
**SUSTAINABILITY OF OUTREACH PROGRAMMES
BY CAMPUS CRUSADE FOR CHRIST ZAMBIA**

CAROLINE LUNGU

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I, Caroline Lungu do hereby solemnly declare that this dissertation represents my own work and that it has never been previously submitted for degree at this, or any other University.

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Date:

APPROVAL

The University of Zambia approves this dissertation of Caroline Lungu as fulfilling part of the requirement for the award of the degree of Master of Science in Counselling.

Signed: **Date:**

Signed: **Date:**

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DEDICATION

I dedicate this work to my dear beloved husband Dr. Perfecto Buyamba Kabanshi for his encouragement during the period of my studies. I am forever grateful to God for the wonderful gift you are in my life. God bless you abundantly. It is also dedicated to my beloved family and friends. I also dedicate it to my mother Mrs. Hildah Lungu, my father Mr. Levison Lungu. My auntie Mrs. Ireen Siloka and uncle Mr. Alfred Mbaimbai Siloka.

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LIST OF ACRONYMS

CCCZ	Campus Crusade for Christ Zambia
CSO	Central Statistical Office
FBOs	Faith Based Organizations
GAIN	Global Aid Network
WHO	World Health Organization
NGO	Non -Governmental Organization
HIV	Human Immune Virus
AIDS	Acquired Immune Deficiency Syndrome

ABSTRACT

Globally a number of faith based organizations like Campus Crusade for Christ Zambia (CCCZ) have continued to act as supportive wings for government towards attaining a sustainable and inclusive development agenda for developing countries like Zambia through different outreach programs. The impact of such efforts by non-governmental institutions have continued to play a major role in the development of a number of countries thereby making their existence relevant. This research aimed at establishing the sustainability of outreach programs by Campus Crusade for Christ Zambia with a case study of Chongwe, Liteta and Nampundwe. In this regard the study explored the sustainability of the humanitarian and pastoral counselling programs conducted by Campus Crusade for Christ Zambia, community perspective of the programs and ways that can be employed to further sustain the established programs at CCCZ. A survey was used as a research strategy for this research, while residents of Liteta, Chongwe and Nampundwe areas were targeted as they had benefited from CCCZ outreach programs and thus were believed to be reliable for the study. The research indicated that CCCZ conducts outreach programs in different localities and the respondents received pastoral counselling and humanitarian aid at varying times. The research also revealed that the outreach programs implemented by Campus Crusade for Christ Zambia are ongoing as they are able to last at least four years in which a number of beneficiaries have a higher chance of attaining a good foundation to sustain their living. The research also found that the life changes impacted by CCCZ on the local people through pastoral counselling and humanitarian aid included prayer life, faith in God, business skills, farming skills and evangelism. The research further revealed that target communities realised the value in the pastoral counselling and outreach programs being delivered to the people and suggested that in order to make the outreach programs sustainable, Campus Crusade for Christ Zambia through Global Aid Network should include strategies such as regular pastoral counselling sessions, financial and farming trainings, regular follow ups to recipients and coordinating self-help groups for recipients.

CHAPTER ONE: INTRODCUTION

1.1 Introduction

This Chapter gave the background to the study. Thereafter, it gave the statement of the problem before highlighting the purpose of the study. It then focused on the objectives of the study, research questions and significance of the study. Further on the delimitation and limitations of the study. Last but not the least this Chapter looked at the definition of key words that were used in the study.

1.2 Background

Faith based organizations are performing a lot of development work especially in areas of health, water, sanitation and education in an effort to present holistic gospel to people. The World Health Organization (WHO) study of 2007, reports that almost a third of HIV/AIDS treatment facilities in Zambia are being run by Faith Based Organization (FBO). This is because spirituality is an important aspect in the lives of many Zambians and the Faith Based Organizations are well integrated in communities, and they also partner with governmental and other programs and stakeholders. Faith Based Organizations are faith-influenced Non-Governmental Organizations (NGO). They conduct development and relief service delivery programmes. Additionally, most Zambians are religious. Central Statistics Office of Zambia (CSO, 2010) shows that approximately 85% of the Zambia's population is Christian, while 5% are Muslims and the other 5% adheres to other faiths like Hinduism, Bahai Faith and the other 5% is atheist. The majority of the population tend to respond well and appreciate the values and approach of faith organizations. The World Health Organization reports that failure by policy makers to understand and appreciate the influence of religion broadly and the role of Faith Based Organizations in community based programs could undermine efforts to scale up the well-being of many rural Zambians. It is therefore vital to understand and embrace the

efforts of Faith Based Organizations in the fight for better living standards in Zambia. Faith Based Organizations are contributing a lot in most of the developing countries in meeting the needs of the poor and their contribution will go on for decades to come (World Health Organization Report 2007).

However, there is need to know what Faith Based Organizations, churches and faith organizations are doing and the impact of their programs on the lives of the people being helped in Zambia. Historically Faith Based Organizations have been at the forefront of availing vital humanitarian services to the poor in the area of health, education and other social amenities. A report from the International Fund for Agricultural Development (2005) outlines that 50% of health, education services in Sub-Sahara Africa is provided by Faith Based Organizations. Faith Based Organizations provide some of the best social and physical infrastructure in the poorest communities because churches and other places of worship are the focal points for the communities. Faith Based Organizations are also in good partnership with donors because of their grassroots presence.

Similarly, Campus Crusade for Christ Zambia, in partnership with Global Aid Network which is based in the United States of America (USA), has been helping the needy people in the rural areas of Lusaka Province. However, it is not clear whether Campus Crusade for Christ Zambia could sustain the programs of helping the needy people in rural communities of Zambia without Global Aid Network.

1.3 Statement of the Problem

Observations by the researcher showed that programs carried out by Campus Crusade for Christ Zambia had been driven heavily by the resources from Global Aid Network while Campus Crusade for Christ Zambia being more of an implementing agency. It is not clear whether the programs would continue in a sustainable way without resources from Global Aid Network. This study therefore was set to investigate the sustainability of the programs carried by Campus Crusade for Christ Zambia.

1.4 Purpose of the study

The purpose of the study was to assess sustainability of the outreach programs and recommend key practical ways towards long term sustainability of the programs.

1.5 Objectives of the study

The objectives of the study were to:

- i. Assess the sustainability of the outreach programs implemented by Campus Crusade for Christ
- ii. Establish how the community views the outreach programs by Campus Crusade for Christ Zambia
- iii. Explore ways Global Aid Network has put in place to make outreach programs offered by Campus Crusade for Christ Zambia sustainable.

1.6 Research Questions

The research questions for the study were:

- i. How sustainable are the outreach programs implemented by Campus Crusade for Christ Zambia?
- ii. What are the views of the communities on the outreach programs by Campus Crusade for Christ Zambia?
- iii. What has Global Aid Network put in place to make outreach programs offered by Campus Crusade for Christ Zambia sustainable?

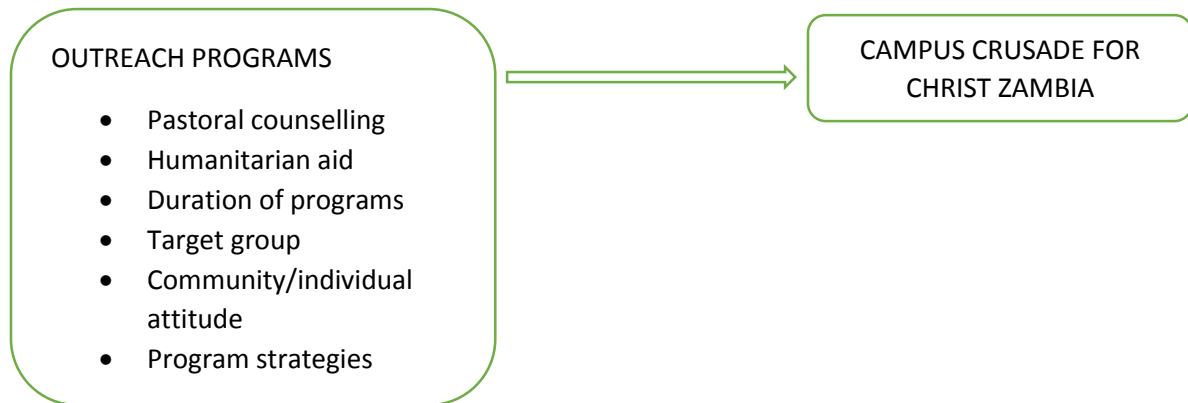
1.7 Significance of the study

This study assessed sustainability of the outreach programs implemented by Campus Crusade for Christ Zambia. The findings of the study will help policy makers to understand how sustainable the outreach programs implemented by Campus Crusade for Christ Zambia are. In addition, the findings may help understand the community views on the outreach programs carried out by Campus Crusade for Christ Zambia. The results may also provide ways of making the outreach programs sustainable. Findings of the study may be significant because they have potential to generate interest and awareness in the Ministry of National Guidance and Religious Affairs with regards to pastoral counselling, as well as the Ministry of Community Development and Social Services. In addition, the findings of this study may stimulate further research on this topic.

