting for gifts. They could not find solutions to challenges on their own. Instead they waited for external help. Unrealistic expectations caused stoppage of some programmes. The community of Nkandela were thinking that aid would continue coming to them for ages. This made them lazy. If they worked hard, by the time aid stopped coming, the institute would have been self-sustaining and stable. The challenge was that, while the people were still expecting some more, aid stopped coming. As a result, some of the programmes ceased to operate. This was acknowledged by FFGH1 who said:

'Twakacili kuyeeya kuti lugwasyo lucinoosika, ani lwalo nkugola. Katuceezyezya boobo, calo cikolo maprogrammes nkufwa. Kulangilila lugwasyo mbuli mbolwakali kuboola, tiitwakazyi kuti inga lwagola.'

Translated as:

'While we were still thinking aid will keep coming, it stopped. While we were still contemplating on aid, the programmes were stopping. Considering how help used to come, we hardly imagined it stopping.'

The community was being impractical and irrational to expect help to last for a period of 10 years. This was from 1997 up to 2007. The period was long enough for the people to be able to stand on their own. They could have mobilised local resources and did something that could have helped them to sustain the programmes after termination of aid.

The study revealed that the other challenge that led to the reduction of programme operations at Panuka Institute was that some local stakeholders who knew that there were challenges did not warn others. Most members of the community were not able to tell that there was a challenge in their institution. The early manifestations were not adequate for them to foresee that aid would stop coming in future. The reduced number of visits and the reduced amount of aid would not signal anything to them. Even when they detected a problem, they did not come up with long-term solutions to the problem. By the time they realised that there was a challenge, they were already in the vulnerable state. They were left without choice but to stop some programmes.

4.2.6. The Management Structure

The study showed that the management structure was highly centralised. In a centralised management structure, there were some impediments to decisions reaching the intended audiences or stakeholders. This delay was caused by linear flow of information from top management to those at the bottom. Linear flow of information is highly characterised by delays in relaying communication of one group to the other especially in rural areas. In rural areas, it was difficult for a volunteer to walk long distances to centres and vice versa. There were challenges of terrain and impassable roads in the area especially during the rainy season. It was difficult for volunteers to cover long distances in an effort to effectively coordinate the activities of the institute. One respondent (PEM1) commented that:

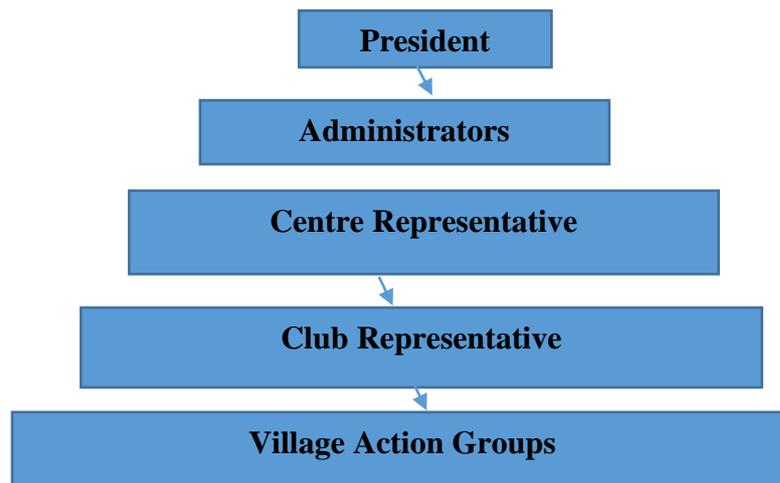
‘Cakali ciyumu kukamantaya kabotu milimo yacikolo akaambo kakuti masena ngotwakali kulanganya akatukomenena kwaaleta antoomwe kabotu kabotu. Panuka ma programmes aakwe akali akujatikizya zibeela zya bamami botatwe aaba mba Monze, Hamaundu alimwi a Mapanza. Kwacecino ciindi cijatikizya zilikiti zyotatwe eezi ngu Monze, Choma alimwi a Pemba. Mbuli mbomwabona nimwaboola tulonga, misena, milundu alimwi atunkolola!Nciyumu kweenda kapati ciindi ca mainza.’

Translated as:

‘It was difficult for us to effectively coordinate the activities of the institute because of the way it had spread. The programme covered parts of the three chiefs and these are Monze, Hamaundu and Mapanza. This time we are talking about parts of three districts and these Monze, Choma and Pemba. As you could see on your way the terrain! It is really difficult to move in the rain season.’

The diagram below shows the management structure of Panuka Institute.

Figure 9: Management structure for Panuka institute



The flow of information followed a linear pattern. It was characterised by top down type of information flow arrangement. This was where the information followed the chain of command. It started with president to administrators. The administrators then relayed it to the centres through the various centre representatives. There were eight

centres and Panuka was the ninth. In each centre, there were clubs which received information from centre representatives. Club representatives coordinated the activities of the clubs. The decisions were usually made at the top and come down as command. The feedback would also follow the same line of commands.

4.2.7Funding

The study showed that Panuka institute had programme reduction because of financial challenges. The funds to run the institute stopped coming, which meant that there was no money to buy stationary and accessories. This made the work very difficult. The institute could not even manage to provide incentives to volunteers. It was also difficult to employ well-qualified staff who understood adult education principles. The institute also lacked government support which resulted in programmes not being advertised. This was articulated by PEM3 who said:

'Donor funding has become difficult to access. I do not have a donor or NGO or govt to support me so finance is the biggest challenge. The programme has grown big to cover 9 areas not villages. I am also based in Lusaka where I have big land which if not develop, they would grab it. My children also need my attention since they are of school going age hence I left the village and came to town. I hope to find donors to train adult educators from those 9 areas. My biggest worry is on where to find money to be giving the care takers and teachers. If only that money could be found, we could have a starting point. I was hoping that the government was seeing what I was doing. If Zambia is to develop, I believe that adult education is something that should be done without questions. As long as there is a huge gap between the educated and uneducated, poverty would not reduce. The time we shall have all adults educated up to grade 12 levels, poverty would be a thing of the past.'

The statement above confirms that the institute was in serious financial challenges. The respondent was thinking of possible ways of finding money so that they could restart the programmes. The possibilities of accessing donor funds were almost ruled out because of the reduced possibility that anytime soon, they would find one.

The other challenge which contributed to the subsequent stoppage of some programmes was that management of Panuka Institute did not adequately sensitise the local people that aid would not continue forever. The donors were supposed to tell the local people the length of the project and specify the type of aid they were going to give to the community during that period. The reason why it was important to tell the local people the time aid would stop flowing was that it was going to help the community prepare how they would survive after the project period.

4.2.8. Summary of research question 2

Research question 2 sought to establish the challenges that led to the subsequent reduction in programme operations of Panuka Institute. The study revealed that the challenges included failure by leaders to communicate effectively to stakeholders, the institute was purely run on voluntary basis therefore volunteers and there was over dependence on hand out from donors. The next paragraphs will show the findings of research question number three.

4.3. Research Question 3. How can Panuka institute be sustained?

The last research question sought to show how Panuka Institute could be revived. The major themes that emerged from this research question were: identification of visionary leadership, formulation of an institutional constitution, setting up policies, and seeking ideas from experts.

