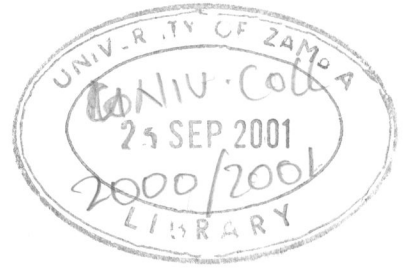


RESEARCH PROJECT



ON

**MOST TIMES UNIVERSITY OF ZAMBIA STUDENTS FIND  
IT HARD TO ADJUST TO NEW VALUES.**

(Responsibility for her/his own life style, beliefs and attitudes).

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RS 402  
ABSON KAUNDA  
COMPUTER NO. 92806236

201303

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SUPERVISOR: PROF. CARMODY

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JULY 13, 2001

UNZA

## RESEARCH PROJECT

HAS BEEN A STUDY TO INVESTIGATE AND ANALYSE THE FACTORS IN  
THE INDIVIDUATIVE REFLECTIVE FAITH AS MOST CRITICAL ESPECIALLY  
TO THE FIRST YEAR STUDENTS.

ABSON KAUNDA

A Research Project submitted to the University of Zambia a partial fulfilment of  
the requirements for the Degree of Bachelor of Arts with Education  
UNZA/LUSAKA.

Z A M B I A

2001

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were based for sampling and interview. I also wish to extend my special thanks to Ms Roydah Chanda for typing my project.

This being my first book, I dedicate it to my wife Beatrice Kazembe Kachusha Kaunda. She and I have paid a great deal in terms of time spent since I began my BA Ed. programme years ago.

## INTRODUCTION:

This report is based on the meaning and purpose of life in the University of Zambia. It has been observed that most students in the University begin the transition to adulthood in thirties. That is followed by many changes in their commitment to life, styles, beliefs and attitudes. There are many primary relations which are signs of genuine movement into adulthood from stage of adolescence.

As in the above view, leaving home, moving from secondary school to university represents a crucial moment of student's transition - "Fowler (1981, 178)". It is important because it is the first step to breaking the barriers of culture boundaries. It is also a moment when socialization into new values and viewpoints begin. Some students come from rural areas, born in rural and educated in rural boarding schools. Others could be **born** in town but with very little experience of freedom of leaving home to lead independent life. Imagine, if I grew up in Mwanabombwe, I would be a very different person from what I would have been if I grew up in Lusaka. In that case leaving my home, Mwanabombwe to come to Lusaka is a big challenge. We know Lusaka as the capital city of Zambia with lots of people and modern advancement. Leaving my typical home behind is not just physical, but I have to leave the culture as well to enable me to fit into the new culture. The culture is new and far different from my own. How then would I adjust to a new place like the university? Here, a

person begin to examine issues that he took for granted while in Mwanabombwe. Of course one is free to resist the kind of life he finds in Lusaka. Most times, University of Zambia students find it hard to adjust to new values.

This research is taken from among the students of Zambia. It tries to investigate what happens to students as they strive to adjust to new values such as responsibility for their own life styles and as they also try to create meaning at different levels and age.

## **STATEMENT OF THE PROBLEM:**

What are the major adjustments students in first year university have to make? A lot of students at this level are affected by problems of adjusting to new values such as mature love, ambition, logical thinking responsibility, Identity and self control.

The university defines students roles mainly in terms of academic freedom. But it has been observed that, the aspect of new culture, which students are likely to adopt has a lot of effect on their identity. There is therefore need to explore analyse and understand why students find it hard to adjust to new values.

## **OBJECTIVES:**

1. To establish and analyse the factors that lead to the students failure to adjust in their new roles as a student of the university.
2. To investigate the extent to which the university community has not been fair to new students.
3. To receive suggestions from students on how campus life can be adjusted for the good of students
4. To find out students feelings on how they are able to cope up with life in the university.