1.8 CONCEPTUAL FRAMEWORK

INDEPENDENT VARIABLE

DEPENDANT VARIABLE



After looking at what Campus Crusade for Christ Zambia in partnership with GAIN has been doing in helping various communities through the outreach programs, it was important to look at the conceptual framework for this study.

Bhattacharyya (2004), says that the purpose of community development is building solidarity through the principles of self-help, felt-needs and participation. Solidarity builds a deep sense of shared identity and a code of conduct that passionately affect community members to act on common purpose. Bhattacharyya (2004), talks of agency as giving people the capacity to order their world, creating freedom for them to act on their own will, make their own decisions. Agency in community development is about building people's capacity and empowering them to become independent and self-sufficient in solving their own problems. Community developers build agency when they teach people skills, knowledge, advise them on how to develop vision and goals toward sustaining themselves and initiating community reflection on lessons learnt through their actions, (Hustedde, 2015). Self-help, felt-needs and participation are appropriate methods for development practice and are consistent with the goals of solidarity and agency in that they facilitate effective participation. He asserts that self-help is based on the notion that when people are healthy, can take care of themselves and be productive. Felt-needs implies that development should respond to the needs of people and participation is about

including community members in the process of addressing community problems and allowing them to have a say in decision-making process.

Community outreach programs are a standard way for groups such as social service agencies, nonprofit groups, and church or other religious groups to identify a certain specific need in its community and provide services to the people who need it. The greatest benefit of community outreach programs is that the programs serve people who are often unable to help themselves. These people, often called at-risk or under served, are easily exploited by unethical people. In other cases, the programs provide education and services to groups of people who simply are not well-educated or misinformed. Community outreach programs vary greatly. They are commonly seen in organizations that have a religious, social activist, health oriented purpose.

1.9 Delimitation

The study focused on communities in Lusaka rural, Chibombo, Chongwe and Shibuyunji districts where Campus Crusade for Christ Zambia is implementing outreach programs or activities.

1.10 Definition of Terms

Movement: The term means a collective activity of committed, multiplying disciples as they bond together and trust God for an impact greater than their own individual ministries.

Win: Refers to converting souls to Christ through the process of utilizing a wide variety of evangelistic tools of sharing the gospel of Christ

Build: Refers to training people who have believed in Jesus Christ in the foundations of Christianity, (www.everystudent.com)

Send: Means to help those involved in a movement to take their next step in serving God. It allows people involved to replicate the process of Win, Build and Send others, (www.everystudent.com)

Development: Refers to a multidimensional undertaking to achieve a higher quality of life for all people. Economic development, social development and environmental protection are interdependent and mutually reinforcing components of sustainable development, (Agenda for Development, 1997)

Sustainability: Means meeting our own needs without compromising the ability of future generations to meet their own needs, (Brundtland, 1987). In this study sustainability will mean how the beneficiaries of the outreach program by Campus Crusade for Christ will be helped in improved standards of living by increasing their capacity to apply local knowledge, resources and counsel to various life situations beyond the outreach programs.

Community: According to Roberts (1979), a community is a collection of people who have become aware of some problem or some broad goal, who have gone through a process of learning about themselves and about their environment and have formulated a group objective.

Counselling- According to Ndhlovu (2015) is a mutual helping relationship.

1.11 Summary of the chapter

The Chapter looked at introduction. It therefore, highlighted the background to the study, statement of the problem, study objectives and questions, delimitation, significance and definitions of terms used in the study. The next chapter reviews related literature to the study.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

The chapter looked at the historical background of the partnerships between Campus Crusade for Christ Zambia and Global Aid Network on the outreach programs implemented in Zambia. The review of literature further covered the three thematic areas derived from the study objectives. Thereafter, a summary of the chapter and knowledge gaps identified was outlined.

2.2 Historical background of the partnerships between Campus Crusade for Christ Zambia and Global Aid Network

Campus Crusade for Christ is an international, inter denominational, evangelical Christian organization. It was founded in 1951 at the University of California, Los Angeles by Dr. Bill Bright and his wife Vonnette Bright. The world Headquarters of Campus Crusade for Christ is in Orlando, California. Globally the organization is found in 191 countries. Campus Crusade for Christ is committed to helping take the Gospel of Jesus Christ to all nations. It partners with other Christians around the world to help Christians grow in their faith and share the Gospel message with their fellow country men.

The purpose of Campus Crusade for Christ is helping to fulfil the Great Commission in the power of the Holy Spirit by winning people to faith in Jesus Christ, building them in their faith and sending them to win and helping the body of Christ do evangelism and discipleship.

The mission of Campus Crusade for Christ is Win, Build, Send Christ centered multiplying disciples who launch spiritual movements.

The vision of the organization is movements everywhere so that everyone knows someone who truly follows Jesus Christ.

Campus Crusade for Christ in Zambia stands out among Christian para Church organizations that are actively involved in spreading the gospel of Jesus Christ. Campus Crusade for Christ works closely and alongside local Churches in fulfilling the Great Commission through nationwide evangelism and outreach programs. The organization is able to fulfil its mandate of evangelism and outreaches using the avenues of medical missions, partnerships, holistic ministry and the Jesus Film. In executing Holistic Ministry, in 2005, Campus Crusade for Christ went into partnership with Global Aid Network as the implementing agency.

Global Aid network is a worldwide humanitarian relief and development organization dedicated to bringing hope and tangible help to the poor and suffering. The mission of Global Aid Network is to demonstrate the love of God, in Word and in deeds, to the hurting and needy people around the world through relief and development projects. The distribution networks of Global Aid Network are established throughout Africa, Asia, Europe and the Middle East.

Since the beginning of Global Aid Network in 1998, it has mobilized resources in over 35 countries around the world in aspects of:

- **Water for life initiative** – win deals with provision of water by sinking boreholes.
- **Humanitarian Aid** – entails provision of food for the hungry; shelter, clothing, and medical relief for the needy; and counselling.
- **Women and children-** support of safe and loving homes that nurture and equip children and destitute women for a hopeful future.
- **Disaster response-** which means the provision of emergency food, water, shelter and clothing to disaster victims.
- **Development-** this has to do with education and agricultural projects.

Global Aid Network has worked with Campus Crusade for Christ Zambia as its relief and development arm to address physical needs in areas of poverty and despair and demonstrates God's love through the word and deeds.

It offers relief assistance by responding to catastrophic disasters and providing humanitarian relief through aid distribution including food, water filtration systems and hygiene kits (<https://www.cru.org/communities>).

2.3 Assessing Sustainability of Outreach Programs

In assessing the sustainability of outreach programs by Campus Crusade for Christ, we will look at what other researchers have said on similar topics.

According to the International Fund for Agricultural Development (2007) report, to achieve sustainability, there is need to implore community led models in order to attain sustainable community outreach and public engagement. This means that there is need to form self-help groups aimed at promoting community empowerment. From project sites in International Fund for Agricultural Development (2007) from countries like Bangladesh, India, Philippines and Viet Nam, it was found that the community led model approach was more appropriate in areas that are isolated from commercial centers those which lack access to agricultural and other markets. Integration is essential; Sustainability of any particular project will depend on its overall impact on participating households and communities, rather than simply on just the sum of the outcomes of individual activities, International Fund for Agricultural Development, (2007). The integration will bring about household resilience by incorporating all the participants.

The role played by donor agencies in improving living standards of families, household, groups and individuals in Darfur region cannot be ignored. Donor agencies such as Community Based Organizations, and Non-Governmental Organizations among others have significantly

contributed to funding various projects especially in areas where the government has failed to deliver services to the poor and vulnerable people. Projects have been undertaken by Western Savanna Development project in South Darfur, Jebel Mara Rural Area Development scheme in Northern Darfur. In spite of the general agreement that sustainability of improvement in quality of life should be the goal of development assistance, there are several projects undertaken by international development organizations which fail to sustain beneficiaries or perform poorly after the termination of donor support, Adam (2015). Lieberson and others (1987) considered a project sustainable if it continued to deliver a high level of benefits after the donor ends major financial, managerial and technical support. Further on, Ingle (2005) highlighted that, for a project to achieve sustainability, it has to be implemented through a strategic approach. This strategic approach incorporates four main elements, the first being that of future orientation which assumes that things will change and thus planning to maximize benefits during and after the change, the second element is that of looking at external emphasis which recognize the diversity of the project environment and the different dimensions which impact on project outcomes including technology, politics, society and economics.