4.3.1. Identification of visionary leadership

The study showed that the period has been long since the institution faced the challenges without coming up with solutions. It was important to find leadership that ran Panuka though scattered while some might have died. This research established that for the institute to be revived, a number of things needed to be done which included identifying visionary leadership, assessing resources needed to resuscitate the institute, making a budget for resuscitation of the institute, lobbying for funds to restart the institute, forming of a committee that would evaluate the performance of the institute and doing the actual rehabilitation of the institute.

The process of sustaining Panuka institute should start with resuscitation. The respondents proposed that they should put in place an interim visionary leadership. The

focus of this leadership is to make sure that they plan on how the institution would restart. The identified leaders were to plan effectively on how the institute would restart. The respondents were of the view that they should identify the experts who should help assess the resources needed to restart the institute. They should make the bill of quantity and then start lobbying for funds from both local and external sources. After doing the above work, the interim leadership should facilitate the election of the leaders who should take over the management of Panuka Institute. In summary, respondent UL2 stated that:

‘To sustain Panuka since she died many years ago, I would suggest that they identify independent people first who can sit with the local people and plan on how they were going to sustain it. Independent people are better because they do not have a bias when making decisions.’

4.3.2. Rehabilitation of Panuka institute

The respondents said that after making the bill of quantities and raising the funds needed, they should proceed to rehabilitate the institute so that it is in good state. They suggested that they should make the institute look more attractive so that people would be convinced that they are starting the programme with a vision. They should win the confidence of the people by making them believe that the new arrangement of the institution would be better than the previous time. PEM2 responded that:

‘Cilayandika kapati kuti cabambululwa cikolo kutegwa kuti caboneka kabotu alimwi cilaliitilakutegwa kuti bantu baba acamba alimwi akusyoma kuti cikolo catalika masimpe.’

This means that:

‘There is need to improve the structures so that they look attract as this would build the confidence of the people that it has really started.’

There was need to rehabilitate the institute first by building people’s confidence because of the way it ended. The people had lost all hope that the institute would be revived in near future.

4.3.3. Sustaining the Panuka institute

Some respondents were very particular from the onset that not all programmes or institutions that die need to be sustained. They expressly put it that when a programme or institution has its intended purpose, it definitely has to die or stop forthwith. It is only those programmes that die or stop prematurely that need to be resuscitated and sustained. UL1 observed that:

'Some of the adult education programmes when they fall out do not mean failure but indicate success. It could be that the providers feel the needs are satisfied therefore stop. The programmes also die if the participants have achieved personal goals.'

The respondents stated that after resuscitation of the institute, the next focus should be sustaining it. This required experts who could help sit with the local people and plan together regarding measures that would be put in place to make sure that they prevent the future discontinuation of programmes. They should state the type of programmes wanted. The programmes should address the real needs of the community. The other critical area of consideration was how they were going to handle these programmes. This could be heard from the verbatim by UL2 who said,

'When starting something, find other people to help you running it such as constitution, it could be expert in that area. Adult education programmes are usually guided by the Universities. Therefore, it is important to ask for guidance from there.'

PEMC3 also said:

'Sustainability of Panuka Institute was mainly dependent on how much has been allocated to it by the donors, donations by well-wishers and through sales of the products that they make. The institute was funded by both local and international organizations. It also received other forms of assistance from Zambian communities. This funding was done to support the running of programs. The institute strengthened the program management skills within the organization, developing

democratic information-sharing processes, and strengthening linkages with other NGOs and with government agencies. The program also survived mainly by the confidence and zeal that the people had in it. Many people in the area believed that the program has potential as it had great impact in the immediate community with regard to imparting necessary skills for people's survival.'

4.3.4. Institutional constitution

The respondents suggested that they should make a constitution. The crucial components they proposed were inclusion of the qualifications of the leaders who should run the institute. They wanted some specification, which the leader should possess. They also proposed that the constitution should guide on the way a leader should ascend to leadership. They indicated that leadership was key to either the survival or demise of an institution. Therefore, they needed a constitution that would guide the leaders on what they should do. The respondents further proposed that the constitution should state how long the term of office should be for the leaders. They proposed that the people should make the constitution. The people should gather and make submissions of the content of the constitution. Thereafter, that was when they were going to take it to experts who could help them craft the institutional constitution. These views were highlighted by UL2 who said:

'Non-governmental organisations and institutions should have rules and regulations. Since education is a right and the government is the custodian of human right, should also play an oversight role in the provision of education. It should also provide incentives to small institutions that provide adult education.'

The respondents also proposed that there should be local policies, which should guide the operations of the institution. They were of the view that it was important to be guided by guidelines in managing the institute. They further suggested that the policies should be tailored in a way that they are adaptive to the local setting.

4.3.5. Fundraising venture

The respondents further suggested that the institute could be sustained by engaging in fundraising ventures. This could be done by engaging in income generating activities such as pig rearing, donkey keeping and vegetable gardening. This was typified in the submission by PEM3 who said:

'We are thinking of engaging in income generating activities such as introducing a pre-school so that we levy the parents and get money to sustain the institute. I intermarried income generation activities with education to do this we provided pigs to the Sunday goers and donkeys and vegetable seeds to the SDA. Constructed a dam so that they can use the water for growing vegetables so that we get a small levy from the beneficiaries. We are also planning to rent out part of the institute as boarding, a 1X2 classroom facility for students from the nearby recently upgraded secondary school and use the rentals to sustain the institute. I really encouraged the community take advantage of the boarding school as a potential market for their products. I really encouraged them to rear chickens, goats and grow vegetables which could be easily grown since there is a dam nearby.'

The local people suggested that they can sustain Panuka by engaging in income generating activities and use the money realised from these activities to sustain the institute. The respondents from all categories suggested that the institute should be transformed so that it responds to the dynamic needs of people by including training programmes that are less costly but highly beneficial such as bee keeping and jam making, growing mushrooms, moringa tree planting and making moringa powder and herbal medicine, basket weaving, growing groundnuts and making peanut butter, making door mats, table cloths and hand pump mending. The above projects are cheaper to run because they just require local materials.

4.3.6. Summary of findings on research question 3

The third research question sought to explore the respondents' perspectives on how Panuka Institute could be sustained. All the four categories of respondents were asked to give out their views and what they highlighted was finally categorised into five themes. These themes include identification of visionary of leadership, rehabilitation of the institute, sustaining the institute, crafting the institutional constitution, formulating local policies and holding fundraising ventures or income generating activities.

4.4 Summary of Chapter 4

This chapter presents the findings of the research topic 'Sustainability of Adult Education Institutions: A Case Study of Panuka Institute of Pemba District of Zambia. The findings were based on the three research questions and these were; what factors led to the success of Panuka Institute, what challenges led to reduction in programme operations of Panuka Institute and how can Panuka Institute be sustained? The next chapter will discuss the findings which were presented in this chapter.