## **RESEARCH QUESTIONS:**

1. Why should a student find it hard to adjust? Who is responsible for the failure to adjust in the Individuative Reflective faith development?
2. Should the university elaborate the students role in campus in order to guide them on the expectations, morally, spiritually and intellectual?
3. Is the university able to instill a sense of responsibility in students in terms of spiritual moral, emotional, physical, social and psychological?
4. How should the university curriculum be in terms of guiding the first year students?

## **SIGNIFICANCE OF THE STUDY:**

The significance of the study is to establish the most critical factors in the individuative faith of stage four of "Fowler (1981: 174)" at the University of Zambia.

This research clarifies the student's area of commitment. It should also bring out serious burdens of responsibility for life styles, beliefs, attitudes and that of distancing oneself from ones previous values. In that, the emergence of the executive ego has a lot of effect on the transition.

## LITERATURE REVIEW:

In this section of literature review, we will firstly introduce the topic by focusing on what probably cause the failure to adjust to new values in Individuative Reflective Faith. Secondly, we will look at different attitudes and behaviours in matters of adjustment to new life.

“Fowler (1981:174)”, gives an example of Jack, who grew up in a large and poor class - family. Jack had never allowed himself to think freely that he was bright. In his early seventh grade he experienced a religious conversion. That conversion helped him to attend mass every Sunday. With that kind of attitude he “began to think of himself as one of Jesus’s special children”. He received praises for being so religious but suddenly stopped because he was bullied by his friends.

According to “Fowler (1981:177)”, Jack at the age of nineteen joined the army. He left home to train as a soldier. That training marked the first time he had ever been away from home and out of the city. In Fowler’s view, that became an eye-opener. Jack tried to go along with many people from other regions, especially those from cities. In spite of that, life in the army was like being in jail, there was not much to do. In that, a day was too boring as a result Jack resorted to spending life in bars listening to music and conversations with black soldiers. Partly conversations opened up a whole new world of politics, in

that he got to know more about blacks. In Jack's view, politics meant speeches, shouts of who to vote for, and took it for granted that he knew politics. But as he grew up he began to see politics differently. For instance he identified the prejudices against blacks as some of the wrongs for example he observed poor whites pitted against poor blacks as an idea worked to the advantage of the rich and powerful whites. For the first time he began to think politically and he was able to formulate a kind of philosophy for his life styles. At that point he could no longer take what ever he knew for granted.

According to "Fowler (1981:176)", when Jack came back home from the National Service, his old neighbourhood was bristled in tension to achieve racial desegregation in education. Considering statements about blacks. Jack explained how blacks were innocent in the error of making the community to be in a state of poverty. Jack made it clear that such conflicts set against blacks only benefited the rich whites. In Fowler's view, Jack soon became an alien in his old neighbourhood. He tried to seek company of peer groups in the city, who had the same political view, but he could not find. As a result he could not be easily accepted. He tried the company of college students. Those also made him feel a bit unusual in that as students in higher institutions, they used words more articulately such that he missed the rhythms and styles of traditional ethics. In "Fowler (1981:176-7)", Jack's story shows clearly one of the crucial steps in leaving stage (3) three synthetic-convention position to stage (4) four

Individuative-Reflective Faith. Most students find themselves at university in this transition stage four of Fowler. They begin adulthood in their thirties from puberty to a new revolution in physical and emotional life. According to him, a person begins to take seriously the burden of being responsible for his or her commitment to life styles, beliefs and attitudes. In that sense two essential features arise and these are distancing from one previous value system and the imagence of an executive ego.

However, "Fowler (1981:179)", points out that a sudden change such as leaving home to go to the university is likely to have some effects on the student's transition. In his view, that coincides with what Piaget considered as naive, Idealism which is based on a students strong position of taking all values and knowledge as correct and contextual. In the process of perceiving all values as good a young person is faced with the question of commitment. He needs to examine his/her commitment explicitly in two forms; faith form and belief form. According to Perry (1970:34)

"Belief may come from ones culture, ones parents, ones habits; faith as an affirmation of the person. Faith can only exist after the realization of possibility of doubt".

In Perry's view, for a university student to move to a clear position of commitment he/she has to experience loneliness. In his view that can only be

filled in by making relations with other people in order to compensate for the family values. According to "McCandless and Coop (1979:258)", friends assume the central role in helping each other in developmental tasks of establishing independence from the family to achieve autonomy in adult world.