The third element of strategic approach looks at environmental fit, which focuses on planning a continual fit between the project and environment including mission, objectives, strategies, structures and resources. The last element has to do with process orientation. Planning and management priorities evolve around the conscious cycle and deliberate learning from experiences as the reality changes. According to Khan and Hare (2005), for an NGO funded project to be sustainable it has to develop a sound institutional base, a strong programmatic approach and sufficient funds, at the institutional level, the NGO has to put up internal systems, structure and a work culture which will promote strong leadership and positive organizational image, foster the belief that people are will to support products and services the final valuable and facilitate the development plans for sustainability. People need to have their spiritual,

emotional and physical needs met. We are living in a crazy world today. II Timothy 3:1 helps me put this in perspective, “but know this, that in the last days perilous times will come.” I’ll take the liberty to say that perilous times are here. More and more children are growing up in broken homes, unemployment is on the rise and Christians are sinking deeper into debt like never before. Many churchgoers are struggling to make ends meet in their everyday lives, and we feel the pinch of reality just like everyone else. Believers are not exempt from trials of the world. We are living in perilous and drastic times. Drastic times call for drastic measures. Targeted small groups should be implemented in churches to be available to meet the needs in each believer’s life. Irrespective of church size, each church can provide effective small group ministries and outreach services, even smaller churches can have and should have specialized small groups. This momentum can then spread out beyond the walls of the church and be incorporated into the community where the church serves. To the best of its ability, the church can provide services, counseling and advice to those in need, (www.twitter.com/pastormorose)

The statistics on the provision of care and treatment give some idea of the extent of Church involvement in the response to the pandemic. A Vatican estimate is that, across the world, 45 per cent of AIDS care and treatment is provided by governments, 27 per cent comes by the Catholic Church, a further 16 per cent by other FBOs and 12 per cent by non-governmental Organizations, some of which are faith-related (Barragan, 2007). Further on a research conducted in Sub-Saharan Africa (SSA) between 1996 and 2015 involving 24 countries on the prevalence of non-communicable diseases revealed that community ownership and mobilization were critical in achieving sustainability of any community project both early on and after intervention implementation. Involvement of stakeholders and giving a sense of ownership is cardinal to the success of a project. For instance in Somaliland, a physical rehabilitation network study revealed that a centralized social structure in a community helped in the dissemination of vital information which helped in times of crises, (Blanchet, 2014).

In Zambia, it was found that commitment and ownership had a positive effect on a program aimed at improving the quality of health service delivery, (Mutale, 2015). A study by Rashed, (1997) which looked at the impact of insecticide-treated bed nets used to prevent malaria showed that community members felt a sense of pride in taking part in the outreach. The stakeholders felt that they had contributed something in reducing the spread of the disease. That ultimately increased their sense of ownership and motivation in efforts continue the programme. The inclusion of stakeholders in implementing interventions and involvement of community members ensures that appropriate social norms are addressed. For example, in the context of HIV and AIDS, social stigma is a barrier which prohibits participation in prevention and treatment programs thereby hindering sustainability of programs focusing on HIV prevention. Social support from family and community members is vital for intervention sustainability, especially in HIV and AIDS treatment programmes and outreaches, (Roura,2009).

In an effort to attain sustainability there is need to work within existing resources. That helps with sustainability as utilizing existing resources ensures that a framework on intervention can exist beyond the absence of external funding and assistance. For example, a study that assessed community nutrition for pregnant women revealed the importance of incorporating existing social units like traditional birth attendants and community leaders in order to attain sustainability of efforts aimed at improving women's nutrition during pregnancy, (Aubel,1996). A study by Eliason (1999), pointed out that the church was instrumental in community change due to its mandate of being a center of wholeness with the responsibility of reaching out to the suffering and underprivileged in communities.

2.4 Views of Community on Outreach Programs

In reviewing the process for planning and implementing comprehensive community development programs from different studies were looked at and their views were brought out:

The study conducted by Area Development Scheme in North Darfur promoted the direct involvement of beneficiaries in planning and implementation of small-scale community based development initiatives. The activities were based on the principle of community participation and cost recovery. The main element in that project was the approach focused on provision of development capital at the community level commonly referred to as the sanduq (Chappel 2005). Further on there was a lot of collaboration between the state and the people of Umm-Keddada locality council in running the project. These localities helped in community mobilization in the early stages of project preparation, provided the required staff and the localities were also represented in the advisory committee on matter of Health, water and other related needs. The involvement of the people at the grassroots level brought a strong partnership of beneficiaries in the project philosophy and implementation modalities to a level of internalization since people were involved in planning and implementation processes, (www.ijtra.com). In the Darfur study by Area Development Scheme, it was revealed that women involvement in the project in decision making process was negligible. When women contribution in decision making process was examined it was found to be negligible due to men domination of the leading and decision making position in the community organizations, Okun (2009).

Oakley and Marsden (2007) also supports that stakeholders support in any project brings together families, individuals or communities who in turn assume responsibly for their own welfare and develop a capacity to contribute to their own and the communities development. In the context of development, community participation refers to an active process whereby

beneficiaries influence the direction and execution of development projects rather than merely receive a share of project benefits. In their support, the community participates in the community projects and thereby saves the project resources which can later be channeled to produce more benefits to the project. Adam (2015) reports that participation of local communities in development initiatives encourages residents to take ownerships of their own community resources, enhanced partnerships between the local community and the government or non-governmental organizations. Those findings are also similar to Roseland et al, (2005) who pointed out that project sustainability involves community participation in a collective decision making process that meets the social, cultural, environmental and economic needs of the community. A study by Dutta (2009), showed that embarking on community dialogue points to the fact that members of communities are have a voice on issues concerning them which cannot be omitted or taken for granted as they play a critical role in sustaining important parts of implementation. Further on, community dialogue helps in providing direction for intervention, highlights benefits and risks, and spells out opportunities and constraints at community or organizational level that can steer sustainability.

Integrating key stakeholders in the planning and implantation of a programme increases the chances of sustainability, since the community members feel valued, have a sense of ownership and involvement than when they are isolated and a program is imposed on them which does not align with their social and cultural norms. Additionally, tailor made programmes based on specific community helps to initiate meaningful participation by community members for whom programmes are made for, (Ghirson, 2014).

2.5 Ways of making outreach programs sustainable.

To ensure that there is sustainability of projects, it is imperative to have mechanisms put in place. According to the International Fund for Agricultural Development (2007) report from the initial design through to the implementation, the mechanisms put in place will have considerable influence on its long term sustainability. For instance by fostering participatory approaches, being flexible in the face of unforeseen setbacks and strengthening the capacity of stakeholders to plan and manage future actions. Each of these principles of sustainable project implementation was observed from the visits in the International Fund for Agricultural Development project in Bangladesh, India, Philippines and Viet Nam. Furthermore the direct adoption of direct supervision policy can greatly enhance monitoring of the sustainability of International Fund for Agricultural Development supported projects. From the Darfur study by Adam (2015) report it is important to put in place proper supervisory mechanisms. The role of supervision is one of the determinant factors of sustainability of community based development projects. Although the Area Development scheme of Darfur had implemented the bottom up approach and involved the local communities in all steps of project implementation, when it came to financial transaction there was need for effective supervision and appropriate micro credit procedures.

Admassu et al (2002) outline an important factor for sustainability of projects being the genuine involvement of local people as active participants and equal partners whose concerns and experiences are vital to a project's success. The level of community support will determine whether a project becomes established, how quickly and successfully it consolidates and how it responds and, adapts to meet changing needs (USAID, 2009). Observations by Williams (2003) was that failure by communities and other stakeholders to take ownership of projects have plunged community projects into immense financial huddles threatening the sustainability and hence threatening them to seize operations daily. It is, therefore, important that involving

local communities, starts at the planning stage, when decisions are being made about what type of project is required. Another important factor that contributed to sustainability was flexibility and customizing local interventions. Blanchet (2014) suggested that projects should be broken down into distinct activities which in effect allow for sustainability to be achieved.

A study conducted in 1992 in Ghana by the ministry of Employment and social welfare to initiate a Community Based Rehabilitation (CBR) programme for people with disabilities. The purpose of the programme was to improve the quality of life of people with disabilities through the mobilization of community resources. Communities wanting to start the programme were required to form community rehabilitation committees comprising of various members of the community. The community rehabilitation committees were set up in target districts of Ghana to improve conditions for people with disabilities and for the whole community. In one community in Akatsi district of Volta Region, local people through self-help managed to erect a school building for children in that community. Before the CBR programme, children in that community used to walk a distance of five (5) kilometer to attend school, (Helander, 1989).

2.6 Summary of chapter

In summary it can be seen that donors have the objective of helping improve the livelihood of rural communities either through direct participation or providing funding to supplement government's budgetary allocation to various sectors, Heck and Baark (1998). Similarly, Global Aids Network donates or fund Programme activities aimed at helping the needy in rural areas as way of reaching out with the gospel of Jesus Christ to them. However, how communities view this help is not known. As a result, this study seeks to fill up this knowledge gap.