CHAPTER FIVE: DISCUSSION OF FINDINGS

5.0. Introduction

The previous chapter presented the findings of the topic '*Sustainability of Adult Education Institutions: A Case Study of Panuka Institute of Pemba District of Zambia.*' This chapter discusses the findings presented in chapter 4. This discussion is in connection with the theoretical framework discussed in chapter 1, the literature reviewed in chapter 2 and the methodology in chapter 3 to agree or disagree with the findings presented in chapter 4. The discussion of findings was according to the themes derived from the previous chapter. The researcher will also give his opinion on the findings.

5.1. Objective 1: Factors which led to the success of Panuka institute

This objective sought to describe the factors which led to the success of Panuka Institute. The participants gave various responses in connection with this objective. The findings were presented thematically. The findings will be discussed according to the themes derived from them and these were; stakeholder involvement, local person introduced it and that there was learning.

5.1.1. Stakeholder involvement

There were four parties or categories of stakeholders who were involved in the establishment of Panuka institute. These parties included local people, university of Zambia department, colleges and agencies and non-governmental organisations. The study has shown that stakeholder involvement contributed to the success of Panuka Institute. The reason was that each stakeholder played a different key role in starting the above institute. This led to collaboration between local stakeholders and external ones. They agreed on the roles each one should play in the establishment of Panuka. Each party lived to its expectation by performing the task assigned to make sure that they achieved their goals. It was through such contributions that created bonds and unity of purpose that drove the institute to its early success. Panuka remained progressive as long as it continued work well with stakeholders.

The contribution of stakeholder to the success of Panuka is in line with the Transformation Process Model which respects the view that working with stakeholders

can lead to the success of an organisation (Madu and Kuei, 2012). The Transformation Process Model states that working with stakeholders can lead to the success because all the stakeholders put the interest of an organisation first. They have a stake, which they want to protect and develop. This interest creates cooperation among the stakeholders.

The respondents pointed out that stakeholder involvement contributed to the success of Panuka because all the stakeholders identified poverty as the challenge that affected the people. They came together for the sole purpose of eliminating it. There was effective collaboration on how they could stamp out the problem and there was agreement on the strategies adopted to overcome it. They took the root of promoting literacy when they discovered that most of the people affected were illiterate. The other reason why stakeholder involvement led to the early success of Panuka was that each group provided unique types of resources. The local people provided resources that are found in the local environment such as river sand, stones, gravel, bricks and building sand. Colleges and the university provided expert knowledge while non-governmental organisations and other agencies provided funding. The availability of these resources helped the running of the institute.

The respondents further indicated that the institute was successful because a local person introduced it. There were four sub-themes that came out in support of the above view during the interviews. The first one was that people trusted the local person who introduced the idea of establishing an institute. They had trust in her that what they were going to do would be of great help to them. The person who introduced the idea of originating an institute was of sober character. It was for this reason that the local people believed the person and obeyed any instruction she gave them. This made things possible because the community mobilised local resources, which the external donors needed. Availability of upfront materials built donors' confidence in local people that they would support the project.

The second reason was that the local person who introduced Panuka knew the people of Nkandela area very well. She understood their needs. This understanding helped her to introduce interventions that would mitigate their suffering. She also knew their strengths and weaknesses. This knowledge helped her to avoid underestimating or overestimating the local peoples' abilities, hence she gave them manageable tasks. Besides this, her knowledge of the local people helped her understand the cultural

values of that particular society. She, therefore, knew how to introduce ideas which would easily gain the acceptance of the local people.

What made the work easier was that, this local person created unity among the people when they heard about the project. The respondents believed that it was easier for someone who was familiar with the community to bring the people together. When the community heard about the project, they were eager to embrace the new idea. Progress was, therefore, assured since the people worked together.

Furthermore, since the work needed adequate personnel to complete it, local people worked hand in hand to accomplish the tasks they were assigned to do. This is in line with Aharoni et al. (2014) who argues that programmes succeed if a local champion is involved. The assumption was that a local person understood the general setting and the atmosphere of Nkandela area. A local champion, in this case, was an influential person or leader who had the ability to unite the local people in preparations to accomplish an assigned task. This was purely a community development approach where a person must identify leaders of the community before introducing a project or programme to the particular community. There was need to understand the norms and culture of the people in that community so that one operates within their norms.

It should be pointed out that people worked hard after being promised that they were going to receive help. This was evident by their actions when given the goals such as taking to the building site the tonnes of stones, river sand, gravel and building sand, they were able to meet the set targets. The local people in a way worked very hard to make sure that they built the institute which they were promised by the cooperating partners. It could be concluded that the people worked hand in hand with the donors to establish the institute. Each party demonstrated commitment by honouring the contributions it had earlier promised at the inception of the programme.

5.1.3 The programme was successful because there was learning.

Additionally, the programme was successful because there was learning. The founders of Panuka Institute introduced learning which was not available in Nkandela area. This is in line with Knowles (1980) who argues that adult learners come to learn because they want to. Adults have goals in life. Therefore, they would only come to learn when they feel the need to do so. Learners at Panuka institute came to learn for various reasons. Therefore, the type of education which was provided was in tandem with their

goals in life. The participants continued learning because they were handled as adults. The term Panuka itself was a motivation as all the participants were determined not to remain behind. They felt it was a way of bringing knowledge to the people. They saw positives in the programme. Some regarded this as an opportunity to eradicate illiteracy while others perceived it as a way of achieving self-reliance.

5.2. Circumstances which led to the subsequent reduction in programme operations

The second objective sought to establish the circumstances that led to the subsequent reduction in programme operations of Panuka Institute. Mukalula (2007) argues that there are two major causes of problems and these are either internal or external. However, the inability by one group of stakeholders to identify the background of the challenges had a serious implication on the institution and as such even the attempts to resolve these would be too temporal. It is better to know the source of the problems so that efforts to resolve them should start right from the source. Three main themes emerged from the findings of this objective and these were; ‘we did not know where the challenges came from’, they were concerned about the challenges of the volunteers and over dependence on handouts.

5.2.1. Failure to promptly trace the source of the challenges and resolve them.

There were four subthemes emerged from the community and the first one was that they did not know where the challenges came from. The second sub-theme was that they did not expect that there would be challenges and the third was that, they were not able to see that the challenges had arisen. Lastly, they failed to come up with answers to the challenges early enough.

They lacked foresight that there would be challenges

Programme operations reduced because the people did not expect that there would be challenges. They were thinking that everything would go on well indefinitely. The more the donors assisted them, the more they expected to receive other gifts. It was for this reason that some members kept procrastinating reserving resources for use during the time of challenges.

The people never expected that there would be some challenges and therefore even when there were clear manifestations of challenges, they could not even suspect anything. This is against the Transformation Process Model by Madu and Kuei (2012) which promotes constant reviews of the organisation and innovations. Neglecting to do the above contributed to the eventual programme operations reduction.

These findings are also in tandem with Diamond (2005) who opined that some societies, organisations, groups or individuals sometimes make disastrous decisions because they fail to anticipate failure. Even if Diamond (2005) were in support of this view, an organisation where there is transparency and effective communication, the participants would be informed of any challenges they face. Where there is leadership, things fall into place quickly. The participants would not guess that there was a challenge. It is the responsibility of the leaders to inform members well in advance that they should expect challenges any time, therefore they should think of alternatives. An institution should not depend on an individual for it to run. Some of the utterances were pointing to the fact that there were people whom the institution heavily depended on.