"Perry (1970:237)" relates faith to "relocation of authority within the self". That seems to be parallel with what Bernard Lonergan has said in a book called **Methods in Theology**. In his view "conversion" is something similar to vertical exercise of freedom which means a set of judgements and decisions by which a student is able to move from one horizon to the other. Conversion is an about-face, a change of direction, for the better. That can happen on moral, intellectual, or religious levels. In that sense both Perry and Lonergan have stressed the radical personal change of the individual as he becomes familiar with the activities of his own intellect and that leads to self affirmation. Erickson echoes the same idea in **Identity Youth and Crisis**, where he says part of the search for identity is expressed by falling in love, where the young adult express his/her readiness for intimacy. He takes it for granted that the person has the capacity to commit oneself to concert affiliations, partnership and to develop moral ethics. According to him that is one way the young gets embelled in the commitment inspite fears of diseases such as Aids and other viruses.

However, in as far as "Mc-Candless and Coop (1979:260)" are concerned, when a university student explores ideologies, peer grouping usually becomes a sounding board for discoveries, problems, confusion influence and important questions. By being part of the group, a student can enjoy pleasure in music, fashion, scoffing at people, drinking, and smoking. At times that leads to heavy drinking of an illicit brew and drug taking. According to these writers, just as the family is the learning ground in stage three-Synthetic Conversion, at stage four Individuative Reflective Faith peer groups increasingly become the arbiter and learning ground for all behaviour, values, and standards.

According to Chilufya's report (1996:47), a student who comes from a traditional school which did not provide academic freedom is more likely to find it hard to adjust. In her view, the social context of teaching, in some cases involved full writing of notes on the board, spoon feeding and memory work. However, traditional ways of teaching is based on fulfilling the curriculum. For a student to cope with lecture method, it can create pressure for the student in the university.

According to Freire and Iran Shor (1987:27), What constitutes education for freedom? According to them, liberating education is fundamentally a situation where the teacher and the pupil are both learners. Both have to be cognitive subjects inspite being different. However, for Freire that is the first test

of liberating education of which university learning should be about. While secondary schools emphasise discipline and hard work, the university emphasises individual responsibility and freedom. The above view is not easily understood by most students hence find it difficult to adjust. Thus, most students at university are challenged by their new freedom and their need for commitment.

## **METHODOLOGY:**

In my approach to the problem of students adjustment to new values, I have decided to use survey method of sampling the data and a bit of interview. I have chosen this method as a way of gathering information on major adjustment first year students have to make in the university. The method is chosen as the best, required for arriving at the correct analysis of what major adjustment could be.

## **RESEARCH DESIGN:**

The research adopts descriptive design with the use of non scheduled semi-structure to interview techniques as to gather qualitative data - on students opinions concerning first students adjustments to new values.

## **SAMPLING SELECTION:**

Due to time factor on my part as a researcher, I decided to take my study at the University of Zambia. I had to take data from first year students from various parts of Zambia.

## **DATA COLLECTION:**

The researcher had to distribute questionnaire to about fifty (50) students as a way of sampling with at least 4 interviews.

### **LIMITATION OF THE STUDY:**

Whatever short comings that I have experienced in my methodology design and the result, was due to delay in starting the project on time. I delayed because the time we opened there was no learning. For three weeks lecturers were on strike. Other procedures were done to only limited number of people because it was not done in the stipulated time. I had also to meet some resistance to six students who misplaced the questionnaires. However, it is not possible that I would maintain the required degree of objectivity hence no inference can be made.

Nevertheless the short comings in this study did not obstruct the idea of gathering the valuable data which I have used as baseline for future investigation on the subject matter.

### **RESULTS OF FINDINGS:**

Most times University of Zambia students find it hard to adjust to new values. Major adjustments students have to make are supposedly in areas of self responsibility, life style, beliefs and attitude to academic life. Students come from different parts of Zambia. Some of the students come across the borders of our country. It is assumed that those who come to University of Zambia satisfy the requirements. But do they realise what is expected of them while at University of Zambia? Sometimes, they would like to continue relying on

external authority instead of becoming judges of their own lives, having authority to make choices, without outside interference.