The funds provided by most of the donors are project driven short term funds, which do not factor into the whole funding mechanism policies to ensure that projects remain sustainable after donor funds have been withdrawn. Similarly, Global Aid Network has been funding Campus Crusade for Christ Zambia but it is not known what it has put in place to ensure sustainability of programs and activities in case the partnership comes to an end.

As alluded to by Young and Hampshire, (2000) the presence of a well thought plan that looks at how donor funded project is completed, but also highlights how to continue with the project in a sustainable manner needs to be critically considered. These knowledge gaps make this study imperative as the end result they will be filled up.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

Analogically a methodology is seen in terms of domain or a map while a method is seen as a set of steps to travel between two places on the map (Jonker et al 2010). In research a methodology is a model to conduct research within the context of a particular paradigm. It comprises underlying sets of beliefs found in the underlying paradigm. This study therefore uses a qualitative methodology which is based on the phenomenological assumptions. A research method comprises specific procedure, tools and techniques to gather and analyze data.

3.2 Research Design

In order to achieve the objectives of the study, the researcher made use of descriptive survey research design. The reasons for using this research design were that it enabled the researcher to have in depth understanding of the phenomenon being researched on and allowed for use of questionnaires to collect qualitative and quantitative data.

3.3 Study population

All the people in rural areas of Zambia who have benefited from campus crusade for Christ aid formed the population for this study. These population groups included pastors and church leaders, headmen or women, head of households and community members, as well as staff of campus crusade for Christ Zambia. The population groups were chosen because they are the beneficiaries of the campus crusade for Christ aid and will be in a better position to discuss how this aid had benefited them both at individual household and community levels, thereby also suggest ways of making the pastoral counselling sustainable.

3.4 Study Sample

The study sample had one hundred and twenty (120) respondents drawn from three areas namely Chongwe rural in Chongwe district, Liteta in Chibombo district, and Nampundwe in Shibuyunji district. These respondents include seventeen (17) pastors/church leaders, three (3) headmen or women, ninety (90) head of households and community members, as well as ten (10) staff of campus crusade for Christ Zambia.

3.5 Sampling techniques

In order to have people who have been beneficiaries of the aid give their responses, the sampling techniques that the researcher used was purposive and convenience sampling. Purposive sampling was used to select the staff of CCCZ. Purposive sampling was used because the sample chose is the only one who can provide required relevant data for the study while convenience sampling was used to select the beneficiaries because these were the ones willing to participate in the study.

3.6 Data collection instruments

A self-administered survey questionnaire was used to collect data from the pastors, campus crusade for Christ staff and head men or women. Questionnaires had been chosen because they were able to collect qualitative and quantitative data from respondents.

Further, a structured oral interview guide was used to collect data from key informants. Interviews guide were chosen because they allowed for follow up questions. Thirdly, a focused group discussion guide will be used to collect data from some beneficiaries of the aid.

Responses were recorded electronically by use of tape recorder and manually by use of pen and paper.

3.7 Data collection procedures

A self-administered survey questionnaire was distributed to the pastors, campus crusade for Christ staff and head men or women. Further, a structured oral interview was conducted with key informants using an interview schedule. Thirdly, a focused group discussions was conducted among the beneficiaries of the aid. Responses were recorded electronically by use of tape recorder and manually by use of pen and paper.

3.8 Data analysis

The analysis of data involved labeling and coding all the data in order to see the similarities and differences. Responses were entered into the computer, coded, counted and analyzed, using content analysis. That was because data was collected through interviews, focus groups, observation and documentary analysis. The content analysis was done at two levels:

- I. Basic level; which gives a description of what was said; with no comments or theories of why or how.
- II. Higher level analysis which was more interactive analysis concerned with the response also what can be inferred or implied.

3.9 Ethical considerations

The ethical issues were considered as follows:

All the participants were treated with respect when administering the research instrument.

Consent was obtained from the participants before they took part in the study. In areas where the gate keepers are headmen or headwomen, permission was sought from them first before the participants were approached. Prior to having the participants involved in the study, the researcher took time to explain to the participants the objectives of the study. Thereafter, the researcher shared the findings of the study with them.

3.10. Summary of the chapter

The chapter looked at methodology by focusing on the research design, study population, study sample, sampling techniques, and data collection instruments. It also looked at data collection procedures, limitations of the study, data analysis and ethical considerations.

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.1 Introduction

This chapter presents the research findings in line with the study questions. The research questions for the study were:

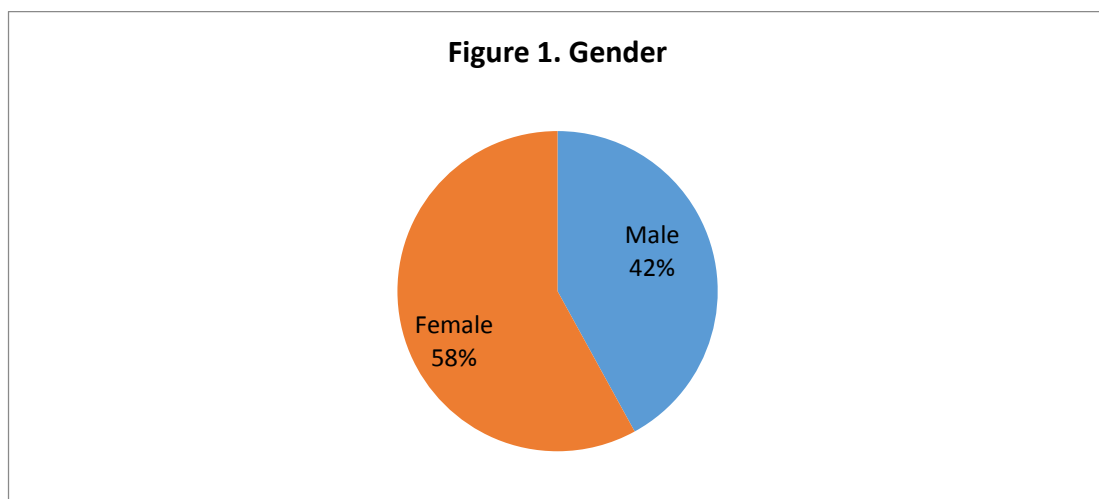
- i. How sustainable are the outreach programs implemented by Campus Crusade for Christ Zambia?
- ii. What are the views of the communities on the outreach programs by Campus Crusade for Christ Zambia?
- iii. What has Global Aid Network put in place to make outreach programs offered by Campus Crusade for Christ Zambia sustainable?

The presentation however, begins with demographic data of the respondents.

Table 1. GENDER OF RESPONDENTS

RESPONSE	FREQUENCY	PERCENTAGE
Male	42	42
Female	58	58
Total	100	100

Source: Field data 2017



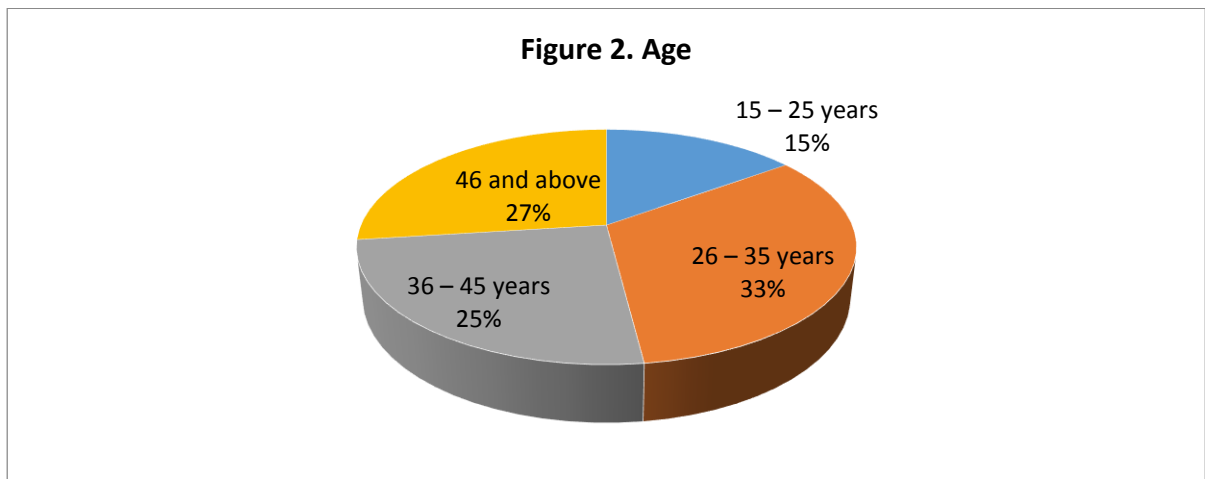
Source: Table 1

The research indicated the Gender status of the respondents as follows, 58% were Female and 42% were Male as shown in Figure 1.