Aharoni et al. (2014) argue that participation of stakeholders play a vital role in the success of a programme. When some stakeholders did not know how the problem started, there was minimal involvement of such stakeholders in the smooth running of the institution. It clearly demonstrates that there was no evaluation conducted to provide insight into programme success and challenges. The leaders did not regularly evaluate the performance of the institute. If they did, either it was due to the incompetence of the evaluators or the evaluation itself was not effective. The other possibility would be that they ignored the evaluation report.

b) Challenges of using volunteers

There were no permanent employees of the institute. The people, who had volunteered to work for Panuka at no cost, were family men and women. They spent much of their time at the institute doing charity work. They worked for the organisation from inception, in 1997 to 2008 as active volunteers for a period of about 11 years. As a result, responsibilities in their homes grew; instead of doing home chores, they were occupied with institutional duties. What contributed to failure was that, when they weighed up voluntary work and home responsibilities, they chose the latter. This meant

that they preferred home responsibilities to institutional responsibilities. Consequently, there was reduction in programme operations and the institution suffered.

The above finding is in line with Wanyama (2014) who pointed out that the majority of adult education teachers were serving either on self-help or part time where they were just paid a token for volunteering to teach. The teachers were poorly remunerated, lacked adequate essential skills and mostly came from either retired teachers or O-level Form four leavers who needed continuous professional development to meet the dynamic educational needs of adults. In other instances adult education services were provided by unpaid volunteers such as students and activists who may or may not have adequate professional training needed to teach adults. Generally, the study showed that adult education faced challenges because teachers were inappropriately trained, had minimal qualifications, underpaid and worked in educationally unfavourable conditions.

This finding is also in line with Knowles (1980) who postulates that volunteers must be supported reasonably in terms of incentives if they were to render their services for a period. Practically, it is difficult to run a permanent institute for a longer period exclusively by volunteers. The anticipated challenge in using volunteers is that it is difficult to monitor their performance. Even if they demonstrated that they were incompetent, telling them that they needed to improve on their performance was not easy. As adults it would be easy for them to withdraw if they were not handled in a proper way.

The challenge of the volunteers could have been resolved if the issue was considered right at inception of the programme. It appeared as if the volunteers did not understand that the nature of the job they took up was almost permanent. This arrangement needed an expert to guide so that if volunteers were to render their services, it could have been for a period. Volunteers could have been on temporal arrangement as they were looking for people who would work on permanent basis. Anticipating the volunteers to work for more than 10 years without pay was not practical. Therefore, there was an oversight in planning right at the beginning of the institute. They could have made a better arrangement of looking into the welfare of the volunteers. This would have prevented the stoppage of the programmes. It is a known fact that adult learners easily withdraw if they find that there is no serious facilitator which may contribute to the collapse of a given programme.

d) **Depending on handouts**

The fact that donors gave handouts to the local people led to the dependence syndrome on the part of the local people. This eventually led to the stoppage of many programmes. The local people got used to handouts rather than working for what they wanted. This view is supported by Saasa (2001) who argues that there should be local ownership of all externally supported interventions. The idea here is that the person who is receiving gifts does not plan when and what gift to receive. He or she who expects to receive a gift is less like the one who is living at the mercy of the giver. The giver dictates the choice of what to give, the motive of giving and when to give.

The other contention Saasa (2001) advanced is that complete reliance on aid can hinder the community's creativity and innovativeness because their original thinking might be affected by tied aid. Their thinking might be guided by the conditions of the donors on one hand and on the other hand, those who completely depend on aid might fail to come up with solutions to their own challenges. Such people or institutions might entirely expect someone to come up with solutions for their own problems.

In as much as people ask for aid due to pressing needs, it is difficult for donors to tell whether one is asking genuinely or demanding for aid. Apparently, some recipients tend to ignore the fact that donors have a choice to either give aid or not. They forget that their role is just to ask for help and thereafter wait until they are given a feedback which could be positive or negative. In line with this finding, Japan has very specific rules and procedures for delivering assistance (Mugambi, 2016). Some of the reasons why aid may not be given could be that donors have their own priorities and constraints. It is for this reason that people must learn self-reliance from the onset so that they do not become dependants. The challenge is that in the process of teaching self-reliance, there is a likelihood that one ends up teaching participants to be dependants. This dependency challenge and syndrome was seen from the respondents in the findings.

This is against the Transformation Process Model, which argues that for an organisation to continue existing, further innovation opportunities and continuous improvements should be an ongoing activity.

5.3. Respondents' perspectives of how Panuka institute can be sustained

To adequately answer this question, the four categories of respondents were given chance to give their views on how Panuka Institute could be sustained. There were five themes that emerged from the findings which will be discussed hereunder.

5.3.1 Election of leadership

Sustainability can be achieved if leadership is voted for by members for specified period of time in the crafted local constitution.

The Transformation Process Model by Madu and Kuei (2012) promotes transformation, innovation and continuous improvement. In line with this, most of the challenges institutions are facing have leadership to blame. The reason is that leaders are the ones who make decisions on how best an institution should run. They plan the activities of an organisation and implement those plans. If leaders are not effective, sustainability may be difficult to achieve. This finding is in tandem with Kiely (1995) who attributes failure of a programme to inadequate leadership when implementing an initiative. From the aforementioned, one can deduce that there is need to elect leaders who have vision, mission, goals and objectives. The other attribute of a leader is the ability to translate the above to reality. The ability to bring the members together and create mutual understanding amongst themselves is needed. When electing leaders to leadership positions, people must identify the visionary leaders. These leaders must have the zeal and capacity to perform and deliver. This could be achieved if their performance is subjected to regular evaluation and recommendations for the next courses of actions.

This finding is also in tandem with Transformation Process Model by Madu and Kuei (2012) which encourages sustainability by changing the system that is not effective by replacing it with an effective one. Transformation means changing from the defective system into an effective one. The theoretical framework indicates that there is need for innovative change. It suggests two constant processes and these are innovation and improvement. Leadership is one of the crucial elements that require continuous innovation and improvement.

5.3.2. Ideas from expert

The participants suggested that seeking for help from experts could sustain the institution. The type of assistance should be in terms of expert knowledge on how to overcome sustainability challenges. The respondents were very sure that if they involved an expert in this area, institutional sustainability would be guaranteed. This is in line with Madu and Kuei (2012) Transformation Process Model which requires that there should be planning at all the stages of organisational leadership. The Transformation Process Model is cyclic. It does not end. It takes care of all the latest innovation and abandons them whenever they go outdated.

5.3.3 Renovations and rehabilitation of the institute

The respondents suggested that the first thing that can help sustain the institute is to rehabilitate and renovate it. They further suggested that rehabilitation and renovation would help ensure that the institute is in good shape. The whole idea was to make it look attractive so that when they roll out the programme, participants would be motivated. During rehabilitation and renovation, they could seal off all the cracks that pose a danger because they had abandoned some of the structures for a long time. The respondents also suggested that they should not just rehabilitate but also renovate some of the structures, which are outdated so that they become responsive to the needs of the participants. They added that rehabilitation and renovation should be routine activities even long after the institute has started running.