Most students know that they are accountable for their own lives. As they settle down they are filled with fear of losing the identity. As a result most of them fear to change from their languages to English or other languages spoken at campus. They would like to maintain their origin as much as possible. Findings indicate that 20% males and 30% female are able to move to new language values. Majority of those who manage to move are from Mission/Boarding schools. These are able to accept other peoples' language and cultured background. Sometimes they abandon their reliance on the mother tongue in preference for a new culture. For instance 10% indicated to have abandoned the mother language and were able to adapt three new languages for use in campus.

Other reflections on research findings, include that there could be many factors that make students resist the idea of adjusting. In this case 30% boys, 20% girls do not accept the idea to adjust. My observation is that students speak English during learning hours. But during breaks and in their rooms they use local languages.

We all take the language we speak for granted. In the same way, when students come to University of Zambia they are challenged to leave behind the physical environment and culture. While in campus they are expected to take on new values in terms of behaviour. They are expected to behave differently from the way of life in Mwanabombwe, Monze or Mongu. That in the sense calls for adjustment. But students are free to resist any adjustment and to maintain the statue quo.

Many wonder how the University of Zambia brings people from all over the country. All such people bring with them languages, culture and traditions. That makes them realise that the place where each student comes from is just a small fraction of a larger country - Zambia. In that view, students learn to examine things they took for granted during childhood life for example, language and beliefs. Sometimes, in order for them to resist they will have to look for friends who speak the same language as theirs. In such a group of language mates a student feels secure. In so doing, a small village is brought in the campus. These language groups sometimes involve only school mates, for example, Canisious students or St. Clement's students.

While most student struggle in adjusting to new life others do not. There are 50% who resist 16% do not know what to do. That means 34% continue to

live a village way, while the 16% go on mixing up traditions and modern life in campus because they seem to be lost.

The above view refers to stage four of Individuative Faith, that the stage disrupt all what we take for granted in childhood as good and unchangeable. It is not surprising that some of the students are able to react to the challenges, by going it their own way. One thing is clear that the challenge brings different attitudes towards new values, for instance christian grouping, clubs, leisure seeking, while others are imbedded to academic and ideological groupings.

### **GROUP WORK:**

Since university academic work is based on consultation, the institution encourages group work among students. The School does not wish to know the type of groupings are that on the campus. It is up to students themselves. Those who resist change remain in tradition groupings. Such groups work towards increasing their number in order to become strong. My findings indicate that students increase the number of friends by 36% for boys and 25% girls. The groups function as sources of learning and socialising experiences. They also use the groups to cope with academic pressure. First year students realise that at university they have to work independently. When they were in secondary school they were always guided on what to do. For example clear

notes in subjects like History were written to which they were required to just copy from the board.

They did not have much authority in learning. At University of Zambia they have found no strict supervision. They seem to be free to study on their own. But have the fear of failing the examination. They are confused by what goes on in the campus. They wary on what their expectations are in academic, moral and ethical standards. In the same way they worry about sexual identity and future occupational identity. In this view students attempt to define themselves. But they end up projecting their own diffused ego image on to other members of the group in order to test and clarify the present status. As a group with common language they tend to treat each other as brothers and sisters. Generally, relations develop beyond friendship which ends up in love affairs.

### **REDUCTION IN FRIENDSHIP:**

In rare cases, the number of students' friends reduce on the campus. According to this case 16% boys and 20% of girls have had friendship reduced since their coming to University of Zambia. In my view that could be due to many factors. For instance the appearance of a group member in the university is important in defining a particular group. For example 48% males and 43% females indicated that they dress in order to attract some one somewhere. In

the same way only 4% males and 4% females indicated that they dress as they did before in the village etc.