Table 2. Age of participants

RESPONSE	FREQUENCY	PERCENTAGE
15 – 25 years	15	15
26 – 35 years	33	33
36 – 45 years	25	25
46 and above	27	27
Total	100	100

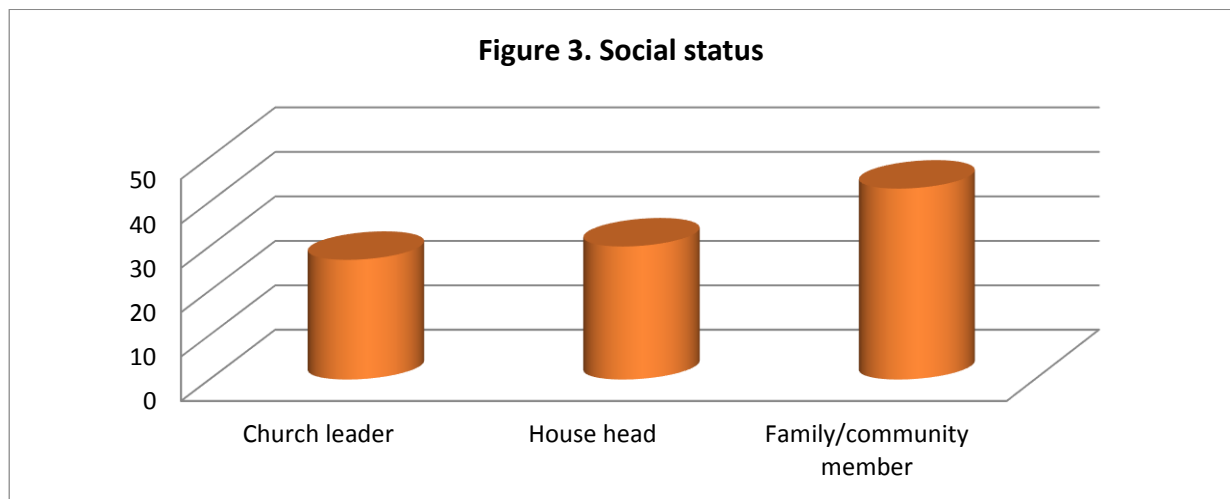
Source: Field data 2017



The research revealed that 15% of the respondents were aged 15 – 25 years, 33% 26 – 35 years, 25% 36 – 45 years and 27% 46 and above as shown in figure 2.

Table 3 . Social status of participants

RESPONSE	FREQUENCY	PERCENTAGE
Church leader	27	27
Household head	30	30
Family/community member	43	43
Total	100	100

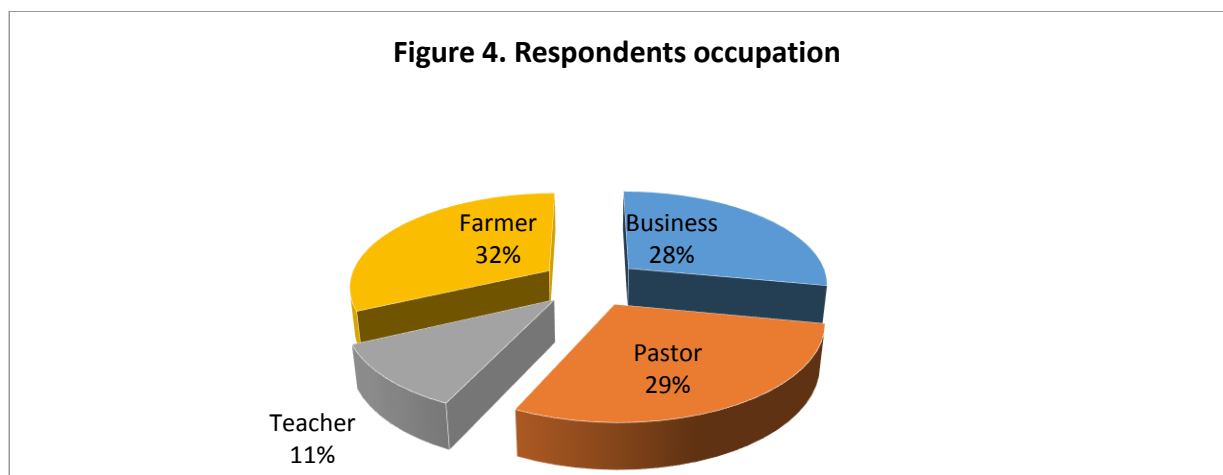


In terms of social standing of the respondents, 27% indicated church leadership, 30% household heads and 43% were Family/community members as shown in figure 3.

Table 4. Occupation of respondents

RESPONSE	FREQUENCY	PERCENTAGE
Business	28	28
Farmer	32	32
Pastor	29	29
Teacher	11	11
Total	100	100

Source: Field data 2017



Source: Field data 2017.

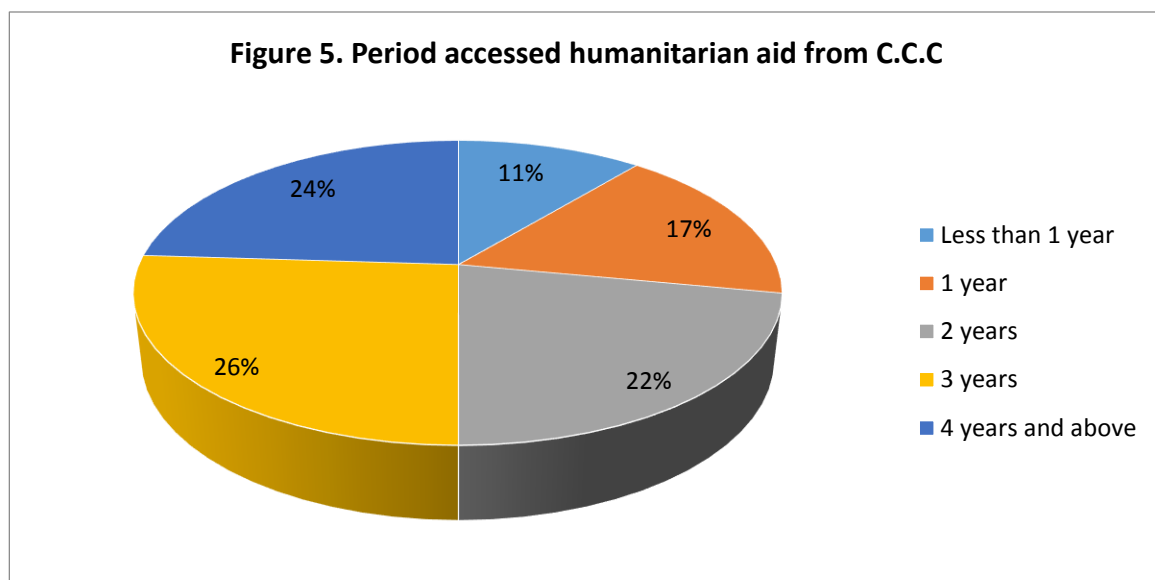
The respondents were asked to indicate their occupation, 32% were farmers, 28% business people, 29% Pastors and 11 % were teachers. This provided a basis to understand ways in which CCCZ aids the locals.

4.2 How sustainable are the outreach programs implemented by Campus Crusade for Christ Zambia?

Table 5. Period accessed humanitarian aid from Campus crusade for Christ

RESPONSE	FREQUENCY	PERCENTAGE
Less than a year	11	11
1 year	17	17
2 years	22	22
3 years	26	26
4 years and above	24	24
Total	100	100

Source: Field data 2017



Source: Table 5.

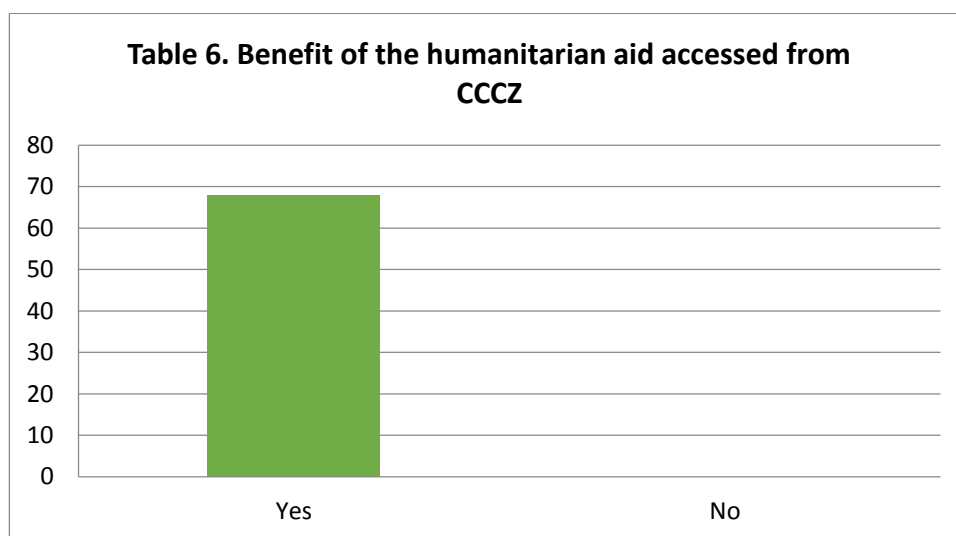
The research revealed that the respondents received humanitarian aid at varying times. According to the research 24% indicated 4 years and above, 26% said 3 years, 22% 2 years, 17% 1 year and 11% less than 1 year as shown in Figure 5.