5.3.4 Sustaining the institute

The participants were of the view that sustainability is the process that requires many activities continuously. The actual sustaining of the institute could come after restoring the institute in its original state. Thereafter, they should select the appropriate programmes, which would address the real needs of the people while actively involving the stakeholders. One of the crucial elements to achieve sustainability was the need to involve stakeholders in all the activities of the institution. Their maximum involvement in short term and long term planning of all the activities of the institute would help them understand the future direction of the institute. The stakeholders needed to know where there were challenges so that they have a clear understanding of the institute.

Where the institute meets serious challenges, they should either invite experts in that field to help or go to institutions that are doing fine to learn how they operate. The institute can also ask for guidance from universities and colleges that offer adult education. It can also ask for guidance from the government of the Republic of Zambia, through the Ministry of Community Development and Social Services or agencies where there are experts in that field by directly invite them to participate in the provision of resources, both human and material. This should be in the form of training the personnel and payment of skilled employees; evaluate the programmes regularly. The ministry or government agencies should also help to ensure that there is transparency in the management of resources. The programme where respondents blamed accountability and transparency was the bakery because it was running at a loss; they should make collective needs identification an on-going activity; and give the locals skill to lobby for assistance from donors and well-wishers to sustain the institution.

5.3.5 Crafting an institutional constitution

The respondents expressed the view that to achieve sustainability; there was need to make an institutional constitution. The constitution should guide all the stakeholders on the operations of the institution. This constitution should have provisions for regular amendments so that it is responsive to the dynamic needs of people. The constitution should clearly spell out crucial areas of operations such as management, transparency, evaluation, planning, qualifications for positions and methods of adoption, term of office and programme approval. Constitution making process should involve all the stakeholders to avoid ignoring their interests. This would help them in setting parameters of their operations. In the constitution, parameters of operations would be embedded therein to help hold those in leadership accountable of their actions.

5.3.6 Local policies

The respondents further proposed the institution should formulate local policies which could guide their operations. The institution can also work effectively if they set local policies, which would help them work effectively. The policies should help give directions on how they were going to formulate their programmes so that they achieve set goals. The policies must be a clear document, which all the stakeholders understand.

Those in management must help the people understand the local policies and the idea of having them. When they understand, it will help them operate systematically.

This is in tandem with the Transformation Process Model, which encourages planning, evaluation and implementation, and the process goes and starts again in a cyclic manner. When this happens, sustainability could be achieved.

5.4 Summary of Chapter 5

This chapter discussed the findings of the topic, "Sustainability of Adult Education Institutions: A Case Study of Panuka Institute of Pemba District of Zambia." Chapter 6 will look at the conclusion and recommendations of the study.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

The previous chapter discussed the findings of the study with the topic, “Sustainability of Adult Education Institutions: A Case Study of Panuka Institute of Pemba District of Zambia.” This chapter will explain in brief the purpose of the study, specific objectives, research questions, significance of the study, research gap, population, sampling design, data collection methods and major findings. Thereafter, a general conclusion will be drawn which shows the state of affairs in connection with the study undertaken. Finally, the study will make recommendations or policy implications as well as the suggestions for future studies.

6.1 Conclusion

The study sought to explore the sustainability of adult education institutions. The study was anchored on three specific objectives and these were; i). describe the factors, which led to the early success of Panuka Institute, ii) establish the circumstances, which led to the subsequent reduction in programme operations of Panuka and; iii). Explore respondents’ perspectives on how Panuka Institute can be sustained. There were three corresponding research questions to the objectives and these were; i). What factors led to the early success of Panuka Institute? ii). what challenges led to the subsequent reduction in programmes operations of Panuka Institute? and, iii). How can Panuka Institute be sustained? Data for each objective were collected from four different categories of respondents and the major findings were presented in the order objectives appear above.

The first objective was to describe the factors which led to the early success of Panuka Institute. Objective 1 and the research question 1 were answered. The major findings from all the categories of respondents on this objective and research question were that; i). They involved the stakeholders effectively in establishing the institute therefore, their contribution added to the success of the institute, ii). The manner in which the idea of introducing Panuka Institute was done and the person who brought that idea of starting the Institute was convincing to the local people therefore, gained acceptance and; iii). There was learning which most of the women in the village had missed when they were of the prescribed primary school going age group of between 7 and 14.

The second objective sought to establish the circumstances which led to the subsequent reduction in programme operations. Both objective 2 and the research question 2 were answered. The findings from the four categories of respondents showed the following; the first one was challenge related to volunteers. The volunteers were not paid for the work they undertook and therefore they started looking for ways of finding resources to support their families. While they were not reporting for work, it was difficult to strictly appraise their performance and encourage them to improve. Consequently, adult learners withdrew from participation in the programmes. The second major finding was that there was over dependency on unregulated handouts. As a result, people's mind-sets got used to gifts which compromised the spirit of self-reliance. Lastly but not the least, there were challenges in relationship to leadership. The challenges were in connection with communication delays and oversight.

The third objective and research question were answered. The third objective was to explore the respondents' perspectives on how Panuka could be sustained and the findings from the four categories of respondents confirmed that there was need to have a local constitution, policies, rules and regulations to guide how the institute should operate. The second suggestion was that the institute should engage in income generating activities so as to raise resources that are needed to sustain the running of the institution. Thirdly, the respondents suggested that the institute should constantly remain in contact with universities that offer adult education. The reason behind this was that universities guide adult education programmes. Therefore, adult education institutions must have a link to universities and colleges which offer adult education programmes for guidance and expert knowledge. The fourth submission was that officers who should be managing adult education should have a defined term of office. This allows people to evaluate the performance of office bearers at the same time create competition in leadership. Fifthly, the respondents were also of the view that volunteers should have adequate incentives so that it is easier to monitor and evaluate their performance. Lastly, the Institution should undergo continuous innovations and improvements to respond to the dynamic needs of people.

The above submissions from the three objectives point to the facts that Panuka institute was successful because of unity of the stakeholders who were involved in the programme. Over-reliance on the volunteers and handouts and the oversight of institutional leadership have contributed to the reduction of programmes operational.

Panuka institute can be resuscitated and sustained if it designed a tool that can guide its operations and strictly adhere to it. The institute should also be innovative all the time by ensuring that the programmes respond to the dynamic needs of the clientele.

6.2 Recommendations

Having presented the findings, discussed and concluded them, the researcher recommends the following:

- i. Panuka institute should formulate local constitutions and policies to guide their operations and strictly adhere to them;
- ii. The institute should constantly consult for expert knowledge from colleges and universities that offer adult education;
- iii. If Panuka is to rely on volunteers, they should work for a reasonable period of time and thereafter consider improving their conditions of service; and
- iv. The government as the custodian of human right, of which education is part of such rights, should supplement resources to Panuka adult education institute.

6.3 Summary of Chapter 6

Chapter 6 provided the conclusion of the study in connection with the purpose of the study, theoretical framework and research objectives. The study also provided recommendations which were based on the findings.