Clothing in Zambian standards is a significant symbol for young people to show who they are and where they have come from. Yet not all student can adjust to the values of dressing due to economic constraints as most students come from poor families. They can not cope with lots of fashions. The little allowances they get is basically for food, pens and books. Generally, females' dressings indicate their class in society. In that, students are so particular about that, probably it is due to the fact that education offered in a university is prestigious and often those who go through it expect a high response from community members.

As in the above views "Thomas (1973)" sought a correlation between fashion and ideology on a large university campus. He discovered that there was a correlation between the style of dress and the students social and political attitudes. For instance those students who are dressed more radically had more political views. In his view students are aware of the age group as a distinct entity within the campus. They form drinking clubs. They participate in theater, in plays like *Kojo back to campus*, as one way to welcome the first years in the university. In most cases those who dress conservatively are usually noted as

Christian believers. If they are not, then they should be moralists with corresponding views.

In the above experiment what girls thought about dressing was 47% of popularly best dressed girls would reject a girl in the group who wore mismatched outfit. The same applies to unfashionable kind of socks, shoes. 22% would reject such a friend and 35% would reject some one whose hair was messy. That in itself is a disadvantage for those students in a lower prestige to make friends. If dressing reflects ideology, then it is most likely that apart from moving in language groups most students make a choice of friends by their dressing.

### **GENERAL ACADEMIC FREEDOM:**

University learning is an ideal point for transition. Jack's time of transition from stage 3 to stage 4 occurred at an early mid-twenties, which Levinson called the novice adulthood. The average age of students examined was 21. A stage which forms the first adult life structure where great men like Erickson identifies the crisis of Intimacy Vs Isolation period.

The findings indicate that the increased freedom the University of Zambia gives to both females and males students is seen to be high. It is a critical stage at which student learn to make decisions for themselves. Those decisions are

crucial because they determine students happiness while staying in the campus. Their previous freedom in secondary was based on good boy and good girl attitude and discipline.

The campus provides a balanced atmosphere for all students to exercise their rights. The choices they make help them to reach their self potential.

There is academic freedom in learning. Each student should have his own learning and study programme. He/she is responsible about attending classes. For instance there is no bell to wake students up - from the sleep. One should know what must be done each day - in terms of assignments, preparation of food and time for leisure. However, some students find it hard to adjust. Findings indicates that a small number if they were given a chance, they would prefer the culture they were used to in secondary school.

Generally accepted study time in the university is five hours. Students use self responsibility to manage time. In secondary schools they used prep-programme time to write their homework, with greater supervision by the teacher on duty. Most students mis-manage time by setting wrong priorities. For instance drinking, smoking and drug taking and many other bad habits. Such habits have strong effects on the students academic performance. In a real

sense, such adverse effects affect the student's economy, social, morally, spiritually, physically and mentally. Findings indicate that:

(A) (i) About 29% start drinking at University of Zambia.

While those who began in secondary schools are 18% boys.

Whilst 11% girls who drink started at University of Zambia.

(ii) 47% boys confirmed that there is more beer drunk by students than they ever drunk in their early lines. While 43% girls confirm the same habit.

(B) 34% boys and 34% girls confirm that students take drugs than before.

(C) 48% boys and 40% girls confirm that students are more sexually active in the university.

### **LEAVING AWAY FROM HOME:**

Mostly youths do not want being rejected either by the family, peers or neighbour. Leaving home for the first time could have negative or positive impact on the students life in campus. At home parents continue the role of being providers. While on campus a student assumes the role of parents, for instance has to provide himself with food, soap and others. The question of responsibility becomes big.

Findings indicate that 19% males and 20% females leave home for the first time. In trying to find out how they feel about leaving home for the first time 50% both males and females felt so much separated from their parents. Those spent much of their time longing for home. It takes time for them to make new friends who must bridge the gap of separation between them and parents. The data indicates that 47% are able to enter into new relationships, while 50% indicate that it is impossible to have any replacement of parental care. For instance the love and respect students find at home can not be replaced. Findings indicate that 90% find themselves being given a lot of respect by their neighbours. About 78% indicated that even peers gave them respect and only 14% indicated some rejection. That same respect and honour they find at home is not found in campus. For instance campus students do not always acknowledge the presence of others. As a result when they are walking along they do not give way to other people. Whereas, at home every one is conscious of who comes there. Children in that culture give respect to parents and other elderly people. But that is not applied in campus. In other words campus life is very disrespectful to elders and such an experience has a negative impact on student's behaviour.