4.3 What are the views of the communities on the outreach programs by Campus Crusade for Christ Zambia?

Table 6. Benefit of the humanitarian aid received from CCC.

RESPONSE	FREQUENCY	PERCENTAGE
Yes	68	68
No	NIL	NIL
Total	100	100

Source: Field data 2017



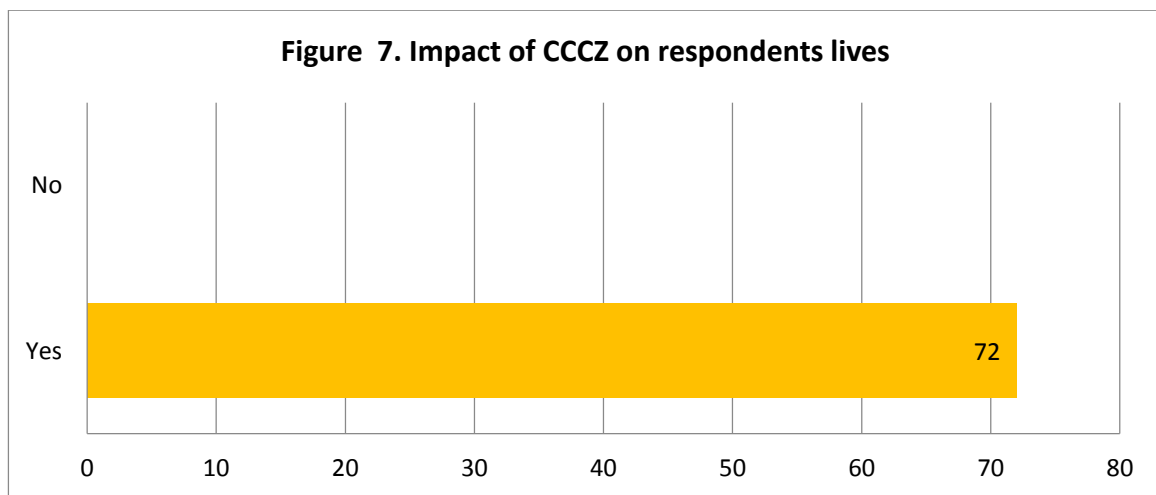
Source : Field data- Table 6.

The majority of the respondents (68%) revealed that they did benefit from the humanitarian aid from C.C.C and that they would recommend other community members to be part of the outreach programs.

Table 7. Impact of CCCZ on respondents lives

RESPONSE	FREQUENCY	PERCENTAGE
Yes	72	72
No	NIL	NIL
Total	100	100

Source: Field data



Source : Field data-Table 7

In terms of CCCZs impact on the local people, the majority (72%) did agree that it has changed their lives as a whole. One of the beneficiaries had this to say;

“The humanitarian aid has helped me to see the love of God. My life has not been the same. I have been helped both spiritually and economically. The sale from the yield helped me pay school fees for my two children and buy uniforms for them”.

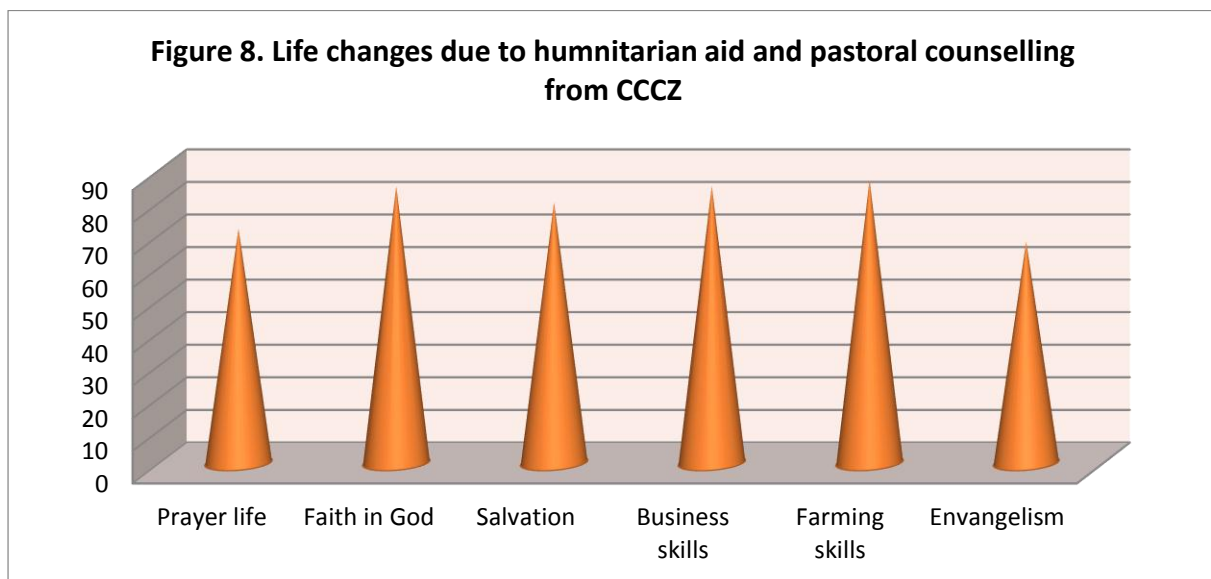
Another person whose life was impacted shared the following sentiments;

“ I have been encouraged, gained Spiritually and my life will never be the same. I can now at least pray. Thank you for taking poverty away from my family. I am happy that the church is helping people socially. Zikomo (Thank you).

Table 8. Life changes due to humanitarian aid and pastoral counselling

RESPONSE	FREQUENCY	PERCENTAGE
Prayer life	72	72
Faith in God	85	85
Evangelism	68	68
Salvation	80	80
Business skills	85	85
Farming skills	87	87
Total	100	100

Source: Table 8



Source: Field data- Table 8

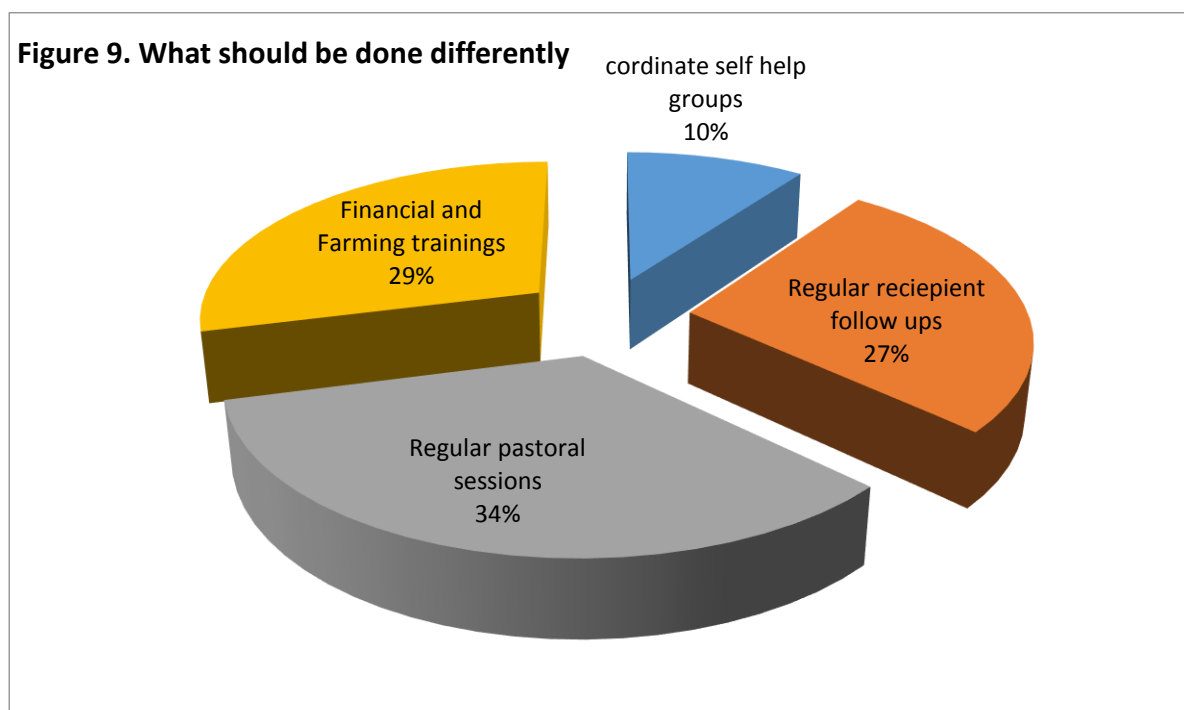
All the respondents interviewed agreed that pastoral counselling had a great impact on their livelihood. The research found that the life changes impacted by CCCZ through aid and pastoral counselling on the local people included prayer life (72%), faith in God (85%), salvation, business skills (85%) , farming skills (87%) and evangelism (68%) as shown in figure 8.