REFERENCES

- Abdul-Rahman, H., Alashwal, A. M. and Abdullah, A. A. (2016). "Abandoned Housing Projects in Malaysia: Risk Management Capabilities During Rehabilitation." *Archnet-IJAR*, 10(2): 153-165
- Aharoni, E., Rabinivich, L., Mallett, J. and Morral, A. R. (2014). *An Assessment of Programme Sustainability in Three Bureau of Justice Assistance Criminal Domain*. Santa Monic: RAND Cooperation.
- Alao, O. O., Jagboro, G. O., Opawole, A. and Kadiri, D. S. (2019). "Assessment of resuscitation strategies of abandoned projects: A case study of public tertiary education institutions' buildings in Osun State, Nigeria." *Acta Structilia*, 26(1): 167-200.
- Andrews, L. K. and Andrews, H. D. (1975). The Church and the Birth of a Nation: The Mindolo Ecumenical Foundation and Zambia. *J. Church & St.*, 17, 191.
- Babajeva, L. (2012). Theoretical Concept of Learning Process in Folk High School Tautas skolu mācību procesa teorētiskais koncepts. *SABIEDRĪBA, INTEGRĀCIJA, IZGLĪTĪBA*, 459.
- Banda, D. (2006). *The provision of non-formal basic education in Zambia*. <https://unesdoc.unesco.org/ark:/48223/pf0000155502>.
- Blunt, A. (1988). Education, Learning and Development: Evolving Concepts. *Convergence*, 21 (1) 37-53.
- Bond, V., Chilikwela, L., Clay, S., Kafuma, T., Nyblade, L., & Bettega, N. (2003). Kanyaka: "The Light is on": Understanding HIV/AIDS related stigma and discrimination in urban and rural Zambia. *Report, Lusaka, KCTT and Zambart Project*.
- Bowman, A. (2011). Ecology to technocracy: Scientists, surveys and power in the agricultural development of late-colonial Zambia. *Journal of Southern African Studies*, 37(01), 135-153.

Braun, V. and Clarke, V. (2013). *Successful qualitative research: A practical guide for beginners*. Sage.

CHAPTER – II *Education – Meaning, Origin, History and Philosophy of Education*. https://shodhganga.inflibnet.ac.in/bitstream/10603/8116/1/11_chapter%202.pdf.

Chuundu, S. (2019). *School Profile*. Choma: Chuundu.

Clair, R. S. (2003). “Words for the world: Creating critical environmental literacy for adults. *New directions for adult and continuing education*, 2003(99): 69-78.

Cloud Institute for Sustainable Education, (2009). *What is education for sustainability (E/S)?* Retrieved from <http://cloudinstitute.org/our-approach>.

Cole, J. and Gardner, K. (1979). Topic work with first-year secondary pupils, in: *The effective use of reading*, (E. Lunzer and K. Gardner, eds,) London: Heinemann, Heinemann Educational Books for the Schools Council, pp. 167–192.

Connelly, L. M. (2016). “Trustworthiness in qualitative research.” *Medsurg Nursing*, 25(6): 435-437.

Creswell, W. J. (2014). *Educational research: planning, conducting and evaluating quantitative and qualitative research* (4th ed.). England: Pearson International Edition.

Creswell, W. J. (2009). *Research design: qualitative, quantitative and mixed method approaches* (4th ed.). London: SAGE publications, Inc.

Datta, D. (2007). “Sustainability of community-based organizations of the rural poor: Learning from Concern's rural development projects, Bangladesh.” *Community Development Journal*, 42 (1): 47. Retrieved from <https://www.jstor.org/stable/44259025> Accessed: 17-10-2018 17:24

Diamond, J. (2005). *How Society Choose Fail or Succeed*. New York: Penguin Group.

- Duke, C. and Hinzen, H. (2008). Knowing More, Doing Better. Challenges for CONFINTEA VI from Monitoring EFA in Non-Formal Youth and Adult Education (ingles). Bonn: Institut für Internationale Zusammenarbeit.
- Easterby-Smith, M., Thorpe, R. and Jackson, P. R. (2012). *Management research*. Los Angeles: Sage.
- Elkington, J. (2002). *The Sustainability Advantage: Seven Business Cases Benefits of a Triple Bottom Line*. Gabriola Island: New Society Publishers.
- Fielding, M., Davis, M., Weitz, N., Cummings-John, I., Hickey, A., Johnson, F. and Sun, M. (2015). *Agricultural investment and rural transformation: a case study of the Makeni bioenergy project in Sierra Leone*. Stockholm Environment Institute.
- Fox, T. (1998). Adult education practices in a Canadian Federal prison. *Journal of Offender /Rehabilitation*, 27(1-2), 107-121.
- Gharajedaghi, J. (2006). *Systems Thinking: Managing Chaos and Complexity* a Platform for Designing Business Architecture. Armsterdam: Morgan Kaufmann.
- Giffen, J. (2002). *Capacity building for local resource mobilisation*. Ontrac: Oxford.
- Guba, E.G. (1981).” Criteria for assessing the trustworthiness of naturalistic inquiries,” *Educational Communication and Technology Journal* (29)75–91.
- Habermas, J. (1981). *The theory of communicative action: Reason and rationalisation of society, (vol.1.)* Boston: Beacon Press.
- Hanson, H. M., Salmoni, A. W., and Volpe, R. (2009). Defining program sustainability: differing views of stakeholders. *Canadian journal of public health*, 100(4), 304-309.
- Holford, J. (2016). *The misuse of sustainability: Adult education, citizenship and the dead hand of neoliberalism*. DOI 10.1007/s11159-016-9591-4.

- Iherijika, J.C. (2013). "Problems in the utilisation of continuing education programmes for improved access to education in Niger Delta region of Nigeria." *Journal of Education and Practice* 4(3): 20-27.
- Israel, M. and Hay, I. (2006). *Research ethics for social scientists*. London: Sage.
- Jacobs, M. (1999). "Sustainable development as a contested concept." In A. Dobson (Ed.), *Fairness and futurity: Essay on environmental and social justice*. New York: Oxford University Press. pp 21-45
- Jikling, B. and Wals, A. E. J. (2008). "Globalisation and environmental education: looking beyond sustainable development." *Journal of Curriculum Studies*, 40 (1): 1-21.
- Jinna, Y. J., and Maikano, P. N. (2014). The role of adult education in national development. *International Letters of Social and Humanistic Sciences*. ISSN, 2300-2697.
- Johnson, K., Hays, C., Center, H. and Daley, C. (2004). "Building capacity and sustainable prevention innovations: A sustainability planning model." *Evaluation and Programme Planning*, (27): 135-149.
- Justice Research and Statistical Association (2015). *Sustaining Evidence-Based Practices*. https://www.jrsa.org/projects/ebp_briefing_paper3.pdf.
- Kamara, J. and Kargbo, S. (1999). "Initiatives for sustainable community development in Sierra Leone." *Community Development Journal*, 34(2):108-121. 14.
- Kamwengo, (2006). *Philosophical Foundations of Adult Education*. Lusaka: University of Zambia.
- Kaplan, I. (Ed.). (1979). *Zambia, a Country Study* (Vol. 75). Washington D.C.: American University, Foreign Area Studies.
- Kidd, J. R. (1950). *Adult Education in Canada*. Ontario: Garden City Press Co-operative.
- Kiely, T. J. (1995). "Managing change." *Harvard Business Review*, 73(2): 15-15.