Sometimes when a low grade is given in the test or assignment students feel that the institution is not being friendly. To cope with the situation many

have to spend much of the time longing for their parents, especially about 30% of girls.

### **BELIEFS AND MORAL:**

It is assumed that character and good manners are like shining twin stars which can illuminate the destiny of ones life on the path of happiness, in all the avenues of life. Developing the child's character starts early in life. According to "Fowler (1981:18) our first experiences of faith and faithfulness begins with birth". Parents continue to provide role model. But do boys and girls stick to parent's counsels in the face of so much freedom? Fowler marks stage 4, Individuative Reflective Faith, as a very critical stage, because most students abandon reliance on external authority. For instance issues like manners, obedience, respect for elders change. That happens because students feel that they are also grown ups. With the emergence of executive ego a student becomes the judges for his own actions. In that view the question of beliefs and morals are very questionable, and this happens very widely at University.

According to the research 47% boys 43% girls confirmed their belief in God. But do they continue with that faith? According to this research 46% boys and 38% girls indicated that their faith has increased while in campus. While 10% of both boys and girls do not have any intentions to change from one faith to another. In that a student has to remain in their belief inspite of so much

influence in ideologies and beliefs. There are many factors that leads to that, more especially when a student does not want to cultivate new habits and desires. In the sense that he appreciates the old faith and beliefs. That quality helps a student to continue belonging to his own family. Fowler's views are clear that not all students are able to move from synthetic conventional faith into individuative faith. Some students are conservative in their beliefs.

However, years spent on campus are years full of excitements because of the new experiences of freedom, everyone enjoys. Because of too much play, many bright students do not fulfill their dreams. For instance one aims at becoming a doctor in the School of Natural Sciences ends up doing Bio-Chemistry because of drugs, beer, sex and smoking. We can not blame the university for promoting that kind of behaviour. All universities provide maximum education for freedom.

**CONCLUSION:**

Students at the University of Zambia, as elsewhere, are at Fowler's stage four. They experience much transition. Many find the change of physical surroundings, life style, study habits, language difficult. Some succeed in moving to stage 4 while others find ways of rejecting the challenge to move on by finding security in their traditional patterns of life and behaviour.

## ANALYSIS/PERCENTAGES

	MALE		FEMALE		TOTAL	
	YES	NO	YES	NO	YES	NO
Feeling of Freedom	45	4	40	4	85	8
Increase/reduced number of friends	36	16	25	20	61	36
Majority of friends	45	9	25	20	70	29
Habits of drinking	18	31	11	34	29	65
Time one began drinking	18	29	2	43	20	72
Smoking	12	40	2	43	4	93
Family respecting/Rejecting	42	2	43	2	85	4
Peers respecting/Rejecting	42	6	36	8	78	14
Peers respecting/Rejecting	37	10	43	2	90	12
Longing to return to Unza	48	12	27	15	75	27
Leaving home for the first time	18	32	20	25	38	57
Feeling lonely/separated	20	30	27	20	47	50
Making new friends	20	30	27	20	47	50
A long for mother and father while in campus	20	30	30	13	49	43
Belief	47	2	43	4	90	6
Increase in faith	46	3	38	4	84	18
Convention	46	4	38	5	84	15
Changing the faith	3	47	4	34	19	81
Influence/Ideologies	20	28	28	20	48	48
Club membership	37	10	38	13	75	23
Intentions of being a member	27	16	18	22	45	38
	27	23	34	14	61	37
More drinking at Unza	47	2	43	0	97	2
More drugs	34	14	34	16	68	30
More sex	48	2	40	8	88	10
Dressing	48	4	43	4	91	8
Smoking	41	6	40	12	81	8

## QUESTIONNAIRE FROM THE SCHOOL OF EDUCATION

(Students responsibility for her/his life style, beliefs and attitudes)