4.4 What has Global Aid Network put in place to make outreach programs programmes offered by Campus Crusade for Christ Zambia sustainable?

Table 9. What should be done differently

RESPONSE	FREQUENCY	PERCENTAGE
Coordinate self- help groups	10	10
Regular follow ups to recipients	27	27
Financial and farming trainings	29	29
Regular pastoral sessions	34	34
Total	100	100

Source: Field data 2017



Source: Field -Table 9.

In terms of what can be done differently by CCCZ the respondents indicated, regular pastoral sessions (34%), financial and farming trainings (29%), regular follow ups to recipients (27%) and coordinating self- help groups for recipients (10%) as shown in figure 9.

Table 10. CCCZ Self-support Measures for outreach programs

RESPONSE	FREQUENCY	PERCENTAGE
Yes	5	5
No	58	58
Total	100	100

Source: Field data 2017

The majority (58%) of the respondents indicated that CCCZ has no self-support plans to continue supporting the outreach programs and on the other hand the respondents who indicated that CCCZ has the plans did not indicate or list any plans they were aware of as shown in Figure 10.

4.5 Summary of Chapter:

The chapter sought to look at the sustainability of outreach programs by Campus Crusade for Christ, it also highlighted the views of the community beneficiaries of the aid from GAIN.

CHAPTER FIVE: DISCUSSION OF RESEARCH FINDINGS

5.1. Introduction

This chapter involves discussion of the presented data in relation with the research objectives which were to:

- i. Assess the sustainability of the outreach programs implemented by Campus Crusade for Christ
- ii. Establish how the community views the outreach programs by Campus Crusade for Christ Zambia
- iii. Explore ways Global Aid Network has put in place to make outreach programs offered by Campus Crusade for Christ Zambia sustainable.

5.2.1 Age of respondents

The research revealed that 15% of the respondents were aged 15 – 25 years, 33% (26 – 35 years), 25% (36 – 45 years) and 27% 46 and above as shown in figure 2. This indicates that the target group for this research was highly characterised by economically active individuals who when aided in some form of capital or technical/business training can independently sustain their lives and that of their families if any.

5.2.2 Gender

The research indicated the Gender status of the respondents as follows, 58% were Female and 42% were Male as shown in Figure 1. It was observed that in the quest to empower the women folks in the country, a good number of females in different target areas are actively involved in the humanitarian outreach programs. This at least gives a contribution towards the nation's direction in attaining gender equity for women empowerment.

5.2.3 Occupation

In terms of occupation of the target group, the research revealed that, 32% were farmers, 28% business people, 29% Pastors and 11 % were teachers. This provided a basis to understand who and ways in which CCC aids the locals. Therefore it was observed that CCC outreach programs are quiet diverse with which the programs benefit as the target groups occupy different occupations. This also shows the inclusiveness of the programs undertaken by CCC in the selected areas.

5.3 Sustainability of the outreach programs implemented by Campus Crusade for Christ

The research revealed that the respondents received humanitarian aid at varying times. According to the research, 24% indicated 4 years and above, 26% said 3 years, 22% 2 years, 17% 1 year and 11% less than 1 year as shown in Figure 5. This clearly indicates that the outreach programs implemented by Campus Crusade for Christ are ongoing, giving a number of beneficiaries' higher chance of attaining a good foundation to sustain their living. The research also found that the life changes impacted by C.C.C on the local people included prayer life (72%), faith in God (85%), salvation, business skills (85%), farming skills (87%) and evangelism (68%) as shown in figure 8. This shows that the C.C.C programs are not just theoretical by nature but actually do have trickle down benefits that the local people have outlined. The sustainability is also evident in the fact that the recipients' are also given hands on experience in effective farming and business skills which are lifelong valuable asserts.

One of the respondents had these words to share, “ *your programs have made me gain confidence in taking about Jesus to others and have also learnt how to pray*”.

It is worth noting that the pastoral counselling done by CCCZ in the different communities has been of great help as it moulds the people into permanent and reliable members of the Christian community; through faith building, salvation, prayer, evangelism, who are able to change and inspire other community members. This provides a basis for an on-going transfer of behavioural change from one generation to another as the respondents constitute of the same

religion. Pastoral counseling may be a lovely thing for someone who is in need of help, and it will offer the client a forum to speak about their problems that makes them feel a bit more protected than they would at any other time. They may not prefer to go to a professional counselor, and the counselor who is often best is the pastor (David 2003).

There are quite a few people who are going to feel more comfortable when they are in the church, and they will feel a calm they cannot get in an office building. The pastoral relationship they have may be longstanding, and they will find it much easier to talk to this person over someone they do not know. The level of familiarity may be quite helpful as it will help the client open up about their problems, and the pastor will have practical examples to share that both parties understand (Wicks 1985).

Other scholars have argued in support that sustainability of any particular project will depend on its overall impact on participating households and communities, rather than simply on just the sum of the outcomes of individual activities, International Fund for Agricultural Development, (2007). The integration will bring about household resilience by incorporating all the participants. The role played by donor agencies in improving living standards of families, household, groups and individuals in Darfur region cannot be ignored. Donor agencies such as Community Based Organizations and Non-Governmental Organizations among others have significantly contributed to funding various projects especially in areas where the government has failed to deliver services to the poor vulnerable people.

Lieberson and others (1987) considered sustainable if it continues to deliver a high level of benefits after the donor ends major financial, managerial and technical support. Further on, Ingle (2005) highlighted that, for a project to achieve sustainability, it has to be implemented through a strategic approach. This strategic approach incorporates the element of being future oriented which assumes that things will change and thus planning to maximize benefits during and after the change. This goes to show that from the research findings, the communities would have gained skills however, it shows that the outreach programs by CCCZ may not be able to continue if the donors pulled out. This is because CCCZ has not put in place measures to sustain itself beyond the donor support.

5.4 Community views on the outreach programs by Campus Crusade for Christ Zambia

The majority of the respondents (68%) revealed that they did benefit from the humanitarian aid and pastoral counselling from CCCZ and that they would recommend other community members to be part of the outreach programs. In terms of CCCZs impact on the local people, the majority (72%) did agree that it has changed their lives as a whole. This indicates that communities appreciate, participate and are aware of the outreach programs conducted by campus crusade for Christ in their location and that the programs take an inclusive participation approach. Through pastoral counselling, the local people have had their Christian lives stronger and are able to teach others and bring them to the serving knowledge of Jesus Christ. This creates a sense of ownership and accountability among the community members leading to effective use of resources and reducing dependency on the aid.

Oakley and Marsden (2007) supports that stakeholders support in any project brings together families, individuals or communities who in turn assume responsibility for their own welfare and develop a capacity to contribute to their own and the communities' development. In the context of development, community participation refers to an active process whereby beneficiaries influence the direction and execution of development projects rather than merely receive a share of project benefits. In their support, the community participates in the community projects and thereby saves the project resources which can later be channeled to produce more benefits to the project. Adam (2015) reported that participation of local communities in development initiatives encourages residents to take ownership of their own community resources, enhanced partnerships between the local community and the government or non-governmental organizations. Those findings are also similar to Roseland et al, (2005) who pointed out that project sustainability involves community participation in a collective decision making process that meets the social, cultural, environmental and economic needs of the community. This goes to show that community level, the beneficiaries of CCCZ aid in the various locations of the study have taken some ownership and appreciated the aid as seen from the comments of a farmer in Liteta:

“The garden seeds you gave us helped me to have a good yield and was able to sale some of the produce and paid school fees from the money realized. This is because my family would also help water the garden. But please teach us more on agricultural lessons”.

5.5 Strategies Global Aid Network has put in place to make outreach programs offered by Campus Crusade for Christ Zambia sustainable.

The majority (58%) of the respondents indicated that CCCZ has no self -support plans to continue supporting the outreach programs and on the other hand the respondents (5%) who indicated that CCCZ has the plans did not indicate or list any plans they are aware of as shown in Figure 10. This clearly shows that CCCZ outreach programs are not sustainable without Global aid network as there exist no self -support plans to sustain the programs in terms of finances and human resource.