- Knowles, M. (1980). *The Modern Practice of Adult Education*. Chicago: Follett.
- Kolb, B. (2008). *Marketing research: a practical approach*. Nashville: Sage.
- Kombo, K. D. and Tromp, A.L.D. (2006). *Proposal and Thesis Writing: an Introduction*. Nairobi: Paulines Publications Africa.
- Kopnina, H. (2012). "Education for sustainable development: The turn away from 'environment' in environmental education? " *Environment Education Research, 18 (5): 699-717*.
- Korten, D.C. (1980). "Community organization and rural development: A learning process approach." *Public Administration Review, 40(5): 480-511*.
- Kothari, C.R. and Garg, G. (2014). *RESEARCH METHODOLOGY: Methods and Techniques*. Mumbai: New Age International Publishers.
- Kumar, K. (1987). *Conducting group interviews in developing countries*. Washington, DC: US Agency for International Development.
- La Pelle, N., Zapka, J. and Ockene, J.K. (2006). "Sustainability in public health programs: The example of tobacco treatment services in Massachusetts." *American Journal of Public Health, 96, 1363-1369*.
- Madu, C. and Kuei, H. (Eds.). (2012). *Handbook of Sustainability Management*. Singapore: World Scientific.
- Malambo, E. (2006). "Catholic Radio in Zambia Turns words into Action." Cath News.<http://www.cathnews.com/news/610/doc/31milambo.html>. (Accessed on 26/09/2019).
- Merriam, S. B. (1998). *Qualitative research and case study applications in education*, San Francisco: Jossey-Bass.
- Miles, M. B., Huberman, A. M., Huberman, M. A. and Huberman, M. (1994). *Qualitative data analysis: An expanded sourcebook*. London: Sage.

- Msabila, T. D. and Nalaila, S. G. (2013). *Towards effective researching and dissertation writing Research Proposal and Dissertation Writing Principles and Practice*. Dar es Salaam: Nyambari Nyangwine Publishers.
- Mugambi, D. M. (2016). *Donor Funding Practices And Financial Sustainability of Donor Aided Projects in World Vision Kenya*. Nairobi: University of Nairobi.
- Mugenda, O. and Mugenda, G. (2003). *“Research methods; Quantitative & Qualitative Approaches*. “ Nairobi: Acts Press.
- Mukalula, P. M. (2007). *Building Maintenance Technology and Management Manual*. Ndola: Mission Press.
- Mulungushi University (20016). *Statutes 2016, Mulungushi University*. Kabwe: University Press.
- Nafukho, F., Amutabi, M. and Otunga, R. (2005). *African Perspectives on Adult Learning: Foundation of Adult Education in Africa*. UNESCO Institute for Education.
- Naziev, A. (2017). “What Is an Education? In Conference Proceedings.” *The Future of Education* (p. 436). *libreriauniversitaria. it Edizioni*.
- Neubauer, B.E., Witkop,, C. T. and Varpio, L. (2019). “How phenomenology can help us learn from the experience of others. “ *Perspective Med Edu* (8)90-97 <https://doi.org/10.1007/s40037-019-0509-2>.
- Ngandu, K. S. (2013). *Writing a Research Proposal in Educational Research*. Lusaka: University of Zambia Press.
- Nuissl, E. (1999). *Adult Education and Learning in Europe: Evaluation of the Adult Education Action within the SOCRATES Programme. Final Report of the Project" MOPED--Monitoring of Projects: Evaluation as Dialogue."*

- Nowell, L. S., Norris, J. M., White, D. E. and Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods*, 16(1): 1609406917733847.
- Onyenemezu, C. E. and Aduvo, R. (2014). "Utilization of Adult Continuing Education Programmes for Sustainable National Development." *International Journal of Developing and Emerging Economics* 2 (1): 1-7.
- Onyenemezu, E. and Olumati, E. S. (2013). "The imperativeness of felt-needs in community development." *Journal of Education and Practice*, 4(2): 156-159.
- Oso, W. Y. and Onen, D. (2005). *A general guide to writing proposal and report: a handbook for beginning researchers*. Kisumu: Options Press and Publisher.
- Ostrom, E. (1990). *Governing the Commons: The Evolution of Institutions for Collective Action*. Cambridge: Cambridge University Press.
- Parks, T. (2008). "The rise and fall of donor funding for advocacy NGO's: Understanding the impact." *Development in Practice*, 18 (2): 213-222.
- Phiri, D. (2015). *Students' Perceptions of Instructional Techniques used by Tutors in University of Zambia Extension Education Programme in Lusaka District*. Lusaka: University of Zambia Press.
- Reddy, V. N. K. (1978). *Man, Education and Values*. New Delhi: B. R. Publishing Corporation.
- Saasa, O. (2002). *Aid and Poverty Reduction in Zambia: Mission Unaccomplished*. Uppsala: Nordic African Institute.
- Scheier, M. (2005). "Is sustainability possible? A review and commentary on empirical studies of programme sustainability." *American Journal of Evaluation*, 26(3): 320-323.

- Shenton, A.K. (2004). “*Strategies for Ensuring Trustworthiness in Qualitative Research Projects. Education for Information.*” DOI:10.3233/EF1-2004-22201.
- Sheddiac-Rizallah, M.C. and Bone, L. R. (1998). “Planning for the sustainability of community-based health programs: Conceptual framework and future directions for research, practice and policy.” *Health Education Research, 13 (1):87-108.*
- Sheriff, R. L. (2003). *Adult Education: Will it Meet the Challenges of the Future.* Retrieved July, 26, 2004.
- Sichula, N.K. (2018). *Pedagogical practices in non-formal adult literacy class.* Pretoria: University of Pretoria.
- Simson, H. (1985). *Zambia a country study.* Uppsala: Scandinavian Institute of African Studies.
- Tavakoli, H. (2012). *A dictionary of research methodology and statistics in applied linguistics.* Rahnama Press.
- Tawney, R. H. (1912). *The agrarian problem in the sixteenth century* (No. 13).New York: Burt Franklin.
- Thomas, T. E., and Lamm, E. (2012). “Legitimacy and organizational sustainability.” *Journal of business ethics, 110(2): 191-203.*
- Tuffour, I. (2017). “A critical overview of interpretative phenomenological analysis: a contemporary qualitative research approach.” *J Healthe Communications.2 (4:52): 1-5.*
- UNESCO (2003/4). EFA Global Monitoring Report (2003/4) <http://www.unesco.org/images>. (Accessed on 21/02/2005).
- UNESCO, (2003). *International Reading Association Literacy Award Noma Literacy Prize King Sejong Literacy Prizes 2003.*

- Villalobos, D. P. and Bossert, T. J. (2017). "Institutionalisation and sustainability of donor-funded quality assurance initiatives: The case of Honduras." *Research and Evaluation Report*. Chevy Chase: USAID Assist Project.
- Wallendorf, M. and Belk, R. W. (1989). Assessing trustworthiness in naturalistic consumer research. *ACR special volumes*.
- Walter, P. "(2009). Philosophies of adult environmental education." *Adult Education Quarterly*, 60 (1): 3-25.
- Wanyama, I. K. (2014). *Challenges Facing the Sustainability of Adult and Continuing Education Programmes in Kenya*. Rome: MCSER Publishing.
- Watkins, K. (2013). Too little access, not enough learning: Africa's twin deficit in education. *This is Africa Special Report, Access Towards a post-MDG development agenda on education*.
- Williams, C. and Millington, A. (2004). "The diverse and contested meaning of sustainable development." *The Geographical Journal*, 170 (2): 99-104.
- Yin, R. K. (2014). *Case study research: Design and methods (5thed.)*. Thousand Oaks, CA: Sage.