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- NOTE:** (i) The questionnaire is a property of Unza in the School of Education  
 (ii) You are chosen as a special student to provide adequate information on the matter. Please do not discuss this information with anyone at all.
- 

### PART 1 INSTRUCTIONS:

Write a word in a figure, a sentence or put a tick appropriately

---

### PART 2

1. Language..... Tribe .....
  2. Male  Female
  3. Age..... Church/Religion.....
  4. Secondary School .....
  - 4.1 Government  Co-education(both boys & girls)
  - 4.2 Private  Girls only
  - 4.3 Mission  Boys only
  5. District..... Province.....
- 

### PART 3

- 1.1 Do you feel free now than when you were in secondary school?  
 YES  NO
- 1.2 Has the number of friends increased or reduced since your coming to University?  
 Increased  Reduced

- 1.3 Who are the majority of your friends? Boys  Girls
- 1.4 How many of the friends drink?
- 1.5 Do you also drink? YES  NO
- 1.6 Did you start drinking while at secondary school? YES  NO
- 1.7 Do you smoke? YES  NO
- 

- 3.1 At home during the vacation did you find the family  
Respecting  Rejecting
- 3.2 Peer Respecting  Rejecting
- 3.3 Neighbour Respecting  Rejecting
- 3.4 Did you have a longing for coming back to Unza? YES  NO
- 3.5 Is this the first time you have lived away from home? YES  NO
- 3.6 Did you feel separated from parents and friends? YES  NO
- 3.7 Have you decided to make new friends so as to bridge the gap  
YES  NO
- 3.8 When you are lonely in the campus do you feel like leaving the  
place to receive comfort to parents? YES  NO
- 

- 4.1 Do you believe in God? YES  NO
- 4.2 Has your trust in God increased? YES  NO
- 4.3 Where were you converted? At secondary  UNZA
- 4.4 Do you intend to change your church? YES  NO

4.5 If yes to (4.4) why? (select answer from below)

4.5.1 Due to influence of friends in Campus

4.5.2 Due to ideological teachings I have received in Campus

4.5.3 Due to growth and right to choose my belief

4.5.4 Any other .....

4.6 Does your club recruit new members? YES  NO

4.7 Do you participate in bringing new members to your club?

YES  NO

4.8 Do you intend to continue being a member of such a club after your graduation? YES  NO

6. What do you think are the ways in which first year students change at Unza?

6.1 Drink beer more  Drink less beer

6.2 Take more drugs  Take less drugs

6.3 Have more sex  Have less sex

6.4 Dress to attract  Dress normally

6.5 Take more cigarettes  Take less cigarettes

#### PART 4

7. How have you managed to cope with life at UNZA?

.....

.....

8. Does your church help you to become more open to other people and other ways of thinking?

.....  
.....

**INTERVIEW SCHEDULE:**

1. What has been your best-experience in the University?
2. When you came in the University did you find it necessary to change for life styles some what?
3. Have you made any new friends or you still continue with those you were with at school?
4. How do you spend your leisure time as you are away from home?
5. In what area do you think the University has not been fair to students?
6. How have you managed to cope with life at University of Zambia?
7. If you are a believer, does your church allow you to be open to other people and other ways of thinking?

## APPENDIX I

TIME SCHEDULE

STAGE	MONTHS	ACTIVITIES
ONE	DEC. 2000	Compilation and submission of research proposal
TWO	MARCH 2001 TO MAY 2001	- Execution of the research - Collection of data through the stipulated methods. - Analysis of data.
THREE	JUNE 2001	- Compilation, completion of the research and building.
FOUR	JULY 2001	- Submission of the final research.

## APPENDIX II

ITEM	UNIT	NUMBER	RATE	AMOUNT
PAPER	REAM	3	22,000	66,000
TYPING	PAGE	50	15,000	75,000
BINDING	COPY	4	4,000	16,000
AUDIO-TAPES	1	20	8,000	160,000
MISCELLANEOUS	-	-	-	110,000
GRAND TOTAL				357,000

**APPENDIX III****BIBLIOGRAPHY**

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