Scholars have argued that if a program is to be sustainable there is need for continued financial and human resource support. Hence organisations ought to be active and engage in fundraising ventures so as to raise the needed finances for the growth of the program being undertaken. It is widely argued that without self -support initiatives, an organisation is highly unable to run programs or activities independently.

In terms of what can be done differently by CCCZ the respondents indicated, regular pastoral counselling (34%), financial and farming trainings (29%), regular follow ups to recipients (27%) and coordinating self -help groups for recipients (10%) as shown in figure 9. This clearly indicates that there is realised value in the pastoral counselling and outreach programs being delivered to the people and that the programs are undertaken with full participation of the local people. According to the International Fund for Agricultural Development (2007) report, to achieve sustainability, there is need to implore community led models in order to attain sustainable community outreach and public engagement. This means that there is need to form self-help groups aimed at promoting community empowerment.

At present, the biggest existential problem for human being is the absence of community as a result of the lack of interpersonal communication. Communication has become impersonal, the individual is promoted and not the person (so it is lost the personality of the human being, in communion), the individualism and self-sufficiency are emphasized (at the expense of community life and solidarity). Many people are confused, demoralized and suffer from internal disturbances. They suffer loneliness, isolation, depression and even suicide. In these times of economic and moral crisis, suicide cases rise (for example, in 2011, in Romania there were 2.874 cases of suicide 44). This can be interpreted as a direct result of the fact that many people don't find the meaning of existence in communion, in exchanging and sharing with the others, the solutions for existential problems. These problems can be managed with the help of

Pastoral Counselling, a unique form of counselling which uses spiritual and psychological resources for healing persons who are in existential crisis. Pastoral counselling is not a profession, but a type of care offered by the Church, a function performed by chaplains (Alexandru 2014).

To ensure that there is sustainability of projects, it is imperative to have mechanisms put in place. According to the International Fund for Agricultural Development (2007) report from the initial design through to the implementation, the mechanisms put in place will have considerable influence on its long term sustainability. For instance, by fostering participatory approaches, being flexible in the face of unforeseen setbacks and strengthening the capacity of stakeholders to plan and manage future actions.

Admassu et al (2002) outline an important factor for sustainability of projects being the genuine involvement of local people as active participants and equal partners whose concerns and experiences are vital to a projects success. The level of community support will determine whether a project becomes established, how quickly and successfully it consolidates and how it responds and, adapts to meet changing needs (USAID, 2009). Observations by Williams (2003) were that failure by communities and other stakeholders to take ownership of projects have plunged community projects into immense financial huddles threatening the sustainability and hence threatening them to seize operations daily. It is, therefore, important that involving local communities, starts at the planning stage, when decisions are being made about what type of project is required.

5.6 Summary of Chapter Five

The chapter looked at the discussion of research findings. It started by looking at the demographic data, then went on to discuss the sustainability of outreach programs implemented by CCCZ. Further on, it highlighted the community views on the outreach programs by CCCZ, before looking at strategies GAIN has put in place to make the outreach programs by CCCZ sustainable.

CHAPTER SIX: CONCLUSION, IMPLICATION AND RECCOMENDATIONS

6.1 Introduction

This chapter gives a conclusion, implications and recommendations based on the research objectives and findings.

6.2 CONCLUSION

The research indicated that CCCZ conducts outreach programs in different localities and the respondents received pastoral counselling and humanitarian aid at varying times. That the outreach programs implemented by campus crusade for Christ are ongoing as they are able to last at least for years in which a number of beneficiaries have a higher chance of attaining a good foundation to sustain their living. The research also found that the life changes impacted by CCCZ on the local people through pastoral counselling and aid included prayer life, faith in God, salvation, business skills, farming skills and evangelism. In addition, target communities appreciate, participate and are aware of the outreach programs conducted by campus crusade for Christ in their location and that the programs take an inclusive participation approach. The research also revealed that without the Global Aid network, CCCZ outreach programs are not sustainable as the institution does not have any self- support strategies to help carry on the outreach programs.

The research further revealed that target communities realise the value in the pastoral counselling and outreach programs being delivered to the people and suggested that in order to make the outreach programs sustainable, Campus Crusade through Global aid should include strategies such as regular pastoral counselling sessions, financial and farming trainings, regular follow ups to recipients and coordinating self- help groups for recipients.

6.3 IMPLICATIONS

Given that the situation at CCCZ remains unchanged the outreach programs shall not be sustainable on the account that;

- The organisation will not be able to attain its objectives aimed at total dependence on the ministry and power of the Holy Spirit, prayer and God's inspired inerrant Word.
- A number of local people will not be captured and this may pose a threat to CCCZ core existence
- Local people will not be empowered to also help others as they will not feel part of the programs if not involved

6.4 RECCOMENDATIONS

Based on the research objectives, findings and implications, the research recommended that:

- CCCZ should explore and develop self -support mechanisms (Fundraising ventures) to help run the programs even without Global Aid network
- CCCZ should collaborate with relevant stakeholders like Ministry of National Guidance and Religious Affairs, Ministry of agriculture and Ministry of commerce Trade and industry to help deliver the outreach programs
- CCCZ should intensify on community inclusive approaches in designing and delivering the outreach programs to the target communities such as Self-help group formation
- CCCZ should conduct regular community pastoral counseling programs which should include local church leaders
- CCCZ outreach programs should aim at empowering more women with the needed skills and resources so as to reduce the gap in relation to male/Female empowerment ratio
- CCCZ should design their programs to also include the locals who are not in any form of employment or source of income
- CCCZ should prioritize financial management training for the target groups in business and farming so as to enhance their financial literacy.

Future Research

In future, a study on how to empower GAIN beneficiaries is proposed.

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APPENDICES

APPENDIX 1: QUESTIONNAIRE FOR HOUSEHOLD HEADS AND CAMPUS CRUSADE FOR CHRIST STAFF

Dear Respondent,

I am a second year postgraduate student at the University of Zambia carrying out a research on the sustainability of Outreach Programs by Campus Crusade for Christ Zambia. You have been purposively sampled to participate in the study to help me gather information for my postgraduate Degree Programme by completing the questionnaire. The information that you will give shall be treated with strict confidentiality. This information shall only be used for academic purpose. No name should be written.

INSTRUCTIONS TO RESPONDENT

Interviewee to tick in the space provided [] for your appropriate response for each question and write brief responses in the blank spaces provided.

Tick the one that applies to you

A. Biographical data for respondents

1. Male [] Female []

2. Age group 15- 25 [], 26-35 [], 36-45 [], 46 and above []

3. Village head [], pastor/church leader [], house head [], family/community member []

4. What do you do for a living?

.....

B. Questions related to how sustainable the outreach programs implemented by Campus Crusade for Christ Zambia are

5. How long have you received humanitarian aid from Campus Crusade for Christ?

.....

6. Has the aid been of benefit to you and your household? How?

.....

7. Would you recommend others in your situation to Campus Crusade for Christ outreach programs?

.....

C. Question related to the views of the communities on the outreach programs by Campus Crusade for Christ Zambia

8. Has Campus Crusade for Christ outreach made a difference in your life? (Please Tick one)
YES or NO

Give reasons for your answer.

.....

9. Has pastoral counsel from Campus Crusade for Christ outreach programs been of any to you?

Please explain:

.....

10. What has changed in your life as a result of the aid and pastoral counseling through Campus Crusade for Christ Outreach programs?

.....
D. Questions related to what Global Aid Network has put in place to make outreach programs programmes offered by Campus Crusade for Christ Zambia sustainable

11. Is there something that you think should be done differently?

.....

12. What plans has Global network put in place to help beneficiaries beyond the outreach programs?

Thank you for participating in the study.

APPENDIX 2: INTERVIEW GUIDE FOR COMMUNITY LEADERS, CAMPUS CRUSADE FOR CHRIST STAFF AND PASTORS.

- i. How sustainable are the outreach programs implemented by Campus Crusade for Christ Zambia?
- ii. What are the views of the communities on the outreach programs by Campus Crusade for Christ Zambia?
- iii. What has Global Aid Network put in place to make outreach programs programmes offered by Campus Crusade for Christ Zambia sustainable?

Thank you for participating in the study

APPENDIX 3: FOCUS GROUP DISCUSSION GUIDE FOR COMMUNITY MEMBERS

- i. How sustainable are the outreach programs implemented by Campus Crusade for Christ Zambia?
- ii. What are the views of the communities on the outreach programs by Campus Crusade for Christ Zambia?
- iii. What has Global Aid Network put in place to make outreach programs programmes offered by Campus Crusade for Christ Zambia sustainable?

Thank you for participating in the study.