APPENDICES

Appendix i: Schedule of Research Activities for Twelve Months

NO.	ACTIVITY	DURATION
1.	Continuation of literature review and developing research tools	1 month
2.	A pilot study to test research tools and objects	1 month
3.	Actual data collection in the field	2 months
4.	Data entry and analysis	2 months
5.	Writing Research Report, Presentations in seminar week and submission of copies for examination	3 months
6.	Defence, incorporating comments there from and submission of the report for publication.	3 months
	TOTAL	12 months

Appendix ii: Budget

COST CATEGORIES	COST IN KWACHA	
	INITIAL PHASE	FINAL PHASE
1. Direct cost		
1.1. Pieces of Equipment and Materials (stationery, ink cartridges and diskettes)	500 x 1 = 500	500
1.2. Literature (surfing), Secretarial services, photocopy, and binding costs.	300x4 = 1200	1200
1.3. Payment of supporting staff	150 x 4 = 600	600
1.4. Consumable materials	150 x 2 = 300	300
1.5. Data entry, analysis, and interpretation, report writing and presentations, Dissemination of data	50 x 5 = 250	250
1.6. Printing and binding	5 x 250=1250	1250
2. Travel and Transport cost		
1.7. Per Diem	1000	1000
1.8. Administrative Cost	500	500
Sub Total Cost	5600	5600
Grand Total	ZMK = 5600	

Appendix iii: Letter to Respondents

Dear Respondent,

I HampambaMalikoAlexious am a student at the University of Zambia pursuing a Master Degree in Adult Education. The requirement is that I conduct research in order for me to graduate. The tools below have been designed to solicit needed information to meet the above requirement.

The information you will give is for academic purposes therefore, will treat it strictly confidential. The report will be in such a way that answers and opinions of individuals will not be recognised and traced back. Please be honest and sincere in your response to the questions. Participation in this programme is voluntary. Thanking you in advance for choosing to take part in data provision.

Appendix iv: Focus Group Discussion for Formerstudents

Introduction

The researcher of this study is a postgraduate student at the University of Zambia in the School of Education. He is pursuing his master degree of education in Adult Education. In order to graduate, there is a partial fulfilment of conducting a research. Purposively, you have been selected and invited to take part in this research. The researcher is kindly requesting you to participate in this research.

You should note that participation to this study is voluntary. Therefore, you are free to stop at any time you feel like. You can talk to anyone you feel free to talk to about the research. You should take time to reflect as you decide whether to take participate or not. Please if you do not understand some of the words or concepts, I can explain to you and be free to ask questions at any time.

1. What are the things that you were learning at Panuka Trust?
2. How useful were the things taught?
3. What made the programme to succeed?
4. What contribute to the success of the programme?
5. As a participant, what were the challenges of the programme?
6. What do you think led to the abrupt discontinuation of Panuka Trust?
7. When the programmes abruptly stopped, what was the reaction of the community?
8. What measures could have been put in place to prevent the collapse?
9. In your own opinion, what can you say about Panuka Trust?

Thank you for your participation

Appendix v: Themes for Focus Discussion for Tradition Leaders

Introduction

The researcher of this study is a postgraduate student at the University of Zambia in the School of Education. He is pursuing his master degree of education in Adult Education. In order to graduate, there is a partial fulfilment of conducting a research. Purposively, you have been selected and invited to take part in this research. The researcher is kindly requesting you to participate in this research.

You should note that participation to this study is voluntary. Therefore, you are free to stop at any time you feel like. You should take time to reflect as you decide whether to participate or not. Please if you do not understand some of the words or concepts, I can explain to you and be free to ask questions at any time.

1. Can you share what information you have about Panuka Trust.
2. What led to the creation of PanukaTrust?
3. What were the major activities of Panuka Trust?
4. How were the above activities facilitated?
5. How beneficial was the institute to the whole community?
6. What do you think were the challenges of the institution?
7. What do you think led to the mentioned challenges?
8. Is there any difference you have noticed before and after the institution stopped working?
9. How would you recommend to be done to sort out the problems the community is facing?
10. If the institution was to be brought back, how would you do best to sustain it?
11. Do you have anything else to say about the institute?

Thank you for taking part

Appendix vi: Interview Guide for the Panuka Executive Management Committee

Introduction

The researcher of this study is a postgraduate student at the University of Zambia in the School of Education. He is pursuing his master degree of education in Adult Education. In order to graduate, there is a partial fulfillment of conducting a research. Purposively, you have been selected and invited to take part in this research. The researcher is kindly requesting you to participate in this research.

You should note that participation to this study is voluntary. Therefore, you are free to stop at any time you feel like. You should take time to reflect as you decide whether to take participate or not. Please if you do not understand some of the words or concepts, I can explain to you and be free to ask questions at any time.

1. What were the mission and objectives of Panuka Trust?
2. How did the institution meet these objectives?
3. Who were the stakeholders in this institution?
4. What role did each mentioned stakeholder perform?
5. How beneficial was the institution to;
 - a, you
 - b, the community
 - c, the nation
6. What led to the expansion of the institute?
7. Were there any challenges the institution faced?
8. What can be done to resuscitate it?
9. Who else was there during establishment of the institution?
10. Do you have anything to add on what we have been discussing?

Thank you for taking part

Appendix vii: Interview Guide for the University Lecturers

Introduction

The researcher of this study is a postgraduate student at the University of Zambia in the School of Education. He is pursuing his master degree of education in Adult Education. In order to graduate, there is a partial fulfillment of conducting a research. Purposively, you have been selected and invited to take part in this research. The researcher is kindly requesting you to participate in this research.

You should note that participation to this study is voluntary. Therefore, you are free to stop at any time you feel like. You should take time to reflect as you decide whether to take participate or not. Please if you do not understand some of the words or concepts, I can explain to you and be free to ask questions at any time.

1. What do you know about Panuka Institute
2. What do you think had helped it to develop
3. What are the challenges most adult education institution face
4. Why do you think most of the adult education institution face sustainable challenges
5. Why do you think Panuka Institute had collapsed
6. How can the department of Adult Education help sustain Adult Education institution
7. Do you have something on the topic besides what we have just discussed

Thank you very much for taking part